

THESE PAGES I DEDICATE

TO MY FRIEND

REINHOLD ROST,

WHO FIRST INDUCED ME TO COMMENCE THE SERIOUS STUDY OF THE PALI LANGUAGE,
AND TO WHOSE ENCOURAGEMENT AND HELP IT IS DUE THAT I PERSEVERED WITH IT
AMID MANY DIFFICULTIES.

R. C. CHILDERS.

PREFACE.

THE Pali language is one of the Prakrits, or Aryan vernaculars of ancient India.[1] It was spoken in the sixth century before Christ, and has therefore been a dead language for considerably over two thousand years. I see no reason to reject the Buddhist tradition that Pali was the dialect of Magadha,[1] and that it was the language in which Gautama Buddha preached.[2] Originally a mere provincial idiom, the Magadhese tongue was raised by the genius of a great reformer to the dignity of a classic language,[3] and is regarded by Buddhists with the same feelings of veneration with which a Jew of the present day looks upon the language of the Pentateuch. A language is generally what its literature makes it. Had Gautama never preached, it is unlikely that the Magadhese would have been distinguished from the many other vernaculars of Hindostan, except perhaps by an inherent grace and strength which make it a sort of Tuscan among the Prakrits. The existing Pali literature is of great extent and importance; it is valuable alike to the philologist, the historian, the student of folklore,

[1] The true or geographical name of the Pali language is Mâgadhî, 'Magadhese language,' or Magadhabhâsâ, 'language of the Magadha people.' The word pâli in Sanskrit means 'line, row, series,' and by the South Buddhists is extended to mean the series of books which form the text of the Buddhist Scriptures. Thence it comes to mean the text of the scriptures as opposed to the commentaries, and at last any text, or even portion of a text, of either scriptures or commentaries. Pâlibhâsâ therefore means 'language of the texts,' which of course is equivalent to saying 'Mâgadhî language.' The term pâli in the sense of sacred text is ancient enough, but the expression Pâlibhâsâ is of modern introduction, and Mâgadhî is the only name used in the old South Buddhist texts for the sacred language of Buddhism. The English use of the word Pâli is derived from the Sinhalese, who use it exactly as we do.

[2] This tradition is generally dismissed in a very summary manner, on the ground that Pali does not possess the phonetic characteristics of Vararuchi's Mâgadhî. It is curious to see those who are so ready to discredit one tradition accept without examination another tradition resting on evidence not a tithe as good. For that Vararuchi's Mâgadhî was really a Magadha vernacular is after all only a tradition like the Buddhist one. Considering the great interval that separates Gautama and Vararuchi, the discrepancy may be explained in a way that will suggest itself to those who are familiar with the migrations of languages and the names of languages in historical times. Moreover the Magadha territory may have varied greatly in extent at different periods, and have included several dialects. One of the much-despised Buddhist traditions is that Ceylon was colonised from a district of Magadha called Lâla, which is evidently meant to be an outlying district, or at least not that in which Gautama preached. If then Pali and Sinhalese are both dialects of Magadha, we should expect them to resemble each other closely, while at the same time presenting dialectic differences. That this is actually the case I have shown in my 'Note on the Sinhalese Language,' in the Journal of the Royal Asiatic Society for 1874. So great are the straits to which those who deny the Magadhese origin of Pali are driven that Kern is compelled to declare Pali a literary manufacture. His argument that the Asoka edicts are not Pali, and that therefore Pali cannot be Mâgadhî, rests on the assumption that the edicts are Mâgadhî.

[3] A parallel will be found in the elevation of the dialect of Western Arabia through the influence of the Kuran. Muhammad did for Arabic what Gautama did for Magadhese. See also p. xiii for the influence of Dante's Divina Commedia upon the Italian language.

and the student of comparative religion. A considerable portion of it is known to us in outline, but only the merest fraction has as yet been published textually. It may broadly be classed under three heads: first the Buddhist Scriptures, which are the oldest Buddhist writings extant; secondly the commentaries of Buddhaghosha, which date only from the fifth century A.D., but are based upon records of great antiquity; and thirdly, historical, grammatical and other works, varying in date from the second or third century to the present day.

The Buddhist Scriptures are called Tripi*t*aka, "The Three Baskets or Treasuries," and are divided into Vinaya, Sûtra and Abhidharma, or Discipline, Doctrine[1] and Metaphysics. The Vinaya Pi*t*aka contains the laws and regulations of the Buddhist priesthood, and forms a great code of monastic discipline; it is besides rich in history and folklore, and contributes innumerable details of the life and ministry of Gautama. The Sûtra Pi*t*aka consists chiefly of sermons preached by Gautama, and in some instances by his apostles,[2] but it also contains other matter, as the Jâtaka tales, the *Niddesa* attributed to the apostle *S*âriputra, and *Theragâthâ*, a collection of stanzas uttered on different occasions by eminent saints. In the Abhidharma we find metaphysics pressed into the service of religion: it introduces no new dogma, but discusses the various doctrines of Buddhism from a metaphysical point of view, employing a terminology of great wealth and precision.[3] The Three Baskets form a canon of Holy Writ, and are invested by the Buddhists with all the sanctity of a canon. They are reverenced as containing the Word of Buddha, and are the ultimate appeal on all questions of belief and conduct. Owing to their great extent, estimated at eleven times that of our own Bible, they are able to treat in great detail of all the relations of life, and the doctrine they contain is consistent throughout and set forth with clearness and logical accuracy.

Upon the important question of the origin of the Buddhist Canon much has been written, and the most conflicting opinions have been expressed. The time has hardly come for dogmatising on this subject, but the tendency of all recent discoveries is to confirm the Buddhist traditions, which assign to the Canon a venerable antiquity. The Tripi*t*aka bears every mark of recension, and according to the Buddhist historians this recension dates from the 3rd General Council of Buddhism, held under the emperor A*s*oka in the year 309 before Christ.[4] But even this is said to be a mere revival

[1] This is a free rendering, but most of the Sûtras are expositions of doctrine (see art. *Suttaṁ*).

[2] E.g. the Sangîta Sûtra was preached by Sâriputra

[3] See the specimen under *Viññânaṁ*. The Buddhist philosophy is of great interest, and has anticipated an immense deal of modern speculation. Curiously enough Buddhism, like the Kantian philosophy, has four great Problems, they are the First Cause (Karma), the Supernatural, the Origin of Matter, and the attributes of a Buddha (Man. B. 9). These four subjects Gautama declared to be unthinkable (*achinteyya*), and he forbade his priests to dwell upon them, lest they should lose their reason.

[4] In arguing against the historical reality of the three Councils Kern observes that the name Kâlâsoka, 'Chronological Asoka,' is in itself suspicious. But the Pali spelling with the Vedic ḷ (see Dict.) proves that Kâla in this name means 'black' or 'dark-featured,' and so the argument falls to the ground. In answer to another argument of Kern's I may point out that it is not more wonderful that two Aṣokas should have held councils than that two Constantines should have held councils.

of the first recension which was made in B.C. 543, just after Gautama's death, when his words were fresh in the hearts and memories of his apostles.[1] These high pretensions have drawn down, as was inevitable, the ridicule of many Western scholars,[2] more than one of whom has held the Buddhist sacred books to be late compilations, scarcely even reflecting the teaching of Gautama. But the question has been placed on an entirely different footing since the discovery last year by General Cunningham of the Bharhut sculptures. These sculptures, which belong to the third century B.C., are illustrations in bas-relief of a great number of Buddhist scriptural subjects, and are accompanied by inscriptions in the Asoka character. Both illustrations and inscriptions are, so far as they have been identified, in perfect accord with the Buddhist Scriptures as we now have them, and in one instance a whole sentence, containing a remarkable expression, which is probably a *ἅπαξ λεγόμενον*, is quoted from the Vinaya Pitaka.[3]

Next in importance to the Tripitaka books are the Commentaries of Buddhaghosha, the history of which is a singular one. When the great missionary Mahendra went to Ceylon in B.C. 307, he carried with him[4] not only the Tripitaka but the Arthakathâ

[1] Mahavansa states that the sacred books were handed down orally till the first century B.C., when they were committed to writing. This statement has been frequently pointed to as vitiating all the claims of the Tripitaka to real antiquity. In 1870 I wrote to the Sinhalese priest Subhûti to ask his views on this point, and received from him a letter dated Nov. 25th of that year, from which I translate the following reply: "There is no Sinhalese or Pali book which tells us anything different from what is said in Mahavansa respecting the time at which they wrote the Tripitaka in books. But my own opinion is that though all the doctrines of Buddhism and of the Tripitaka began to be written and used in books in the time of king Vattagâmanî, it is not that the doctrines were not at all written before that time. It is said that in king Vattagâmanî's time all the sacred books were systematically written down, but it is said nowhere whatever that the doctrines had not been written at all before that period. We are told that at the first Council the pupils of the different Theras undertook to preserve their respective Nikâyas by committing them to memory. They may have done so for the most part, but such as were unequal to the task must have written down the words in books, and used them both privately and even publicly. It is probable that in process of time every one found it was difficult to get on in this way, and then in Vattagâmanî's time they all assembled in consultation and publicly entered all the doctrines in books." Now the same difficulty exists with regard to the transmission of the Veda, and I will place side by side with the above extract a passage from Whitney's Oriental and Linguistic Studies, putting forward an hypothesis identical with Subhûti's: "Thus while oral tradition continued to be the exoteric practice, writing might still be resorted to esoterically; collections might be made and arranged, treatises composed, texts compared and studied, by the initiated, while the results were communicated to the schools by oral teaching, and memorized by the neophytes" (p. 87). See also Bothlingk's short essay in vol. iii of the Melanges Asiatiques, where the same view is advanced,

[2] Vassilyeff says, "There can, it would seem, be no doubt that Çâkyamuni actually existed, but what his actions were, and wherein his teaching consisted, these are questions in dealing with which we cannot rely upon the assertions of Buddhists" (Buddhismus, Germ. ed p. 10). Elsewhere (p. 9) he says, "The Buddha appears less as a person than as a term or dogma." It would be unfair to press this unfortunate expression too far, but to those who are familiar with the Pali sacred books nothing is more striking than the intense personality of Gautama, as the way in which he impresses his individuality on every detail of his system. A masterly defence of the antiquity of the Buddhist canon will be found in Max Muller's Preface to Buddhaghosha's Parables, pp. x–xxiv.

[3] I allude to the bas-relief representing the purchase of the site of Jetavana and the presentation of the monastery to Buddha. The inscription is, JETAVANA ANÂDHA PEḌIKO KOṬISANTHATENA KETÂ, and a pavilion forming part of the bas-relief is inscribed GANDHAKUṬI. The Tripiṭaka account of the purchase and presentation of Jetavana is in the Chûla Vagga of the Vinaya. It is unfortunately not at present accessible to me, but a summary of it by Buddhaghosha will be found at p. 92 of Fausboll's newly published first volume of the Jâtaka, whence I extract the following passages,—Tasmiṁ samaye ANÂTHAPINDIKO gahapati . . JETAVANAM KOṬISANTHÂRENA atthârasahiraññakoṭîhi KIṆITVÂ navakammaṁ paṭṭhapesi, so majjhe Dasabalassa GANDHAKUṬIṀ kâresi . . Buddhapamukhassa saṅghassa dammîti ADÂSI. For details see my letters in the Academy of Nov. 28, Dec. 5, and Dec. 12, 1874, and of May 1, 1875.

[4] Buddhaghosha uses the expression *âbhata*, which seems to imply that they were brought in writing, and this is confirmed by a Ṭîkâ quoted by Vijesinha, which uses the

or Commentaries,—a whole literature, exegetical and historical, which had grown up around the Tripitaka during the two centuries and a half that had elapsed since Gautama Buddha's death. After accomplishing his mission of converting the island to Buddhism, he proceeded to translate these commentaries from Pali into Sinhalese, and his Sinhalese version continued to exist in Ceylon for many centuries, while the Pali version disappeared. In the fifth century Mahendra's Sinhalese commentaries were retranslated into Pali by the famous divine Buddhaghosha, one of the most extraordinary men that Buddhism has produced, and this third version is the one we now possess, the Sinhalese original having in its turn disappeared.[1] Buddhaghosha did not confine himself to translating Mahendra, but incorporated other old Sinhalese chronicles existing in his time, and added immense contributions, chiefly exegetical, of his own. Much of the matter his commentaries contain is as old as the Tripitaka itself, while like the Tripitaka they are rich in history and folklore, and abound in narratives which shed a flood of light on the social and moral condition of ancient India.[2]

The remaining Pali literature is of very varying interest. The mere titles of the books ancient and modern which it embraces would fill many pages, and it will be sufficient here to mention a few of the more noteworthy. First in importance are the two famous histories *Dîpavaṁsa* and *Mahâvaṁsa*,[3] the discovery of which made the name of TURNOUR illustrious, and which are almost our only authentic sources for the history of India previous to the Christian era. Next in order of interest should undoubtedly be named the *Milinda Pañha*, or Questions of Menander. Whatever be the origin of this remarkable work, there can be no doubt of its great antiquity, for it exhibits a familiarity with Greek names and places, and records a religious discussion between the Buddhist divine Nâgasena and a 'Yona' king Milinda, who can be identified with certainty with the Bactrian king Menander.[4] The latter lived towards the end of the second century B.C., and is stated by the Greek historians to have ruled over part of Hindustan. Buddhaghosha's *Visuddhi Magga* or Path of Holiness is next deserving of mention. It may fairly be called an encyclopædia of Buddhist doctrine, and is a truly great work, written in terse and lucid language, and showing a marvellous grasp of the subject. The Pali grammatical literature is very extensive, and centres around the famous grammar of *Kachchâyana*, which is unquestionably the oldest Pali grammar we possess,

word *âneta* in the same connection (see Vijesinha's article in the Journal of the Royal Asiatic Society, vol. v. N.S., p. 289, which contains the best information we have on the commentaries).

[1] The disappearance of the Sinhalese Commentaries appears to me to be easily accounted for. The Malabar princes who invaded Ceylon in the twelfth century, and more than one of whom temporarily obtained sovereignty over the island were the most determined foes of Buddhism, and are stated to have systematically effected the destruction of all the sacred books they could lay hands on. Among these would be the Tripiṭaka books, the Pali Commentaries of Buddhaghosha, and the Sinhalese Commentaries of Mahendra. The two first existed in Burmah, and were replaced, as history tells us, from that country, while the Sinhalese Commentaries existed only in Ceylon, and once destroyed could not be replaced. All we can hope is that here and there a manuscript may have escaped the destructive fury of the conquerors, and may yet come to light, like a new Codex Sinaiticus, in some secluded monastery.

[2] See art. *Aṭṭhakathâ*.

[3] They belong to the fourth and fifth centuries of the Christian era.

[4] See art. *Yono*.

though its exact date cannot at present be even approximately fixed.[1] There are probably as many as sixty or seventy standard grammatical works in Pali, and minor ones even now from time to time issue from the native press in Ceylon and Burmah. Dictionaries in our sense of the term there are none, but in *Abhidhânappadîpikâ* we have a vocabulary of nouns of the highest authority, compiled on the model of the Sanskrit Amarakosha by a learned Sinhalese priest of the twelfth century. The Pali *T*ikâ's, which form quite a literature in themselves, are commentaries, chiefly exegetical, by different authors, and belonging to different periods. They are of unequal authority, but some of the more ancient ones contain an immense deal that is valuable. They comment not only upon the Tripi*t*aka, but upon almost all the standard books, and the *T*ikâ's on the commentaries of Buddhaghosha are often of great utility in clearing up obscure passages in those writings. The Pali books on such subjects as prosody, rhetoric and medicine are mostly very modern, and formed upon Sanskrit models. Among doctrinal works may be specially mentioned *Sârasangaha*, a modern compilation very popular in Ceylon, and *Abhidhammatthasangaha*,[2] a masterly analysis or compendium of the Abhidharma, by a modern Burmese scholar named Anuruddha Âchârya, whose work shows that the spirit of Buddhaghosha is by no means extinct among his successors in these latter days of Buddhism.

The Pali or southern version of the Buddhist Scriptures is the only genuine and original one.[3] To a great pioneer of science, Brian H. Hodgson,[4] is due the discovery

[1] Professor Eggeling has shown that some of Kachchâyana's rules are found almost verbatim in the Sanskrit grammar Kâtantra, and his forthcoming edition of that work will probably throw much light upon the age of Kachchâyana.

[2] See art. *Viññânaṁ*, p. 577 (a), note.

[3] In an interesting preface to his Pali Grammar, Minayeff says (Fr. ed., p. xlii) that "the early Buddhist literature, orally handed down, must have become modified according to the language of each country." He supports this view by quoting from the Vinaya Piṭaka a saying of Buddha that "the word of Buddha is to be understood by every one in his own dialect." Unfortunately the words thus translated have an exactly opposite meaning. The passage is a very important one, and Mr. Minayeff deserves the credit of having first brought it to light, see his Prâtimoksha Sûtra, p xlii. The following is the correct translation of the whole passage: "Two brothers (came to Gautama and said), 'Lord, at the present time there are monks who have taken orders from various tribes and castes and families, these distort the word of Buddha from its own proper dialect; suppose, Lord, that we render the word of Buddha into Sanskrit' (*chhandaso âropema*)." Here the comment says, "*Chhandaso âropema* means, Let us adopt the practice of recitation in the Sanskrit language (*Sakkatabhâsâ*), like the Vedas." Buddha replies, "Priests, the word of Buddha is not to be turned into Sanskrit, let him who so turns it be guilty of an offence: I command you, priests, to learn the word of Buddha in ITS OWN dialect." The comment adds, "Here its own dialect (*sakâ nirutti*) means the MAGADHA VERNACULAR AS SPOKEN BY BUDDHA" (see art. *Nirutti*). In proof of his statement that "the word of Buddha long remained oral and was transmitted from mouth to mouth to different countries not in one particular dialect, but in several dialects simultaneously," Minayeff places side by side a number of stanzas from Mahâvastu, a North Buddhist Sanskrit text, and corresponding stanzas from the Pali Canon. An examination however of the two texts makes it quite clear that the Mahâvastu stanzas are merely clumsy translations of the Pali ones, made at a very late period by men who in some instances did not understand the expressions they were translating. Thus unable to make anything of the purely Pali word *vanatha*, the translator turns *vanathaṁ na kayirâ*, "let him not be lustful," into satatam na gacche (!); again he adopts *ujjugatesu* unaltered, and the exigencies of metre force him to admit such a monstrosity as çîlavantasya (p. xxx). But the question was practically long ago set at rest when Burnouf in his 'Lotus de la Bonne Loi' printed a number of parallel passages from North and South Buddhist texts (p. 860); with regard to which I have only to repeat what I have said under my art. *Paṭisambhidâ*, "No one can doubt that one set are translations of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit." See also the articles *Opapâtiko, Rasaggasâ, Sakkâyo, Ubbillâpito Phâsu, Uposatho, Pâtimokkhaṁ, Iddhipâdo, Upâdiseso.* At B. Lot. 307 we find the Pali *vedhita* 'shaken,' which is really from vyath, adopted by the North Buddhist translators unaltered, under the idea of its being from vyadh.

[4] Mr. Hodgson, who has lived to see a new edition of his Essays after a lapse of upwards of forty years since

in Nepal of an extensive Buddhist literature in the Sanskrit language, which at one time was generally considered to present Buddhism in its oldest form. This view is even now not without adherents of deserved reputation, but our increasing familiarity with South Buddhism is rapidly rendering universal the belief that the North Buddhist books have no claim to originality, but are partly translations or adaptations of the Pali sacred books, made several centuries after Gautama's time, and partly late outgrowths of Buddhism exhibiting that religion in an extraordinary state of corruption and travesty.

Pali scholarship is a science of comparatively recent origin, and is the joint creation of two illustrious scholars, a Frenchman and a Dane. BURNOUF has left us the splendid legacy of his 'Introduction à l'Histoire du Bouddhisme,' and of his 'Lotus de la Bonne Loi,' and FAUSBÖLL, still in the meridian of life, is even now crowning his great services to Pali scholarship by an edition of the entire Jâtaka. Among the less eminent Palists the first place is due to the venerable LASSEN, and the next to SPIEGEL, who shares with Burnouf and Lassen the gratitude felt towards a pioneer. Nor must I omit to record the name of CLOUGH, for poor as his Pali Grammar appears to us now, we must remember that it bears the date 1824, and as a grammar remained unsuperseded for more than thirty years. And to come to more recent labourers, I would venture especially to mention the services of that distinguished scholar ALBRECHT WEBER, of SENART the first editor of *Kachchâyana*, and of the younger KUHN, the promise of whose early efforts has been amply fulfilled in his newly published treatise on Pali Grammar. The brilliant erudition of MAX MÜLLER has been devoted rather to Buddhism than to Pali philology, but in his 'Buddhaghosha's Parables' he has given a valuable contribution to this study, and one which I trust will not be his last.

If we compare Pali with classical Sanskrit, we find that about two-fifths of the vocabulary consist of words identical in form with their Sanskrit equivalents, as *nâga*, *Buddha*, *nidâna*. Nearly all the remaining words present a more or less late or corrupted form. The change is in some instances slight, as when sûtra becomes *sutta* or Prajâpati becomes *Pâjapati*; but there are extreme cases in which the change is so great that the identity is not at first sight apparent.[1] Words of the above two classes nearly exhaust the Pali vocabulary; but there remains a small though important residuum of forms distinctly older than classical Sanskrit, and found only in the oldest known Sanskrit, that of the Vedas.[2] Nay, I do not feel sure that Pali does not retain

their first appearance, may fairly be called the discoverer of Buddhist literature. His 'Notices of the Languages, Literature, and Religion of Nepal and Tibet' appeared in 1828, while Gogerly's essays began to appear in 1837, and Csoma Körösi's Analysis of the Dulva was printed in the Asiatic Researches for 1836.

[1] E.g. *heṭṭhâ* = adhasthât, *pârupati* = prâvarati, *alla* = ârdra, *tâlisa* = chatvârimsat.

[2] The following are some of the Vedic forms in Pali. Infinitive in *-tave*, as *netave*, *kâtave*, *hetave* (from bhû, appearing at Jât. p. 4, line 1, under the form *hetuye*). Ger. in *-tvâna*, as *katvâna*, *sutvâna*. The form *imassa*, the Vedic imasya, as the gen. and dat. from *ayaṁ*. *Gonam*, gen. pl. from *go*, is Vedic, and so is *tiṇṇaṁ* (trîṇâm), gen. pl. from *tayo*. *Vidû* is doubtless the Vedic vidus. In Pali div, "the sky" (see *Divo*), is masc. as in the Veda. Forms like *yamâmase*, *kasâmase*, retain the Vedic *s*, which in classical Sanskrit is softened to *h* (see Dham. p. 110). The imperf. *akâ* from *karoti* is the Vedic akat. Pali has the Vedic *ḷ*. *Kuhaṁ* is the

a few precious relics older than the most ancient Sanskrit, and only to be explained through the allied Indo-Germanic languages.[1]

It results from all this that Pali cannot be derived from Sanskrit; both, though most intimately connected, being independent corruptions of the lost Aryan speech which is their common parent; but that Pali is on the whole in a decidedly later stage than Sanskrit, and, to adopt a metaphor popularised by Max Müller, stands to it in the relation of a younger sister. If the proud boast that the Magadhese is the one primeval language fades in the light of comparative philology, Buddhists may console themselves with the thought that the teaching of Gautama confers upon it a greater lustre than it can derive from any fancied antiquity.[2]

The parallel between Italian in its relation to Latin and Pali in its relation to Sanskrit, is striking enough to deserve special notice. In the thirteenth century the literary language of Italy, the language of culture and science, was Latin, which however had long died out as the spoken tongue of cultivated society, and was probably reserved for the drama, and for occasions of state and ceremony. The spoken language of Italy was to be found in a number of provincial dialects, each with its own characteristics, the Piedmontese harsh, the Neapolitan nasal, the Tuscan soft and flowing. These dialects had long been rising in importance as Latin declined, the birth-time of a new literary language was imminent. Then came Dante, and choosing for his immortal Commedia the finest and most cultivated of the vernaculars, raised it at once to the position of dignity which it still retains. Read Sanskrit for Latin, Magadhese for Tuscan, Gautama for Dante, and the Three Baskets for the Divina Commedia, and the parallel is complete. There is strong evidence that in Gautama's time Magadha was one of the most important centres of Hindu civilization, and it is far from improbable that its language was the most esteemed of the Prakrits, just as the Tuscan was the most esteemed of the Italian vernaculars. Like Italian, Pali is at once flowing and

Vedic kuha with added anuswâra (as in *chirassaṁ*, *kudâchanaṁ*, etc.). It is usual to say that Pali has preserved the Vedic instr. in -ebhis, but this is not really the case, as in all the conjugations we find in Pali that the instr. plural is assimilated to the abl. plural, and *buddhehi* both instr. and abl. is really the Sanskrit abl. plur. buddhebhyas.

[1] In the oldest Sanskrit we find the secondary (assimilated) form guru, but in Pali we have *garu*, to account for which we must go to Greek and Latin, where we find *βαρύς* and *gravis* respectively (traces of the original *a* are found even in Sanskrit in the derivatives garîyas, agaru, etc.). Again, I cannot help thinking that in the Pali opt. *assa*, "let him be," we have a true archaic form, corresponding to the Greek *εἴη* for *ἐσίη*, and retaining the initial vowel of the root which is lost in the Sanskrit syât. Again, how is the remarkable form *sabba-dhi*, "everywhere," to be explained? and is not the Pali and Prakrit *idha*, which we find in the Zend, an older form than the Sanskrit iha?

[2] The authorship of the well-known stanza asserting Pali to be the original language is still unknown. Turnour (Mah. xxvii) says it comes from Payoga Siddhi, a grammar of the fourteenth century; but this is a mistake, for on examining a MS. of that work I find that the stanza is merely referred to, the first pâda only being quoted. It may possibly be in Moggallâna Vyâkaraṇa, a twelfth-century work, but I am inclined to think it is yet older. I venture to quote it here:

Sâ Mâgadhî mûlabhâsâ narâ yây' âdikappikâ
Brahmâno c' assutâlâpâ sambuddhâ câpi bhâsare.

Which means, "The Magadhese is the original language, in which men of former ages, and Brahma angels, and those who have never heard speech, and supreme Buddhas speak" (*assutâlâpâ = assuta-âlâpâ*, *yâya* is instr.). Even Buddhaghosha (reminding one of Herodotus' story) says that a child brought up without hearing the human voice would instinctively speak Mâgadhî (Alw. I. cvii).

sonorous: it is a characteristic of both languages that nearly every word ends in a vowel,[1] and that all harsh conjunctions are softened down by assimilation, elision or crasis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought.[2]

We have seen that historically Pali was a vernacular or language of the people, and this is fully confirmed by internal evidence. A close examination of its grammar and vocabulary reveals all the distinctive peculiarities of a vernacular. At every turn we meet with words like *atraja* for Sanskrit âtmaja, *vîmaṁsâ* for mîmâṁsâ,[3] *nisadâ* for drishad, *jalâbu* for jarâyu, *pârupana* for prâvaraṇa, *makasa* for masaka, *aggini* for agni, *piñja* for piccha, *bhamu* for bhrû, *suṁsumâra* for sisumâra,—vocables racy of the soil, and dear to the comparative philologist. Again, the artificial regularity of Sanskrit sandhi finds no place in the free and easy prose of Magadha, and though sandhi is certainly used in Pali it is hardly more used than in Italian or English. Another well-known feature of a vernacular is the frequency of double forms, like *dvâdasa* and *bârasa* 'twelve,' *rasmi* and *raṁsi* 'ray,' *pappoti* and *pâpuṇâti* 'to obtain.' Not uncommonly these divergencies are utilized to differentiate meaning, as in the case of *aññatra* and *aññattha*, the former meaning 'except,' and the latter 'elsewhere,' while their Sanskrit original anyatra has both meanings.[4] Words in common use sometimes even appear under three or more forms, as when agni becomes *aggi*, *aggini*, *gini*, or svâna becomes *sâna*, *soṇa*, *sûna*, *svâna* and *suvâna*.[5] But by far the most striking evidence of the vernacular character of Pali is its wealth of idiom and colloquial expression. Sanskrit is essentially a formal and scientific language: poetry and the drama, science, philosophy and exegesis, take up almost the whole of its literature, leaving but a small space for the light narrative and conversa-

[1] The principal exception in Pali is that a small proportion of words in every page end in anuswâra, which however is not a full consonant like *k* or *d*, and is called by Kuhn a 'nasal vowel.'

[2] Nothing can be grander in diction than the well-known passage of Tasso, "Chiama gli abitator delle eterne ombre," etc.; and compare with it the splendid lines, *yadâ have pâtubhavanti dhammâ*, etc., or *paññâpâsâdam âruyha*, etc. (Dh. p. 6). It is strange that no one should have pointed out the remarkable similarity of the latter passage to Lucretius' "suave mari magno." I render it thus, "Climbing the terraced heights of wisdom, the wise man looks down upon the fools, serene he looks upon the toiling crowd, as one that stands upon a mountain looks down upon them that stand upon the plain."

[3] Kern gives these two words as proofs of his theory that Pali is an artificial language: "It is obvious," he says, "that they are clumsy fabrications" (dat zulke woorden gefabriceerd zijn, en wel op zeer onhandige wijze, springt in 't oog.—Jaartelling der Zuidelijke Buddhisten, p. 15). The fact is that like the others I have mentioned they are extremely interesting provincial or rustic forms, vulgarisms if you will, which could easily be paralleled from almost any language oriental or western. *Atraja* has passed through a form *âtnaja*, and *vîmaṁsâ* is a case of consonant dissimilation, like *takkola*, *kipilla*, *nalâta*, *nisadâ*, *vitachchhikâ*, *phâsulikâ*, *tikichchhati*, and many others. As to *appâbâdha*, it is clear (as Burnouf has shown) that the reading *apâb-* of the inscription is one of the instances in which a single consonant is made to do duty for a double one: alpâbâdha 'well,' is as good an adjective as alpajña 'ignorant.'

[4] Other examples of differentiation are, *assa* 'to him,' and *imassa* 'to this man;' *chaṇa* 'festival,' and *khaṇa* 'moment' (both = kshaṇa); *âṇâ* 'command,' and *aññâ* 'knowledge' (both = âjña); *attha* 'thing,' and *aṭṭa* 'lawsuit' (both = artha); *saṅkhata* 'composed,' and *sakkata* 'Sanskrit;' *vattati* 'to be,' and *vaṭṭati* 'to behove;' *pavatteti* 'to set going,' and *pavaṭṭeti* 'to roll;' *amuka* 'this,' and *asuka* 'a certain;' *pabhavati* 'to arise,' and *pahoti* 'to suffice,' etc.

[5] Again, *chatuddasa*, *chuddasa*, *choddasa* = chaturdaṣan; *suṇisâ*, *suṇhâ*, *husa* = snushâ; *bhavissati*, *hessati*, *hehiti*, (*anu*)*bhossati*, (*pa*)*hossati* = bhavishyati

tional writing which alone can make us acquainted with the inner life of an ancient people. But with Pali the case is entirely different. Here a very large proportion of the literature consists of stories of Gautama's ministry among the people, of narratives and dialogues of the most varied description, of sermons addressed to all classes of men, and abounding in homely yet forcible illustrations drawn from the incidents of every-day life. Whole strata of Hindu life and character are opened up and explored which are hardly more than touched by Sanskrit literature, and the colloquial idiom of ancient Hindustan is for the first time revealed to us.[1]

The change which Pali has undergone relatively to Sanskrit, though considerable, is almost wholly confined to the vocabulary. And here the parallel between Pali and Italian stops short, for the latter, owing chiefly to foreign influence, has passed into an entirely new grammatical stage; and even looking only at its vocabulary, it is decidedly in a more advanced stage of phonetic decay than Pali.[2] The losses which Pali has undergone are by no means inconsiderable. Its alphabet is deficient in the vowels ṛi, ṛî, ḷi, and ḷî, the diphthongs ai and au, and the consonants ş, sh and visarga. The dual is lost in both declension and conjugation,[3] and two of the tenses (the Periphrastic Future and the Benedictive) are wanting. Some of the verbal roots are unrepresented in Pali, of others only traces remain, and a host of verbal forms have disappeared. A large number of nouns are also lost, and such agencies as assimilation, vowel-shortening and

[1] Even a cursory inspection of this dictionary will reveal innumerable words, meanings and expressions unknown in Sanskrit. Among new words are: *saṅgaṇikâ* 'association,' *paṇṇâkâra* 'a present,' *kittaka* 'how much,' *sampavaṅko* 'a friend,' *vemajjha* 'middle,' *vevachana* 'synonym,' *nikkujjita* 'overturned,' *aññadatthu* 'certainly,' *kathikâ* 'talk,' *sâkachchhâ* 'conversation,' *sahavyatâ* 'company,' *anudisâ* 'intermediate direction,' *santaka* 'belonging,' *vitisâreti* 'to remind,' *sappâya* 'beneficial,' *sâraṇîya* 'that should be called to mind,' *pâramî* 'perfection,' *sambahula* 'many,' *odakantika* 'a deep pit,' *vebhassa* 'bullying,' *upaḍḍha* 'half,' *samaṅgî* 'possessed of,' *ekaṁsa* 'certainty,' and innumerable others. Sometimes it is a new combination of a preposition with a root, as *paṭisâmeti* 'to put away,' *nipajjati* 'to lie down,' *nibbedheti* 'to pierce,' *nijigiṁsati* 'to covet,' *uppaṇḍeti* 'to ridicule,' *vyantikaroti* 'to abolish,' *paggharati* 'to trickle,' *pachchupaṭṭhita* 'imminent,' *uyyuta* 'busy,' *opunâti* 'to winnow.' Sometimes a root or noun is combined with a different preposition, to convey the same meaning, as *adhi-ppâya* = abhi-prâya, *ni-ssaya* and *ni-ssita* = â-şraya and â-şrita, *paṭi-pâṭi* = pari-pâṭî, *râjâbhirâja* = râjâdhirâja, *sachchhikaroti* (sâkshikṛi) = sâkshâtkṛi, *nibbuddha* (niryuddha) = niyuddha, *nir-abbuda* = nyarbuda (ni-arbuda), *ni-gaṇṭha* = nir-grantha. Sometimes we have new derivatives of well-known roots, as *vachî* from vach, *ragâ* from rañj, *ravâ* from ru, *ûhâ* from ûh, *parittâ* from paritrâ, *virûḷhi* from viruh, or of well-known nouns, adjectives, etc., as *veramaṇî*, *vâritta*, *pûrami*, *orima*, *heṭṭhima*, *pahonaka*, *padîpeyya*, *aññathatta*, *ottappa*, *vanatha*, *daratha*, *sabbadhi*, *dâsavya*. Among idioms and familiar expressions unknown in Sanskrit are: *nimittam gaṇhâti* 'to fall in love,' *saññaṁ na karoti* 'to make no sign,' *obhâsaṁ karoti* 'to drop a hint,' *khelo chalati* 'my mouth waters' (Trenckner), *mukhaṁ oloketi* 'to be a respecter of persons,' *ujukaṁ oloketi* 'to look a person straight in the face,' *khîraṁ muccati* 'the milk curdles,' *niṭṭhitaṁ bhattaṁ* 'dinner's ready,' *svâtanâya nimanteti* 'to invite a person to dinner for next day,' *kin te aphâsukaṁ* 'what's the matter with you?' *kidisaṁ bhadde* 'how are you, madam?' *sarîre adhimuchchati* 'to possess a man' (of an evil spirit). Sometimes the same word has a different meaning in Pali: thus kâṅksh in S. means 'to desire,' in Pali to 'doubt,' itaretara in S. means 'mutual,' in Pali 'any whatever;' psâta in S. means 'eaten,' in Pali (*chhâta*) 'hungry,' the caus. fr. adhivas in S. means 'to cause to inhabit,' in Pali 'to consent;' sâmagrî in S. means 'goods,' in Pali 'concord;' kâkapeya in S. means 'shallow,' in Pali 'brimfull;' nikṛi in S. means 'to illtreat,' in Pali 'to deceive;' pradhânam in S. means 'chief thing,' in Pali 'effort' (comp. also *padhânam*); avamṛiş in S. means 'to touch,' in Pali 'to revile;' niyâma in S. means 'restraint,' in Pali 'manner.' Sometimes a new meaning is added to the Sanskrit ones, as when *panîta* means 'savoury,' as well as 'exalted;' or when *pariganhâti* means 'to explore,' as well as 'to embrace;' or when *vikati* means 'sort,' as well as 'change;' or when *obhâsa* means 'hint,' as well as 'lustre;' or when *âvuṇâti* means 'to string' as well as 'to cover.'

[2] Grammarians have amused themselves by constructing long sentences to read either as Latin or Italian, and a specimen of this sort of exercise on the part of a Pali grammarian will be found at Alw. I. c.

[3] *Ubho* 'both' is I think the only unquestionable relic in Pali of the Sansk. dual; *pitaro* 'parents,' is a plural.

the elimination of one out of two or more conjunct consonants has brought about a real impoverishment of the vocabulary.[1] But all that Pali loses in one direction, it regains, and more than regains, in another. The dual and the two tenses are easily spared. If some roots are little used, others have sprung into unexpected importance. If many nouns are lost, their place is supplied by a greater number of new ones,[2] while false analogy has brought into existence new verbal forms that may almost be reckoned by thousands,[3] and latitude of phonetic change makes up for all the losses caused by assimilation and other causes.[4] The softening or breaking up of groups of consonants, the dropping of final consonants, the absence of rigid rules of sandhi, the absence of sounds like ṛi, ṣ and au,—all this gives to Pali a softness and flexibility for which we may gladly exchange the stately but harsh regularity of Sanskrit.

To the above brief sketch I have only to add that, with the exception of a very few imported Dravidian nouns like *châṭî* and *chumbaṭa*, there is no foreign element in Pali.[5] It is on the whole in the same inflectional stage as Sanskrit, and everything in its vocabulary, grammar and syntax can be explained from the sister tongue.[6] But at the same time it exhibits a remarkable elasticity, a power of enriching itself by throwing out new forms; we may perhaps even detect in it adumbrations of a tendency to pass into a later phonetic stage. What Pali would have become had it run on unchecked in its course of decay and regeneration may be seen from the modern Sinhalese, which springs from an idiom closely allied to Pali, and has long passed into the analytical stage.[7] To a great extent Sinhalese may for practical purposes be viewed as a lineal descendant of Pali, and it has worked out a whole legion of grammatical forms the germs of which may often be detected in Pali, and which make it a rich, though as yet almost unexplored, philological mine.[8]

[1] Here are a few of the many examples of two or more different Sanskrit words assuming the same form in Pali. *Dosa* = dvesha and dosha, *oṭṭha* = ushtra and oshtha. *ahosi* aor. from hu and from bhû, *diṭṭha* = dvishṭa and drishta, *rukkha* = vṛiksha and rûksha, *aṭṭa* = atta, artha and ârta, *jhâyati* = kshâyati and dhyâyati, *achchha* = achchha and riksha, *vassati* = varshati and vâṣyate, *ratana* = ratna and ratni, *muddikâ* = mudrikâ and mridhvikâ, *kavi* = kavi and kapi, *jeyyo* = jyâyas and jeya, *bhusa* = busa and bhṛiṣa, *aññâta* = àjñâta and ajñâta, *patta* = pattra, prâpta and pâtra, *sattha* = ṣâstra, ṣastra and sàrtha, *appamatta* = alpamâtra and apramatta, *khipati* 'to sneeze' from kshîv, and *khipati* 'to throw' from kship.

[2] See examples at p. xv, note 1.

[3] Sometimes the older or regular form only is in use, as *gachchati*, *dissati*, *dassati*, *bharati* (or *hoti*). Sometimes the regular form is lost and its place supplied by an irregular one due to false analogy, as *pachissati* compared with pakshyati. But in innumerable cases regular and irregular forms co-exist, to the great enrichment of the language, as *dakkhati* and *passissati*, *dajjâ* and *dadeyya*. How much poetry gains from double verbal forms may be seen from the use of *kayirâ* and *kare* at Dh. v. 42, *jahe* and *jaheyya* at v. 221, *jine* and *jeyya* at v. 103.

[4] See examples at p. xiv.

[5] These two words I have only met with in late texts.

[6] I must of course except an insignificant number of forms like those mentioned at p xiii, note 1. I have been obliged to leave a considerable number of words unidentified in my dictionary, but as our knowledge increases the list will steadily diminish; and if some words should finally remain unidentified (which is extremely probable) we must remember the vernacular character of Pali, which would explain its possessing many undoubted Aryan words which have not crept into Sanskrit literature. Thus the Pali name for white ant, *upachikâ*, which is almost certainly a derivative of upachi, does not occur in Sanskrit, because, I suppose, the white ant does not happen to be mentioned in Sanskrit literature. The same argument applies to words like *karavîka*, *kachavara*, *nâḷipaṭṭa*, *oḍḍeti*, *niyura*, *kakkârî*, *kakanṭaka*, *kaṭṭhissa*, *pulava*, *jalogi*, *kusi*, *kukkuha*, *kukutthaka*, and many others.

[7] See p. i, note 2.

[8] See my 'Note on the Sinhalese Language' in Journ. Roy. As. Soc. 1874. I shall not go into the subject further here, as I hope shortly to resume my 'Notes.' A careful study of Sinhalese affords a complete answer to the arguments of those who hold Pali to be a 'fabricated' language.

It now only remains for me to express my thanks to the friends who have lent me their help and encouragement in my studies, and first of all to Dr. Rost, to whom I have dedicated this work, and but for whom I should never have written a line. I am proud to be able to call myself the pupil and friend of that eminent Palist Mr. V. Fausböll. Towards another Dane, Mr. V. Trenckner, a ripe and graceful Pali scholar, I shall ever entertain feelings of gratitude and respect: from the perusal of no single work do I remember to have derived greater advantage at an early period of my studies than from his masterly edition of the first chapter of *Milinda Pañha*, the manuscript of which (still I regret to say unpublished) was in my hands for several months. I owe a debt of gratitude to my friend Mr. N. Trübner for his enterprise in undertaking the publication of my Dictionary at a time when its success was, to say the least, uncertain; and to my friend Mr. Stephen Austin for the ready zeal with which he has all along seconded my efforts to carry the work quickly and satisfactorily through the press. From three Sinhalese Buddhists I have received valuable contributions in the shape of letters replying to questions on points of scholarship and interpretation. They are, first the priest Dhammârâma of Yâtrâmullê, whose premature death in January, 1872, deprived the Buddhist Church of one of its brightest ornaments; next the priest Subhûti of Vaska*d*uvê, well known to European Palists as the able editor of *Abhidhânappadîpikâ*; and lastly the Mudliar L. Corneille Vijêsi*m*ha, a scholar of much learning and originality. During the progress of this work I have received from almost all communities in Ceylon proofs of sympathy and appreciation, but from none more than the Buddhist clergy, a generous and enlightened body of men, towards whom I am under many and deep obligations.

R. C. CHILDERS.

KEY TO TECHNICAL TERMS AND PROPER NAMES.

(I omit those terms which are identical in Sanskrit and Pali.)

Abhidharma = ***Abhidhammo.***
Abhijñá = ***Abhiññá.***
Açaiksha = ***Asekho.***
Açoka = ***Asoko.***
Âlambana = ***Ârammaṇaṁ.***
Amṛita = ***Amato.***
Arhat = ***Arahá.***
Arhattva = ***Arahattaṁ.***
Arthakathá = ***Aṭṭhakathá.***
Ârya = ***Ariyo, Ayyo.***
Âryasatya = ***Ariyasaccaṁ.***
Bhikshu = ***Bhikkhu.***
Bodhisattva = ***Bodhisatto.***
Bodhyaṅga = ***Bojjhaṅgo.***
Buddhaghosha = ***Buddhaghosa.***
Cakrabála = ***Cakkaváḷaṁ.***
Çákyamuni = ***Sakyamuni.***[1]
Çáriputra = ***Sáriputto.***
Çásana = ***Sásanaṁ.***
Chaitya = ***Cetiyaṁ.***
Çikshápada = ***Sikkhápadaṁ.***
Çíla = ***Sílaṁ***
Çramaṇa = ***Samaṇo.***
Çrávaka = ***Sávako.***
Çrotápanna = ***Sotápanno.***
Çruti = ***Suti.***
Dharma = ***Dhammo.***
Dharmacakra = ***Dhammacakkaṁ.***
Dhyána = ***Jhánaṁ.***
Dṛishṭi = ***Diṭṭhi.***
Garuḍa = ***Garuḷo.***
Gautama = ***Gotamo.***
Guru = ***Garu.***
Jñána = ***Ñáṇaṁ.***
Káçyapa = ***Kassapo.***
Káláçoka = ***Káḷásoko.***
Kalpa = ***Kappo***
Karma = ***Kammaṁ.***
Karmasthána = ***Kammaṭṭhánaṁ.***
Karmavákya = ***Kammavácá.***
Kleça = ***Kileso.***
Lakshaṇa = ***Lakkhaṇaṁ.***
Madhyamadeça = ***Majjhimadeso.***
Mahendra = ***Mahindo.***
Mantra = ***Manto.***
Márga = ***Maggo.***
Mleccha = ***Milakkho.***
Naishkramya = ***Nekkhammaṁ.***
Nakshatra = ***Nakkhattaṁ.***
Nirgrantha = ***Nigaṇṭho.***
Nirváṇa = ***Nibbánaṁ.***
Nirvṛiti = ***Nibbuti.***
Pradhána = ***Padhánaṁ.***
Prajñá = ***Paññá.***
Prasenajit = ***Pasenadi.***
Prátimoksha = ***Pátimokkho.***
Pratisamvid = ***Paṭisambhidá.***
Pratyeka = ***Pacceko.***
Preta = ***Peto.***
Pṛithagjana = ***Puthujjano.***
Pudgala = ***Puggalo.***
Puṇya = ***Puñño.***
Ratna = ***Ratanaṁ.***
Ṛiddhi = ***Iddhi.***
Ṛitu = ***Utu.***
Saṁskára = ***Saṅkháro.***
Saṁjñá = ***Saññá.***
Sattva = ***Satto.***
Skandha = ***Khandho.***
Smṛiti = ***Sati.***
Snátaka = ***Nahátako.***
Sparça = ***Phasso.***
Sthavira = ***Thero.***
Stúpa = ***Thúpo.***
Sútra = ***Suttaṁ.***
Tírthya = ***Titthiyo.***
Tripiṭaka = ***Tipiṭakaṁ.***
Tṛishṇá = ***Taṇhá***
Varṇa = ***Vaṇṇo.***
Vijñána = ***Viññáṇaṁ.***
Vimoksha = ***Vimokkho.***
Yavana = ***Yono.***

[1] For the absurdity of speaking of Gautama Buddha as 'Çákyamuni' see art. *Sakiyo.*

KEY TO SUBJECTS.

(These lists are far from exhaustive.)

Angels—*Brahmaloko, Devaloko, Devaputto, Devatá, Devo, Mahábrahmá, Máro, Opapátiko, Sakko, Sattaloko.*

Apostle—*Anubuddho, Maháságvako.*

Brahmin—*Bráhmaṇo, Samaṇo.*

Buddha—*Bhagavá, Bodhi, Bodhisatto, Buddho, Gotamo, Kappo, Mahápuriso, Obháso, Páramitá, Sákiyo, Sayambhú, Sugato, Vádo, Vesárajjaṁ.*

Buddhism—*Sásanaṁ, Vibhajati.*

Buddhist Era—*Parinibbánaṁ.*

Cardinal Truths—*Ariyasaccaṁ.*

Caste—*Samaṇo, Vaṇṇo.*

Charity—*Dánaṁ, Mettá.*

Clergy—*Bhikkhu, Gaṇo, Samaṇo, Saṅgho, Thero.*

Cosmogony and Geography—*Cakkavâḷaṁ, Himavá, Kappo, Lokadhátu, Loko, Mahádípo, Majjhimadeso, Meru, Okásaloko, Paribhaṇḍaṁ, Yono, Yugaṁ.*

Creed—*Saraṇaṁ.*

Devil—*Adhimuccati, Máro*, end of art. *Viññáṇaṁ.*

Ecstatic Meditation—*Árammaṇaṁ, Jhánaṁ, Kammaṭṭhánaṁ, Kasiṇaṁ, Nirodho, Samádhi, Viseso.*

Faith—*Pasádo, Pasídati, Saddhá, Saraṇaṁ.*

General Councils—*Saṅgaho, Saṅgíti.*

Heaven—*Brahmaloko, Devaloko, Saggo.*

Hell—*Apáyo, Narako, Nirayo.*

Heresy and False Doctrine—*Diṭṭhi, Pásaṇḍo, Sámaññaṁ, Sílabbataṁ, Titthiyo, Vibhavo* (2), *Vikkhepo.*

Hierarchy of Sentient Existence—*Bhavaggaṁ, Kámaloko, Nágo, Peto, Puggalo, Sattaloko, Sattávâso.*

Hindu Terms with new or altered meaning—*Brahmá, Bráhmaṇo, Máro, Nakátako, Purindado, Sakko* (Indra), *Taso, Upanisá, Vaḷabhámukhaṁ, Vedagú, Yogakkhemo.*

Hymn—*Parittaṁ, Udánaṁ.*

Impermanence—*Aniccatá, Anicco, Nibbánaṁ* (1st col.), *Saṅkháro* (p. 454, *a*), *Yoniso.*

Laymen—*Upásako.*

Meditation—*Sati, Satipaṭṭhánaṁ.*

Metaphysics—*Árammaṇaṁ, Áyatanaṁ, Dhátu, Gocaro, Indriyaṁ, Khandho, Námarúpaṁ, Paṭṭhánaṁ, Rúpaṁ, Saṅkháro, Viññáṇaṁ, Yamakaṁ.*

Miracle—*Iddhi, Póṭiháriyaṁ.*

Monastic State and Discipline—*Dhutaṅgaṁ, Kammavácá, Mánattaṁ, Nissaggiyo, Nissayo, Pabbajjá, Paṁsukúliko, Párájiko, Pariveṇaṁ, Pátimokkhaṁ, Puggalo, Sámaññaṁ, Saṅghádiseso, Saṅghakammaṁ, Saṅgho, Upasampadá, Uposatho, Uppabbajati, Vasso, Viháro, Vinayo.*

Moral Merit—*Kammaṁ, Kusalo.*

Moral Practice, Piety, Abnegation — *Aṭṭhaṅgiko, Dhammo, Nátho, Nekkhammaṁ, Páramitá, Puñño, Sílaṁ.*

Nirváṇa—*Nibbánaṁ, Nibbáti, Nibbuti, Nibbuto, Parinibbánaṁ.*

Ordination—*Pabbajjá, Upasampadá.*

Origin of Evil—*Paṭiccasamuppádo.*

Parable—*Upamá.*

Pali Language—*Mágadho, Nirutti, Páli.*

Prayer—*Paṇidhi, Patthaná.*

Predestination—*Upanissayo.*

Pride—*Vidhá.*

Prophecy—*Vyákaraṇaṁ.*

Saints—*Arahá, Ariyo, Sávako.*

Salvation—*Nissaraṇaṁ, Nittharaṇaṁ, Saraṇaṁ.*

Sanctification or Conversion—*Arahá, Arahattaṁ, Maggo, Nibbánaṁ* (p. 268, *b*), *Phalaṁ, Puthujjano, Sakadágámí, Sámaññaṁ, Samatho, Saṁyojanaṁ, Upanissayo.*

Scriptures—*Abhidhammo, Nikáyo, Nirutti, Páli, Saṅgíti, Suttaṁ, Tipiṭakaṁ, Vinayo.*

Sin, Desire, Attachment—*Ápatti, Ásavo, Kámo, Kileso, Máro, Micchattaṁ, Nívaraṇaṁ, Ogho, Saṁyojanaṁ, Taṇhá.*

Sunday—*Uposatho.*

Supererogation—*Patti.*

Transmigration—*Bhavo, Gati, Khandho, Paṭisandhi, Saṁsáro, Vaṭṭaṁ* (p. 557, *b.*).

KEY TO SANSKRIT EQUIVALENTS OF TECHNICAL TERMS AND PROPER NAMES.

Abhidharma = ***Abhidhammo.***
Abhijñá = ***Abhiññá.***
Açaiksha = ***Asekho.***
Ālambana = ***Ārammaṇaṁ.***
Amṛita = ***Amato.***
Arhat = ***Arahá.***
Arhattva = ***Arahattaṁ***
Ārya = ***Ariyo, Ayyo.***
Āryasatya = ***Ariyasaccaṁ.***
Bodhyañga = ***Bojjhaṅgo.***
Cakrabála = ***Cakkaváḷaṁ.***
Çákyamuni = ***Sakyamuni***
Dharma = ***Dhammo.***
Dhyána = ***Jhánaṁ.***
Gautama = ***Gotamo.***
Jñana = ***Ñáṇaṁ.***
Kalpa = ***Kappo.***
Karma = ***Kammaṁ.***
Karmasthána = ***Kammaṭṭhánaṁ.***
Karmavákya = ***Kammavácá.***
Kleça = ***Kileso.***
Lakshaṇa = ***Lakkhaṇaṁ.***
Madhyamâdeça = ***Majjhimadeso***
Mantra = ***Manto.***
Márga = ***Maggo.***
Mleccha = ***Milakkho.***
Nakshatra = ***Nakkhattaṁ.***
Nirváṇa = ***Nibbánaṁ***
Nirvṛiti = ***Nibbuti.***
Ṛiddhi = ***Iddhi.***
Skandha = ***Khandho.***
Snátaka = ***Nahátako.***

A large number of the technical terms are identical in Sanskrit and in Páli. For the Four Cardinal Truths see *Ariyasaccaṁ*. For the Eight-branched Road see *Aṭṭhaṅgiko*. For the Four Paths see *Maggo, Nibbánaṁ*. For mystic meditation see *Jhánaṁ, Kammaṭṭhánaṁ, Ārammaṇaṁ, Kasiṇaṁ*. For future life, transmigration, etc., see *Gati, Játi, Bhavo, Narako, Loko*. For the gods or devas see *Devaloko, Devaputto, Devatá, Devo, Brahmaloko, Mahábrahmá, Máro*. For the Buddhist cosmogony and geography see *Kappo, Cakkaváḷaṁ, Loko, Lokadhátu, Mahádípo, Kulácalo, Meru, Himavá*. Among the principal metaphysical terms are *Dhátu, Indriyaṁ, Āyatanaṁ, Ārammaṇaṁ*.

ERRATA ET ADDENDA.

Page 3 (a), line 3 from bottom, add "P.p.p. *abhibhásito.*"

Page 5 (b), line 5, for "ABHINIMMINAṀ" read "ABHINIMMĀNAṀ"; line 29, for "*ppabbhedo*" read "*ppabhedo.*"

Page 6 (b), line 16, dele bracket before "with," and insert it before अभि.

Page 9 (b), line 27, for "doctrines," read "attributes."

Page 10 (b), add "ADDHUVO, Impermanent [अ + ध्रुव]."

Page 13 (a), for "ADHIPATEYYAṀ" read "ĀDHIPATEYYAṀ."

Page 15 (b), add "ADUṀ, see *Dadáti.*"

Page 16 (b), add "AGĀRĪ (*m.*), A householder [अगार + इन्]."

Page 18, line 21, for "*vyadhi*" re d "*vyádhi.*"

Page 19, lines 24, 25, for "*dhíra*" and "*porána,*" read "*dhírá*" and "*poráṇá.*"

Page 20 (b), line 20, for "*ahu-d-eva*" read "*ahud eva*"; line 22, for "The d is euphonic," read "S. अभूत्=भू + एव, see *Bhavati*"; line 29, for "ĀJĀNĀMI" read "ĀJĀNĀTI."

Page 23 (b), for "ĀKĀSI" read "AKĀSI"; for "AKĀSO" read "ĀKĀSO, and ĀKĀSAṀ."

Page 28 (a), line 3, before "total" add "practising"; line 8 from bottom, for "*Amatábhiseka sadiso*" read "*Amatábhisekasadiso.*"

Page 29, line 7 from bottom, for "four Karisas" read "a quarter of a Karísa."

Page 30 (b), for "ANAGHO" read "ANAGGHO."

Page 31 (b), line 18 from bottom, add "See *Kammaṭṭhanaṁ.*"

Page 32, add "ANĀVAṬO (*adj.*), Unlimited [अ + आवृत = वृ]."

Page 36 (b), add "AÑÑATTHATTAṀ, Difference [aññattha + त्व]. Alw. N. 132."

Page 41 (b), line 2 from bottom, for "अनुमृहीत" read "अनुगृहीत."

Page 45 (a), line 28, add "For the ten Anussatis see *Kammaṭṭhánaṁ.*"

Page 47 (a), add "APAGABBHO (*adj.*), Free from re-birth [अप + गर्भ]. Alw. N. 34." Under article "APĀNAṀ" add "See *Ānápánaṁ.*"

Page 55 (b), line 30, for "*Ālambanam*" read "*Ālambanaṁ.*"

Page 59 (a), under article ASAṄKHEYYO, add "see *Kappo.*"

Page 62 (a), under article ASUBHO, add "see *Kammaṭṭhánaṁ.*" Add "ATAPPO, see *Brahmaloko.*"

Page 65 (a), line 8, for "सूर्" read "शूर्." Add "ĀṬO, Name of a bird. Ab. 637."

Page 66 (b), add "ATTHADDHO (*adj.*), Sensible, wise [अ + स्तब्ध]."

Page 71 (b), add "AVĀPURATI, To open [अव + आ + वृ]. Alw. N. 133."

Page 72 (a), line 2, for "दृ" read "सदृ."

Page 73 (a), line 15 from bottom, for "*Medaṅkara*" read "*Medhaṅkara.*"

Page 74 (b), for "ĀYAṀ" read "AYAṀ."

Page 76 (b), line 10 from bottom, for "BADH" read "BĀDH."

Page 81 (b), line 15, for "भष्य" read "भक्ष्य."

Page 88 (a), line 17, for "रिमे" read "भेरि"

Page 96 (b), at the end of article "BUDDHO" add "See *Kappo.*"

Page 101 (b), line 25, for "B. Lot. 481," read "B Lot. 581."

Page 104 (b), line 8 from bottom, for "चच्च" read "कृच्च."

Page 125 (b), line 11, add "*Disákáko*, a foreign crow."

Page 129 (b), line 15 from bottom, after "cloth" add "[दूष्य]."

Page 138, (b), line 28, for "गद्दा" read "गड्ड"

Page 141 (b), line 7 from bottom, for "GANDHA-KUṬI" read "GÁNDHAKUṬĪ."

Page 143 (a), line 17 from bottom, for "five" read "*two.*" Add "GARIYO (*adj*). Very heavy [गरीयंस] Dh. 245

Page 144 (a), line 13, for "*Lokaguru*" read "*Loka-guru.*"

Page 145, add "GEHÀSITO (*adj.*). Lay, profane [गेह + आश्रित]"

Page 159, under article "INDO" add "See *Sakko.*"

Page 161 (a), line 10 from bottom. for "*pakárañ*" read "*pákárun.*"

Page 182 (a), line 8 from bottom, for "कामुक" read "क्रमुक."

Page 185 (b), line 13 from bottom, for "Makákappa" read "Mahákappa."

Page 200, add "KHATTIYO (*adj.*), Belonging to a kshatriya. *Khattiyaṁ kulaṁ*, a kshatriya family."

Page 269 (b), line 31, for "an which island," read "an island which"

ABBREVIATIONS.

abl. = ablative.
acc. = accusative.
adj. = adjective.
adv. = adverb.
aor. = aorist.
art. = article.
Âtm. = átmane.
aṭṭh. = aṭṭhakathá.
caus. = causative.
comp. = compare.
comparat. = comparative.
cond. = conditional.
dat. = dative.
desid. = desiderative.
f. *or* fem. = feminine.
foll. = following.
fr. = from
freq. = frequentative.
fut. = future.
gen. = genitive.
ger. = gerund.
gram. = grammar.
Imper., Imperat. = imperative.
imp. = imperfect.
Ind. Off. = India Office.
indecl. = indeclinable.
inf. = infinitive.
instr. = instrumental.
lit. = literally.
loc. = locative.
m. *or* masc. = masculine.
n. *or* neut. = neuter.
nom. = nominative.
num. = numeral.
opt. = optative.
Par. = parasmai.
part. = particle.
pass. = passive.
pers. = person.
p.f.p. = participle of the future passive.
pl. *or* plur. = plural.
p.p.p. = participle of the perfect passive.
p.pr. = participle present.
prep. = preposition.
pres. = present.
pret. = preterite.
q.v. = quod vide.
S. = Sutta, or when followed by Devanágarí characters = Sanskrit.
Sansk. = Sanskrit.
sep. = separate, separately.
sing. = singular.
voc. = vocative.

Words ending in O are to be considered as masculine nouns, and words ending in AṀ as neuter nouns, unless it be otherwise stated.

Nouns, adjectives and participles are given in the nominative case, verbs in the third person singular of the present tense.

The Nágarí words in brackets are the Sanskrit equivalents, the crude base being given in the case of nouns and adjectives, and the root in the case of verbs.

AUTHORITIES QUOTED.

The numeral following the name of the book refers to the page, except in the case of Abhidhánappadípiká, where it refers to the stanza. Thus Dh. 12 *means the* 12th *page of Dhammapada, while* Ab. 35 *means the* 35th *stanza of Abhidhánappadípiká.*

Ab.—Abhidhánappadípiká, edited by Waskaḍuwé Subhúti. Colombo, 1865.

Alw. I.—An Introduction to Kachcháyana's Grammar of the Páli language. By James D'Alwis. Colombo, 1863.

Alw. N.—Buddhist Nirvana. By James D'Alwis. Colombo, 1861.

Att.—The Attanagalu-vansa. By James D'Alwis. Colombo, 1866.

Bál.—Bálávatáro. Colombo, 1869.

B. Int.—Introduction à l'Histoire du Bouddhisme Indien. Par. E. Burnouf. Paris, 1844.

B. Lot.—Le Lotus de la Bonne Loi. Par. E. Burnouf. Paris, 1852.

Br. J. S.—Brahma Jála Sutta (MS.).

Br. J. S. A.—Brahma Jála Sutta Aṭṭhakathá (MS.).

Cl. Gr.—A Compendious Pali Grammar. By the Rev. Benjamin Clough. Colombo, 1824.

Das.—The Dasaratha-Játaka. Edited by V. Fausböll. Copenhagen, 1871.

Dh.—Dhammapadam. Edited by V. Fausböll. Copenhagen, 1855.

E. Mon.—Eastern Monachism. By R. Spence Hardy. London, 1860.

F. Ját.—Five Játakas. Edited by V. Fausböll. Copenhagen, 1861.

Gog. Ev.—The Evidences and Doctrines of the Christian Religion. By the Rev. D. Gogerly. Part I. On Buddhism. Colombo, 1862.

Ját.—The Játaka, together with its Commentary. By V. Fausböll. London, 1875.

Kh.—Khuddakapáṭha. Edited by R. C. Childers. Journal Roy. As. Soc., 1869.

Kamm.—Kammavákya. Edited by F. Spiegel. Bonn, 1841.

Kuhn, K. Sp.—Kaccáyanæ Specimen. Edited by E. Kuhn. Halle, 1869.

Mah.—The Mahawanso. Edited by the Hon. George Turnour, Esq. Colombo, 1837.

Mil. P.—Milinda Pañha.

Par. S.—Maháparinibbána Sutta (MS.). [I hope to edit this text with its commentary in the course of next year, see the first 32 pages in the Journal Royal As. Soc. 1874, Part I].

Par. S. A.—Maháparinibbána Sutta Aṭṭhakathá (MS.).

Pát.—Prátimoksha Sútra. Edited by J. Minayeff. St. Petersburg, 1869.

Ras.—Anecdota Palica. Rasavábiṇí, Uraga Sutta. Edited by Dr. F. Spiegel. Leipzig, 1845.

Raṭṭh. S.—Raṭṭhapála Sutta (MS.).

Sám. S.—Sámaññaphala Sutta (MS.).

Sám. S. A.—Sámaññaphala Sutta Aṭṭhakathá (MS.).

Saṅg. S.—Saṅgíti Sutta (MS.).

Sen. K.—Kaccáyanappakaraṇam. Edited by Émile Senart. Journal Asiatique, Mars—Avril, 1871, and Mai—Juin, 1871. [Those who have the separate edition, in order to find a reference must deduct 202 from the figures given in this dictionary if the number be over 360, or 192 if under 360.]

Sig. S.—Sigálováda Sutta (MS.).

Subh.—Vaskaḍuve Subhúti Terunnánsé (his letters to me are referred to).*

Ten J.—Ten Játakas. Edited by V. Fausböll. Copenhagen, 1872.

Vij.—Vijesinha Mudliar (his letters to me are referred to).*

Yátr.—The late Yátrámullé Dhammáráma Terunnánsé (his letters to me are referred to).*

* In the second part of my dictionary (from p. 277) I have adopted the plan of acknowledging each separate contribution of these three correspondents by adding their names in brackets, so that the reader will be able to judge for himself exactly how far I am indebted to them. The contributions of Dhammârâma are few, owing to the early cessation of our correspondence: those of Subhûti are numerous and are scattered over the whole of the volume; those of Vijesinha are confined to the second part.

THE PALI ALPHABET

AND THE MODE OF TRANSLITERATION USED IN THIS DICTIONARY.

अ a	आ á	इ i	ई í	उ u	ऊ ú	ए e	ओ o
	क k	ख kh	ग g	घ gh	ङ n		
	च c	छ ch	ज j	झ jh	ञ ñ		
	ट ṭ	ठ ṭh	ड ḍ	ढ dh	ण ṇ		
	त t	थ th	द d	ध dh	न n		
	प p	फ ph	ब b	भ bh	म m		
	य y	र r	ल l	व v			
	स s	ह h	ळ ḷ	ṁ			

Pali has not, like Sanskrit, a character of its own, but in each of the countries in which it is the sacred language of the inhabitants, that is to say Ceylon, Birma, and Siam, it is written in the character of that country.* Hence it is usual in Europe to print Pali texts in the Roman character, which possesses the advantages of clearness and simplicity, and, compared with the Devanâgarí, is inexpensive to print. The few attempts that have been made by European scholars to adopt the Devanâgarí for Pali printed texts have been decided failures, and it is unlikely that they will be repeated. The transliteration of Pali fortunately presents fewer difficulties than that of Sanskrit. The system I have used in the Dictionary is, with a few modifications, that of Fausboll.†

These letters are pronounced as in Sanskrit. At the present time anusvára is pronounced in Ceylon and Birma exactly like the English and German ng in 'hang.' Thus अहं is pronounced 'ahang,' not as in Sanskrit 'aham.' That this was the ancient Magadhese pronunciation is most probable, as the labial nasal at the end of a word has a strong tendency to pass into the guttural nasal, compare for instance the Latin *meum* with the French *mon*.

In the above scheme of transliteration it must be remembered that c is pronounced like our ch in church,' and ñ like the Spanish ñ, or the English ni in 'minion.' [In the Preface the ordinary English practice of rendering च by ch is followed.] The aspirated letters are strictly speaking double or conjunct letters, being pronounced like the simple letter immediately followed by h. So much is this the case that a Sanskrit th or dh is sometimes broken up in Pali into tah or dah, e.g. *ni-dahati* from ni-dhá, and in Sinhalese we have even such forms as *daham* = dharma. It is a mistake to say that the lingual ṭ and ḍ are pronounced like our t and d; the fact is that our t is about midway between the Sanskrit त and ट, if anything approximating, in my judgment, rather to the former than the latter.

In this dictionary the circumflex over a long vowel is only used to express crasis, e.g. *dammîti* = *dammi iti*, *sádhûti* = *sádhu iti*, *nâkási* = *na akási*. Elision is marked in the European way, as *eken' úno* = *ekena úno*. The hyphen is used to indicate the vowel hiatus, e.g. *váka-usíráḍi*, to avoid the misapprehension that might result from writing *vákausíráḍi*.

* It must, however, be remembered that these alphabets are all modifications of the Devanágarí, and have the same parentage: I have used the Devanágarí in the above table.

† Mr. Fausboll has lately become conscious of the mistake he made in adopting a sloping line to mark the long vowels, and in his last two works has exchanged it for the horizontal line. This, however, does not improve matters, as the horizontal line is required for prosody, and it is now universally agreed that in transliterating Sanskrit (and consequently Pali) the sloping line should be reserved for accent, the horizontal for prosody, and the circumflex for long vowels.

A

DICTIONARY OF THE PÂLI LANGUAGE.

A-, and before a vowel **AN-**, a negative particle, used only as an inseparable prefix [अऽ and अन्ऽ]. Compounded with nouns and adjectives: *A-puttaṁ puttam iva ácarati*, he treats like a son one who is not his son (Alw. I. 15); *Acchariyo a-rajakena vatthánaṁ rágo*, dyeing of cloth by one who is not a dyer is wonderful (Cl. Gr. 146); *A-kálo*, wrong time; *A-maggo*, wrong way; *A-daṇḍena*, not by punishment; *An-abhirati*, dissatisfaction; *A-ppamádo*, diligence; *An-appako*, abundant; *A-putto*, sonless; *A-garu*, light. With participles and the gerund: *An-icchaṁ*, not desiring; *A-suṇanto*, not hearing; *A-bhásamáno*, not speaking; *A-ṭṭhito*, not standing; *Aññaṁ kiñci puññaṁ a-katvá*, having done no other good work (Dh. 99). With an infinitive: *An-áharituṁ* not to bring (Dh. 242). With a finite verb: *An-ágami*, he did not come (Mah. 40); *An-abhineyya*, should not bring (Pát. 4). With adverbs: *A-sakiṁ*, repeatedly. With compound words: *Kiñci adátukámo*, unwilling to give anything (Dh. 89). Compounds are frequently formed by joining a noun, adjective, or participle to the same word with the negative *a* prefixed; *Maggámaggassa kovido*, knowing the right and the wrong way (Dh. 72); *Piyáppiyaṁ*, viz. *piya* + *appiya*, pleasant and unpleasant (Dh. 38); *Katákataṁ*, done and not done (Dh. 10). Compounds of this sort must be distinguished from such compounds as *phaláphaláni*, "various kinds of fruits" (F. Ját. 4), *saṁvarásaṁvaro*, "great and small restraint."

Ā (*prep.*), Until; as far as [आ]. Ab. 1180. With abl. *Ā brahmaloká*, as high as the Brahma

heavens (Kuhn K.S. 23). Compounded with nouns: *Āpabbataṁ khettaṁ*, a field reaching to the mountain (Cl. Gr. 87). Much used in combination with verbs and their derivatives.

ABABAṀ, One of the high numerals, representing 10,000,000[11], or 1 followed by seventy-seven ciphers. Ab. 475; B. Lot. 855; Man. B. 6.

ABADDHAMUKHO (*adj.*), Foul-mouthed, scurrilous [अबद्ध + मुख]. Ab. 735.

ABADDHO (*adj.*), Not bound; unmeaning, senseless [अ + बद्ध = बन्ध्]. Ab. 126; Pát. 89.

ĀBADDHO (*p.p.p.*), Fastened; joined; united, attached [आ + बद्ध = बन्ध्]. Dh. 120. *Maṇḍale sakale asso ekábaddho adassi*, there appeared one continuous horse throughout the whole ring (Mah. 142).

ĀBĀDHIKO (*adj.*), Affected with illness, ill, sick [आबाध + इक]. Dh. 97, 434.

ĀBĀDHO, Illness, sickness, disease [आबाध]. Ab. 323; Dh. 25; Mah. 132.

ĀBAJJHATI (*pass.*), To be bound, fettered, held fast [आ + बध्यते = बन्ध्]. Dh. 177.

ABALAṀ, Weakness [अ + बल]. Dh. 420.

ABALO (*adj.*), Weak [अ + बल]. Dh. 6. Fem. *abalá*, a woman (Ab. 230).

ABBAHATI, To take away, to remove [आ + बृह् or वृंह्]. Aor. *abbahi* (Dh. 96). Ger. *abbuyha* (Dh. 255). P.p.p. *abbúḷha* (Dh. 96). *Kosito asiṁ abb.*, to unsheath a sword.

ABBAṆO (*adj.*), Unwounded [अ + व्रण]. Dh. 23. See *Vaṇaṁ*.

ABBATI, To go [अर्व्]. Cl. P. Verbs, 8.

ABBHĀCIKKHATI, To accuse, to slander, to calumniate [अभि + आ + freq. ख्या]. *Má bhagavantaṁ abbhácikkhi*, bring not an accusation against Buddha (Kamm. 31). *Tucchena paraṁ abbhácikkhanto*, bearing false witness against his neighbour, lit. accusing another without a cause (Dh. 394). Comp. *Abbhakkhánaṁ*.

ABBHĀGAMANAṀ, Approaching, going to, visiting [अभ्यागमन]. Pát. 95.

ABBHAKAṀ, Talc [अभ्रक]. Ab. 492.

ABBHAKKHĀNAṀ, Accusation, slander, calumny [अभ्याख्यान]. Ab. 116 explains this word to mean "a groundless charge, such as, You owe me a hundred pieces of money." Dh. 25; Kamm. 31. Comp. *Abbhácikkhati*.

ABBHĀKUṬIKO (*adj.*), Unfrowning, genial [अ + भ्रकुटि + क].

ABBHAṀ, and **ABBHO**, A cloud; the sky, air, atmosphere [अभ्र]. Ab. 45, 48; Dh. 31.

ABBHĀNAṀ, Rehabilitation of a priest who has undergone Parivása, or penance for an expiable offence [अभि + आयन]. Pát. xl, 74. *Abbhána* is a contraction of *abbháyana*; compare Moggalána for Moggalláyana.

ABBHAÑJANAṀ, Anointing [अभि + अञ्जन].

ABBHANTARAṀ, Interval, interior; a certain measure [अभ्यन्तर]. Ab. 197, 771. *Abbhantaraṁ te gahanaṁ*, thy heart is choked with sin (Dh. 70). Loc. *abbhantare*, within (Dh. 424). *Nagarabbhantare pati*, alighted inside the city (Mah. 153). *Sattáhabbhantare*, within a week (Mah. 69). With gen. *Imesaṁ sattánaṁ abbhantare*, within these beings (Dh. 195).

ABBHANTARO (*adj.*), Internal, inner [अभ्यन्तर]. Mah. 154.

ABBHANUMODANAṀ, Rejoicing, thanksgiving, praise [अभि + अनु + मुद् + अन]. Ab. 836.

ABBHĀSO, Repetition, practice; reduplication [अभ्यास]. See also *Abhyáso*.

ABBHATTHAṀ, Setting, declining, perishing [अभि + अस्त]. *Abbhatthaṁ gacchati*, to decline, to perish. Comp. *Atthaṁ*.

ABBHETI, To restore a priest who has been degraded for an offence [अभि + आ + इ]. Pát. 68. Pot. *abbheyya* (Pát. 6). P.f.p. *abbhetabbo* (Pát. 74). P.p.p. *abbhito* (Pát. 6). Comp. *Abbhánaṁ*.

ABBHOKĀSIKO (*adj.*), Living in the open air, or in an open unsheltered space [आभ्यवकाशिक]. *Abbhokásikaṅgaṁ*, "precept enjoining a life in an open unsheltered space," one of the thirteen Dhutaṅgas (B. Int. 309; E. Mon. 134).

ABBHOKĀSO, The open air; an open space [अभि + अवकाश].

ABBHOKKIRAṆAṀ, Covering, bedecking [अभि + अव + किरण].

ABBHUDĪRITO (*p.p.p.*), Uttered [अभि + उद् + ईरित = ईर्].

ABBHUGGACCHATI, To approach; to go to meet; to ascend, to go up [अभि + उद् + गम्]. *Vehásam abbhuggantvá*, having risen into the air (Mah. 81).

ABBHUGGATO (*p.p.p.* last), Having approached; gone to meet; ascended [अभि + उद् + गत = गम्]. Cl. Gr. 12; Kuhn K.S. 13.

ABBHUJJALANAṀ, Spitting fire (a juggler's trick) [अभि + उद् + ज्वलन].

ABBHUTADHAMMO, and **-MMAṀ**, Mysterious or supernatural phenomenon or condition [अद्भुत + धर्म]. This is the name of one of the nine aṅgas or divisions of the Buddhist scriptures. It is said by Buddhaghosa to include all discourses relating to wonderful and mysterious conditions, and beginning with the words, "Priests, these four wonderful and mysterious conditions are in Ānanda," and so forth:—*Cattáro 'me bhikkhave acchariyá abbhutá dhammá Ānande ti ádinayappavattá sabbe pi acchariyabbhutadhammapaṭisaṁyuttá suttantá*. B. Int. 63; E. Mon. 172.

ABBHUTO (*adj.*), Hidden, mysterious; wonderful, portentous; astonished [अद्भुत]. Ab. 736; Mah. 4, 108. *Abbhuto dhammo*, and *abbhutadhammo*, a wonder, portent, miracle. *Abbhutaṁ vata bho*, a mysterious thing indeed. Neut. *abbhutaṁ*, a wonder, a miracle (Mah. 117; Dh. 97).

ABBHUTO, The Marvellous (one of the Nátyarasas); a gambler's stake [अद्भुत]. *Abbhutaṁ karoti*, to lay a wager. Ab. 102, 532, 1023.

ABBOCCHINNO (*adj.*), Unbroken [अ + वि + अव + छिन्न = छिद्].

ABBUDAṀ, One of the high numerals, $10,000,000^8$, or 1 followed by fifty-six ciphers; a canker, s' in, sore [अर्बुद]. Ab. 475; B. Lot. 857.

ABBUTO (*adj.*), Undisciplined. Dh. 47. The etymology of this word presents some difficulty. Buddhaghosa refers it to vrata (see Dh. 379), and if he is right we must suppose the *a* has been changed to *u*, as in *sammuti* for Sanskr. sammati.

But Fausböll, with great probability, considers it to be a-vṛita. Compare *subbutthi* = su-vṛishṭi.

ĀBHĀ (*f.*), Splendour, radiance, light [आभा]. Ab. 64: B. Lot. 836. *Rajatábhá*, with a silver sheen (Mah. 65).

ABHABBATĀ (*f.*), Non-liability; inability [अभव्य + ता]. *Abhabbatá diṭṭhapadassa vuttá*, the inability to conceal a sin of one who has seen Nirváṇa has been declared (Khud. 9).

ABHABBO (*adj.*), Not liable; unable [अ + भव्य = भू]. With dat. *Abhabbo parihánáya*, not liable to fall away from holiness (Dh. 6). With inf. *Puriso sîsacchinno abhabbo jîvitum*, a man whose head is cut off is unable to live (Kamm. 9). *Abhabbuppattiko*, not liable to arise Dh. 195). There are five *Abhabbaṭṭhánas* or "points of non-liability," viz. sins that an Arahá cannot commit, killing, stealing, etc.

ĀBHĀKARO, The sun [आभा + कर]. Ab. 63.

ĀBHARAṆAM, Ornament, decoration [आभरण]. Ab. 283; Dh. 233; Mah. 245.

ABHĀSAṆAM, Silence [अ + भाषण]. Ab. 429.

ĀBHASSARO (*adj.*), Shining, radiant [आ + भास्वर]. The *Ābhassará devá*, or Radiant gods, are the inhabitants of one of the Brahma heavens (see *Brahmaloko*). Dh. 36; B. Intr. 611; Man. B. 26. *Ābhassaraloko*, the world or heaven of the Radiant gods (Dh. 353).

ĀBHĀTI, To shine [आ + भा]. Dh. 69.

ĀBHATO (*p.p.p.*), Brought, carried, conveyed [आभृत = भृ]. Ab. 749; F. Ját. 55; Mah. 89.

ABHAVO, Decrease, decay, misfortune [अ + भव].

ABHĀVO, Non-existence; absence [अ + भाव]. Ab. 1103. *Ātápábhávo*, absence of sunshine (Ab. 953). *Mahesiyá abhává*, from his not having a queen (Mah. 54). *Abhávaṁ gacchati*, to come to nothing, perish (Dh. 102).

ABHAYĀ (*f.*), The plant Terminalia Citrina [अ + भय]. Ab. 569.

ABHAYAM, Safety; protection from danger [अ + भय]. Mah. 3, 249; Dh. 56. *Abhayappatto*, secure (B. Lot. 403).

ABHAYO, (*adj.*), Fearless [अ + भय]. Dh. 46.

ABHIBHĀSATI, To speak to, address [अभि + भाष]. Kuhn K.S. 33.

ABHIBHĀSITO (*p.p.p.*), Illumined [अभि + भास्]. Mah. 108.

ABHIBHAVANAM, Overcoming, vanquishing [अभिभवन]. Dh. 407.

ABHIBHAVATI, To overcome; to attain, to master; to surpass [अभि + भू]. Dh. 409. Ger. *abhibhuyya* Dh. 58. Pass. *abhibhûyati* Dh. 355).

ABHIBHAVO, Being overcome, defeat [अभिभव]. Dh. 286.

ABHIBHĀYATANAM, Place or region of the vanquisher [अभिभू + आयतन]. There are eight of these "regions," representing eight stages of knowledge attained by the devout Buddhist (B. Lot. 825).

ABHIBHŪ (*adj.*), Overcoming, mastering, vanquishing, surpassing [अभि + भू]. Cl. Gr. 33; Dh. 255.

ABHIBHŪTO (*p.p.p. abhibhavati*), Overcome, overpowered, subdued, vanquished [अभि + भूत = भू]. *Niddáya abhibhûto*, overpowered with sleep (Dh. 401). *Ghammábhibhûto*, overpowered by the heat (Mah. 3).

ABHICCHĀ (*f.*), Desire, longing [अभि + इच्छा].

ĀBHIDHAMMIKO (*adj.*), Connected with Abhidhamma; versed in or studying the Abhidhamma [अभि + धर्म + इक]. Cl. Gr. 91.

ABHIDHAMMO, and ABHIDHAMMAM, Higher doctrine, transcendental doctrine, metaphysics [अभि + धर्म]. This is the name of the third great division of the Buddhist scriptures; it implies metaphysical as opposed to moral doctrine (dhamma). The *Abhidhammapiṭakaṁ*, "basket of transcendental doctrine," is the third section of the Tipiṭaka, and consists of the following seven books: Dhammasaṅgaṇippakaraṇaṁ; Vibhaṅgappakaraṇaṁ; Dhátukathápakaraṇaṁ; Puggalapaññattipakaraṇaṁ, or puggalapaṇṇattipakaraṇaṁ; Katháratthupakaraṇaṁ; Yamakappakaraṇaṁ; Paṭṭhánappakaraṇaṁ. B. Intr. 35, 437 and foll; E. Mon. 167, 170; Cl. Gr. 87.

ABHIDHĀNAM, Name, appellation; noun [अभिधान]. Ab. 114; Alw. I. viii.

ABHIDHĀNAPPADĪPIKĀ (*f.*), Lamp of nouns [अभिधान + प्रदीपिका]. This is the name of a well-known vocabulary of Páli nouns, compiled on the model of Amarakosha by the grammarian Moggallána at the end of the 12th century (Alw. I. vi. and foll.).

ABHIDHĀTABBO (*adj.*), That ought to be declared or named [अभि + धातव्य = धा].

ABHIDHEYYO (*adj.*), To be declared, pointed out, denoted, meant [अभिधेय = धा]. Neuter *abhidheyyaṁ*, name, appellation (Mah. 50). *Abhidheyyaliṅgiko*, adjective, viz. having the gender denoted by the noun it agrees with (Ab. 841). Ab. 785.

ABHIDHĪYATI (*pass.*), To be declared, to be pointed out [अभि + धीयते = धा].

ABHIDOSO, Evening [अभिदोष]. Ab. 68.

ABHIGACCHATI, To go to, to approach [अभि + गम्]. Mah. 107.

ABHIGAMANAṀ, Approaching [अभिगमन]. *Paradárábhigamanaṁ*, adultery.

ABHIGHĀTO, Striking, concussion [अभिघात]. Dh. 210.

ABHIGĪTO (*p.p.p.*), Sung or recited to [अभिगीत = गै]. *Buddhagáthábhigíto'mhi*, Buddha has recited a stanza to me (Gog. Ev. 28).

ABHIHANTI, To assail; to strike [अभि + हन्]. Ger. *abhihanitvá* (Dh. 279).

ABHIHARATI, To bring to; to acquire, to gain [अभि + हृ]. Mah. 80; Dh. 298; Pát. 78.

ABHIHĀRO, Bringing, offering [अभिहार]. Ab. 1128; Mah. 80; Pát. 78.

ABHIHAṬO (*p.p.p. abhiharati*), Brought [अभि + हृत = हृ]. Mah. 87.

ABHIHITO (*p.p.p.*), Called, named; spoken, said [अभि + हित = धा]. Ab. 755; Alw. I. xiii.

ABHIJĀNĀTI, To know, to learn, to ascertain; to perceive; to admit, to acknowledge [अभि + ज्ञा]. *Abhijánáhi cittácáraṁ*, ascertain his disposition (Mah. 246). P.p.p. *abhiññáto*. Ger. *abhiññáya* (Dh. 14, 30, 63), *abhiññá* (see separ.), *abhijánitvá* (Dh. 435).

ABHIJANO, Race, tribe, family [अभिजन]. Ab. 332.

ABHIJAPPANAṀ, Muttering spells, incantation [अभि + जल्पन].

ABHIJĀTI (*f.*), Origin, race, birth [अभि + जाति].

ABHIJĀTIKO (*adj.*), Belonging to origin or race [अभिजाति + क]. *Sukkábhijátiko*, of pure origin.

ABHIJĀTO (*p.p.p.*), Well-born, noble; learned, wise [अभिजात = जन्]. Ab. 1074.

ABHIJJHĀ (*f.*), Covetousness [अभिध्या]. Ab. 163.

ABHIJJHĀLŪ (*adj.*), Covetous [अभिध्या + लु]. Cl. Gr. 93.

ABHIKĀMĪ (*adj.*), Desirous [अभि + कामिन्]. Mah. 130.

ABHIKHYĀ (*f.*), Name; beauty, splendour, glitter [अभिख्या]. Ab. 1052.

ABHIKIRATI, To overwhelm, to cover [अभि + कॄ]. With í metri causa (Dh. 5). Inf. *abhikiritum* (Dh. 182).

ABHIKKAMATI, To go forward, to advance, to approach [अभि + क्रम्]. Dh. 91.

ABHIKKAMO, Advancing, advance [अभिक्रम]. Ab. 836; Dh. 318.

ABHIKKANTO (*p.p.p. abhikkamati*), Advanced; having approached [अभि + क्रान्त = क्रम्]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.p.*), Handsome, beautiful; excellent, good [अभि + कान्त = कम्]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.p.*), Withered; exhausted [अभि + क्लान्त = क्लम्]. Ab. 836.

ABHIKKHAṆAṀ (*adv.*), Repeatedly [अभीक्ष्णम्]. Ab. 1137; Dh. 384. See also *Abhiṇhaṁ*.

ABHILABHATI, To obtain, receive [अभि + लभ्].

ABHILAKKHITO (*p.p.p.*), Marked, characterized, distinguished [अभिलक्षित = लक्ष्].

ABHILĀPO, Speaking to, talking [अभिलाप]. *Áññamaññábhilápo*, conversation (Mah. 261).

ABHILĀSĪ (*adj.*), Desirous [अभिलाषिन्]. Mah. 121.

ABHILĀSO, Desire [अभिलाष]. Ab. 163.

ABHILĀVO, Cutting, reaping [अभिलाव]. Ab. 770.

ABHILEPANAṀ, Smearing; pollution [अभि + लिप् caus. + अन]. Alw. I. 106.

ABHILITTO (*p.p.p.*), Smeared; stained, polluted [अभि + लिप्त = लिप्]. Alw. I. 107.

ABHIMADDITO (*p.p.p.*), Crushed, trampled, overthrown [अभि + मर्दित = मृद्]. Mah. 50.

ABHIMAṄGALAṀ, High festival, solemnity [अभि + मङ्गल]. Mah. 172; Dh. 246.

ABHIMĀNO, Pride; wisdom [अभिमान]. Ab. 860.

ABHIMATTHATI, To grind, to crush [अभि + मथ्]. Dh. 29, 330.

ABHIMUDĀ (*f.*), Joy [अभि + मुदा]. Ras. 7.

ABHIMUKHO (*adj.*), Facing towards, opposite [अभिमुख]. *Rohaṇábhimukho agá* went in the direction of R. (Mah. 130). *Puratthimadisábhimukho*, facing the East (Alw. I. xxi). *Te ubho abhimukhá ahesuṁ*, they both met face to face. Loc. *abhimukhe*, opposite, in front of. With gen. *Tassa bhikkhuno ab.*, before the face of that priest (Dh. 195).

ĀBHIMUKHYAṀ, Front, direction towards [आभिमुख्य]. Ab. 1178.

ABHINADATI, To roar [अभि + नद्]. Dh. 340.

ABHINĀDETI (*caus.* last), To fill with noise [अभि + नादयति = नद्]. *Abhinádeti daddaraṁ*, makes the mountain rebellow with his roar (F. Ját. 47).

ABHINANDATI, To be pleased with, to approve of, to welcome, to rejoice at, to delight in [अभि + नन्द्]. Dh. 14, 39. *Te bhikkhú bhagavato bhásitaṁ abhinanduṁ*, those priests rejoiced at the words of Buddha (B. Lot. 434).

ABHINAVO (*adj.*), Quite new; new [अभिनव]. Ab. 713.

ABHINAYO, A dramatic representation [अभिनय]. Ab. 101.

ABHINETI, To bring to, conduct to [अभि + नी]. Pát. 4.

ABHIṆHAṀ (*adv.*), Repeatedly [अभीक्ष्णम्]. Ab. 1137; Dh. 229, 288; Ras. 33. See also *Abhikkhaṇaṁ*.

ABHINIBBATTATI, To be re-born in another existence [अभि + निस् + वृत्].

ABHINIBBATTI (*f.*), Re-birth in another existence [अभि + निर्वृत्ति]. Dh. 226.

ABHINIBBATTO (*p.p.p. abhinibbattati*), Reborn in another existence [अभि + निस् + वृत्त = वृत्]. B. Lot. 542.

ABHINĪHARATI, To turn, to direct [अभि + निस् + हृ]. B. Lot. 866; Mah. 214.

ABHINĪHĀRO, Earnest wish or aspiration [अभि + निस् + हार]. *Katábhiníháro*, having formed the resolution to become Buddha (Dh. 140, 267, 320, 344; Ras. 65).

ABHINIKKHAMANAṀ, Going out, departing; retiring from the world, giving up the world to devote oneself to an ascetic life [अभि + निष्क्रमण]. Dh. 345; Alw. I. 77.

ABHINIKKHAMATI, To go out, to depart [अभि + निस् + क्रम्]. *Yuddháya abhinikkhami*, went forth to battle (Mah. 217).

ABHINIKKHAMO, Going out; retiring from the world to devote oneself to an ascetic life [अभि + निष्क्रम]. B. Lot. 334; Dh. 180, 277.

ABHINILĪYATI, To hide oneself, to lie hid [अभि + नि + ली]. Mah. 203.

ABHINĪLO (*adj.*), Very black [अभि + नील]. B. Lot. 564.

ABHINIMANTETI, To invite; to present with [अभि + नि + मन्त्]. With instr. *Abhinimanteyyáma pi naṁ parikkhárehi*, we would induce him to accept priestly requisites.

ABHINIMMIṆAṀ, Creating (see next).

ABHINIMMINĀTI, and ABHINIMMĀTI, To create, to cause to appear by supernatural power [अभि + निस् + मा]. Ger. *abhinimminitvá* (Dh. 143). Aor. *abhinimmi* (Dh. 315).

ABHININNĀMETI (*caus.*), To turn, to direct [अभि + निस् + नम्]. B. Lot. 866.

ABHINIPAJJATI, To lie down [अभि + नि + पद्]. Pát. 13, 105.

ABHINIPPHĀDETI (*caus.*), To effect, to accomplish, to succeed [अभि + निस् + पद्]. *Cívaraṁ abhinipphádeyya*, should succeed in obtaining the robe (Pát. 9).

ABHINISĪDATI, To sit down [अभि + नि + सद्]. Pát. 13, 105.

ABHINIVESO, Adhering to; inclination to [अभिनिवेश].

ABHINIVISATI, To settle down; to devote oneself to [अभि + नि + विश्]. Pát. 66; B. Lot. 338.

ABHIÑÑĀ (*f.*), Higher knowledge, transcendent or supernatural knowledge or faculty [अभिज्ञा]. There are five Abhiññás, or supernatural faculties possessed by Arahás: 1. *Iddhividhá* or *iddhippabbhedo*, 2. *Dibbasotaṁ*, 3. *Parassa cetopariyañáṇaṁ*, or *paracittavijánanaṁ*, 4. *Pubbenivásánussatiñáṇaṁ*, 5. *Dibbacakkhu*; "the different magical powers, the divine ear, knowledge of the thoughts of others, knowledge of former existences, the divine eye." There are also six Abhiññás (*chaḷabhiññá* or *cha abhiññáyo*), consisting of the five just enumerated, with the addition of *Āsavakkhayakarañáṇaṁ*, the knowledge which causes the destruction of human passion. B. Intr. 295; Lotus 820 and foll.; E. Mon. 284; Dh. 182.

ABHIÑÑĀ (*ger.*), Having known, become cognisant of [अभिज्ञाय = ज्ञा]. This word is found in the frequently recurring phrase *sayaṁ abhiññá sacchikatvá*, "having himself known and seen face to face." Here abhiññá is a shortened form of the gerund abhiññáya. Burnouf compares "*paṭisaṅkhá yoniso*" for paṭisaṅkháya yoniso. B. Lot. 468, 861; compare Dh. 415.

ABHINNAKO (*adj.*), Not schismatic, orthodox [अ + भिन्न = भिद् + क]. Alw. I. 65.

ABHIÑÑĀṆAṀ, Sign, token [अभिज्ञान]. Ab. 55.

ABHIÑÑĀTO (*p.p.p. abhijánáti*), Known; well-known, distinguished, remarkable [अभि + ज्ञात = ज्ञा]. Ab. 724.

ABHIÑÑĀYA, see *Abhijánáti.*

ABHIÑÑEYYO (*adj.*), That ought to be known, or that can be known [अभि + ज्ञेय = ज्ञा]. Dh. 415, 435.

ABHINNO (*adj.*), Undivided; not different, identical [अ + भिन्न = भिद्]. *Abhinnaliṅgí*, of the same gender (Alw. I. vii.).

ABHIÑÑO (*adj.*), Knowing, conversant with [अभिज्ञ]. Ab. 720; Mah. 116.

ABHIPATTHETI, To desire, to long for, to pray for [अभि + प्र + अर्थ्]. Khud. 14. P.p.p. *abhipatthito*, wished for; desirable, charming (Mah. 55; Dh. 316).

ABHIPĪḶITO (*p.p.p.*), Oppressed, afflicted [अभि-पीडित = पीड्].

ABHIPŪJETI, To offer, to present with [अभि + पूज्]. With instr. *Abhipújetu rajjena*, let him invest (the Bo tree) with his kingdom (Mah. 116).

ABHIRĀDHETI (*caus.*), To content; to satisfy [अभि + राधयति = राध्]. Dh. 149.

ABHIRĀJĀ (*m.*), A supreme king [अभि + राजन्]. *Rájábhirájá*, king of kings.

ABHIRAMATI, To delight in [अभि + रम्]. With loc., *Kusalapathe 'bhirameyya*, should delight in the path of righteousness (Mah. 144). Kamm. 11; Dh. 392.

ABHIRAMMO (*adj.*), Delightful [अभि + रम्य = रम्]. Mah. 199.

ABHIRĀMO (*adj.*), Delightful [अभिराम]. Mah. 215.

ABHIRATI (*f.*), Delighting in, delight [अभिरति]. Dh. 16.

ABHIRATO (*p.p.p. abhiramati*), Delighting in, devoted to [अभिरत = रम्]. Dh. 180.

ABHIRUCITO (*p.p.p.*), Pleasing, agreeable, liked [अभिरुचित = रुच्]. *Attano abhirucitakále*, at the time he liked best (Dh. 422). F. Ját. 56.

ABHIRUHANAṀ, Ascending, mounting [अभि + रुह् + अन]. Dh. 155; Pát. 14.

ABHIRUHATI, ABHIRŪHATI, and ABHIROHATI, To ascend, to mount [अभि + रुह्]. *Rukkham abh.*, to climb a tree (Dh. 155). *Návam abh.*, to go on board ship (B. Lot. 363). *Hatthiṁ abh.*, to mount an elephant (Dh. 158). *Dhammásanaṁ abh.*, to ascend the pulpit (F. Ját. 46). *Pabbataṁ abh.*, to ascend a mountain (Dh. 144). Pres. *abhiruhati* (Dh. 235), *abhirúhati* (Dh. 57). Ger. *abhiruyha* (Dh. 158; Ras. 38), *abhirúhitvá* Dh. 402), *abhiruhitvá* (Dh. 402; B. Lot. 363), *Abhiruyhitvá* (Kuhn K. S. 25). P.p.p. *abhirúḷho* (Dh. 129).

ABHIRŪPO (*adj.*), Beautiful, handsome [अभि-रूप]. B. Lot. 407; Dh. 395.

ABHIRUTAṀ, Sound [अभिरुत = रु].

ABHISADDAHANAṀ, Firm faith or belief (see next).

ABHISADDAHATI, To have firm faith, to believe fully [अभि + श्रत् + धा]. Alw. I. 107.

ABHISAJJATI, To be angry; to scold, to be angry [with अभि + सञ्ज्]. Opt. *abhisaje* (Dh. 72).

ĀBHISAMĀCĀRIKAṀ, Least duties, minor duties [अभि + समाचार + इक]. Dh. 106. In a religious sense this term is applied to the lesser duties of the devotee, as the Sekhiya precepts, the Upajjháyavatta, etc. (Ab. 431). *Abhisamácárikavattaṁ* or *-sílam*, the Ab. duties (Dh. 334). Pl. *abhisamácárikáni*, the Ab. precepts.

ABHISAMAYO, Penetration, comprehension, clear understanding [अभि + समय]. Dh. 134. See *Dhammábhisamayo.*

ABHISAMBHUṆOTI, and -ṆĀTI, To obtain [अभि + सम् + भू]. B. Lot. 313.

ABHISAMBODHI (*f.*), Perfect understanding, infallible knowledge [अभि + सम् + बोधि]. B. Lot. 335.

ABHISAMBUDDHO (*p.p.p. next*), Thoroughly understood, perfectly known; enlightened, knowing fully [अभि + सम् + बुध = बुध्]. B. Lot. 403.

ABHISAMBUJJHATI, To gain perfect knowledge of [अभि + सम् + बुध्]. Aor. *abhisambujjhi* (B. Lot. 337). Part. pr. *abhisambudhḥáno* (Dh. 9). Ger. *abhisambujjhitvá* (Dh. 320).

ABHISAMETI, To penetrate, comprehend, gain a full knowledge of [अभि + सम् + आ + इ]. Ger. *abhisamecca* (Khud. 15). *Abhisametávi*, one who has gained a full knowledge of the truth (Pát. 75).

ABHISAMMATO (*p.p.p.*), Fully approved; honoured, prized [अभि + सम् + मत = मन्]. Mah. 173.

ABHISAMPARĀYO, Future state, futurity [अभि + संपराय]. Dh. 175.

ABHISAṀYUTO (*p.p.p.*), Fitted out, equipped [अभि + सम + युत = यु]. Mah. 217.

ABHISANDETI (*caus.*), To rain upon, to drench [अभि + स्यन्द्]. *Sukhena abh.*, to fill with joy. Comp. *Abhisanno.*

ABHISANDHI (*m.*), Intention [अभिसंधि]. Ab. 766.

ABHISANGO, Curse, imprecation [अभिषङ्ग]. Ab. 759 Mr. Trenckner thinks there should be one s.

ABHISANKHARAṆAṀ, Preparing, forming; effecting; perfecting; accumulation [अभि + सम + कृ + अन]. Ab. 832.

ABHISANKHĀRO, Forming, effecting, perfecting; accumulation, collection; accumulation of Karma, merit and demerit; idea, conception, fancy [अभि + संस्कार]. *Iddhâbhisaṅkhâraṁ abhisaṅkharoti*, to effect an exercise of supernatural power. *Pabbajjâbhisaṅkhâro*, fancy, idea, aspiration for the life of an ascetic (Alw. I. 92). B. Int. 504. See *Mâro, Saṅkhâro.*

ABHISANKHAROTI, To prepare, to form, to effect, to perfect [अभि + सम् + कृ]. Pát. 90. Aor. *abhisaṅkhâsi*. Ger. *abhisaṅkharitvâ* (Dh. 288).

ABHISANKHATO (*p.p.p.* last), Prepared, formed; well-made, perfected [अभि + सम् + कृत = कृ]. Mah. 176.

ABHISANNO (*p.p.p.*), Rained on, drenched [अभि + स्यन्न = स्यन्द्]. *Sukhena abh.*, filled with joy. Comp. *Abhisandeti.*

ABHISĀRIKĀ (*f.*), A woman who carries on an intrigue [अभिसारिका]. Ab. 232.

ABHISAVANAṀ, Oozing, trickling, flowing [अभि + स्रवण]. See also *Abhissavanaṁ.*

ABHISECANAṀ, Sprinkling; inauguration of a king [अभिषेचन]. Mah. 51.

ABHISECETI (*caus. abhisiñcati*), To cause to be sprinkled, or inaugurated [अभि + सेचयति = सिच्]. *Mahesitte 'bhisecayi*, installed her in the queenship (Mah. lxxxviii, 22).

ABHISEKO, sprinkling [अभिषेक]. Mah. 159.

ABHISIÑCATI, To besprinkle, to inaugurate a king by sprinkling with sacred water [अभि + सिच्]. *Rajjena abh.*, to invest with royalty (Mah. 112; Ras. 15). *Dhammámatarasena taṁ abhisiñcitvá*, having sprinkled him with the nectar essence of the Law (Ras. 19). Anomalous p.p.p. *abhisiñcito* (Ras. 15). Dh. 162.

ABHISITTO (*p.p.p.* last), Besprinkled; inaugurated a king [अभि + सिक्त = सिच्]. *Amatenâbhisitto 'va*, as if sprinkled with nectar (Mah. 106). Mah. 10, 159.

ABHISOBHITO (*p.p.p.*), Adorned, beautified, resplendent [अभि + शोभित = शुभ्]. Mah. 27.

ABHISSANGO, Attachment [अभिष्वङ्ग]. Ab. 873.

ABHISSAVANAṀ, Flowing, dripping [अभि + स्रवण]. See also *Abhisavanaṁ.*

ABHISUṆOTI, To hear, to listen to [अभि + श्रु]. Alw. I. 36.

ABHITAPPETI (*caus.*), To satisfy thoroughly [अभि + तर्पयति = तृप्].

ABHITATTO (*p.p.p.*), Scorched [अभि + तप्त].

ABHIṬHĀNAṀ, Crime, deadly sin [अभि + स्थान]. There are six: *mâtughâto, pitughâto, arahantaghâto, lohituppâdo, saṅghabhedo, aññasatthuddeso*, "Matricide, parricide, killing an Arhat, shedding the blood of a Buddha, causing divisions among the priesthood, following other teachers" Kh. 9, and see E. Mon. 37).

ABHITO (*adv.*), Near, in the presence of; on both sides [अभितस्]. Ab. 1195. Cl. Gr. 131.

ABHITOSETI (*caus.*), To gratify, to reward [अभि + तोषयति = तुष्]. Mah. 256.

ABHITTHARATI, To make haste [अभि + त्वर्]. Dh. 21.

ABHITTHAVATI, To praise [अभि + स्तु]. Dh. 167.

ABHITTHUTO (*p.p.p.* last), Praised [अभि + स्तुत = स्तु]. Dh. 118, 120.

ABHIVĀDANAṀ, and -NĀ (*f.*), Respectful salutation [अभिवादन]. Dh. 20.

ABHIVADATI, To say, to declare [अभि + वद्].

ABHIVAḌḌHATI, To increase, to grow [अभि + वृध्]. Dh. 5, 60. P. pr. caus. *abhivaḍḍhento*, growing up (Mah. 136).

ABHIVĀDETI (*caus. abhivadati*), To salute respectfully, to salute, to greet [अभि + वादयति = वद्]. With acc. (Mah. 82, 167; Kh. 4). With loc. *Bhikkhúsu abhivádenti*, they salute the priests (Kuhn K.S. 15).

ABHIVANDANAṀ, Respectful salutation [अभिवन्दन]. Ab. 426.

ABHIVANDATI, To salute respectfully [अभि + वन्द्].

ABHIVIJAYATI, and -JETI, To overcome, to conquer [अभि + वि + जि]. Ger. *abhivijiya* (B. Lot. 581).

ABHIVINAYO, Higher discipline, the subtleties or refinements of Vinaya [अभि + विनय].

ABHIVUDDHI (*f.*), Increase, growth, prosperity [अभि + वृद्धि]. Mah. 36; Ras. 36.

ABHIYĀCATI, To entreat, to ask, to request [अभि + याच्]. Mah. 11.

ABHIYĀTI, To approach; to attack [अभि + या]. Dh. 194.

ABHIYOGO, Charge, accusation [अभियोग].

ĀBHOGO, Fulness, plenty; thought, reflection [आभोग]. Ab. 1083; Pát. 78, 98.

ĀBHUJĪ (*f.*), Name of a tree, the Bhúrja or Bhojpatr [आ + भुज + ई]. Ab. 565.

ĀBHUJATI, To bend, to turn in [आ + भुज्]. *Pallaṅkaṁ ábhujati*, to sit cross-legged. B. Lot. 334.

ABHŪTO (*adj.*), That has not been, that is not; false [अ + भूत = भू]. *Abhútaṁ mayá bhaṇitaṁ*, I have said the thing that is not (Pát. 72). *Abhútavádí*, speaking falsehood (Dh. 54). Instr. *abhútena*, falsely (Dh. 340).

ABHYĀSO, Repetition, practice [अभ्यास].

ABHYĀSO (*adj.*), Near [अभ्याश]. Ab. 705; Cl. Gr. 146.

ABY-, for words beginning thus see AVY-.

ACALO (*adj.*), Firm, steady, immoveable [अ + चल]. Masc. *acalo*, a mountain (Ab. 605).

ĀCAMANAṀ, Rinsing the mouth; washing, cleansing [आचमन]. Dh. 103. See *Kumbhí.*

ĀCĀMO, Scum of boiling rice [आचाम]. Ab. 466.

ĀCARATI, To live; to act; to perform; to treat; to practise [आ + चर्]. *Satthárá saddhiṁ verí hutvá ácari*, you acted in hostility to the Teacher (Dh. 147). *Tathá ácaranto*, while thus occupied (Mah. 76). *Akiccaṁ ácarati*, commits a crime (Ab. 738). *Achattaṁ chattam iva ácarati*, he treats like a parasol what is not a parasol (Alw. I. 15). *Váṇijjam ác.*, to trade. *Dhammaṁ ác.*, to conform to the Law (Alw. I. 15; Ras. 25). *Táya saṁvásaṁ ácari*, cohabited with her (Mah. 44). P.p.p. *áciṇṇo.*

ĀCARIYO, A teacher or master; a scholar, professor [आचार्य]. Ab. 410; Dh. 97; Alw. I. xiv. *Pubbácariyá*, ancient scholars (Kh. 21). *Hatthácariyo*, an elephant trainer (Dh. 400, 405).

ĀCĀRO, Conduct, practice; right conduct, good manners [आचार]. Dh. 67, 259, 422. *Pápácáro*, leading a sinful life.

ACCĀDAHATI, To put upon or over [अति + आ + धा]. Ger. *accádháya.*

ACCĀDHĀNAṀ, Putting upon [अति + आ + धा + न].

ACCAGĀ, see *Acceti.*

ACCAGAMĀ, see *Atigacchati.*

ACCAMBILO (*adj.*), Very sour [अति + अम्ल]. Dh. 260.

ACCANĀ (*f.*), Offering, worship [अर्चना]. Ab. 425.

ACCANĪYO, and -NIYYO, That ought to be offered, worthy of being offered [अर्चनीय]. Ras. 21.

ACCANTAṀ (*adv.*), Very, exceedingly [अत्यन्तम्]. Ab. 732.

ACCANTO (*adj.*), Exceeding, excessive; endless [अत्यन्त]. Dh. 29. Neut. *accantaṁ*, "the Endless," i.e. Nirváṇa.

ACCĀRADDHO (*adj.*), Very eager, very strenuous [अति + आरब्ध = रभ्]. Dh. 334.

ACCĀSANNATTAṀ, Too great proximity [अति + आसन्न = सद् + त्व]. Mah. 84.

ACCĀSANNE (*adv.*), Too near [अति + loc. आसन्न = सद्].

ACCATI, To offer, to make a religious offering; to honour, to revere [अर्च्]. Cl. P. Verbs, 2, 20.

ACCĀYIKO, and **ACCEKO** (*adj.*), Irregular, accidental, unexpected, out of the usual course or time; pressing, urgent [अत्यय + इक]. B. Int. 269, 628. *Accekacívaraṁ*, a robe presented to a priest not at the usual time (Pát. 11, 82). *Accáyikaṁ karaṇíyaṁ*, an unexpected necessity (Pát. 19). *Mayhaṁ accáyikaṁ n' atthi*, I have no urgent business (Dh. 87).

ACCAYO, Passing away, lapse (of time); death; transgression, offence, sin [अत्यय]. Ab. 404, 1117; Dh. 105, 153; Mah. 236. *Tiṇṇaṁ vassánaṁ accayena*, at the end of three years (Alw. I. 92). *Tadaccaye*, at his death (Mah. 208). *Mam' accayena*, after my death.

ACCETI, To pass beyond, to traverse; to surpass; to overcome, to conquer; to pass away [अति + इ]. Aor. *accagá* (Dh. 73). *Muccuṁ accetuṁ*, to overcome death (Mah. 253). P.p.p. *atíto.*

ACCHĀDANAṀ, Covering, lid, curtain; cloth, clothes [आच्छादन]. Ab. 51, 290, 1104; Mah. 208.

ACCHĀDETI, To put on [आ + छद्]. *Kásáyáni vattháni acchádetvá*, having put on the yellow robes (B. Lot. 863; Alw. I. 92).

ACCHAMBHĪ (*adj.*), Undaunted, undismayed [अ + स्तम्भ + इन्]. See *Chambhati.*

ACCHANNO (*p.p.p. acchádeti*), Covered, hidden [आ + छन्न = छद्]. Dh. 13; Pát. 87.

ACCHARĀ (*f.*), A celestial nymph, a houri [अप्सरस्]. Ab. 24; Dh. 94; Mah. 157.

ACCHARĀ (*f.*), A moment, the snapping of a finger, the twinkling of an eye [अचर]. Ab. 66.

ACCHARIYO (*adj.*), Wonderful, marvellous, extraordinary; astonished [आश्चर्य]. Ab. 736. *Acchariyaṁ vata bho*, oh wonderful! *Acchariyá vata bho Buddhaguṇá*, marvellous indeed are the attributes of a Buddha (Dh. 99). Neut. *acchariyaṁ*, a wonder or portent (Mah. 14). *Sá parisá acchariyabbhutacittajátá ahosi*, the hearts of that multitude were filled with wonder and amazement.

ACCHATI, To stay, to remain, to settle down [आस्]. *Tuṇhí acchanti*, they remain silent (F. Ját. 48). Aor. *acchi* (Dh. 158). Fut. *acchissati*.

ACCHEKO (*adj.*), Unskilful, ignorant, clumsy [अ + छेक].

ACCHERO (*adj.*), This is a contracted form of Acchariya; it must have passed through an intermediate form acchayira. Dh. 371; Alw. I. xcvi.

ACCHI (*n.*). The eye [अचि]. Ab. 149. See also *Akkhi*.

ACCHIDDO (*adj.*), Uninjured, intact, perfect, faultless [अ + छिद्र]. Dh. 41; B. Lot. 595.

ACCHINDATI, To take away, to remove; to remove forcibly, to rob, plunder [आ + छिद्]. Dh. 104, 218; Pát. 11, 82. See *Chindati*.

ACCHINNO (*p.p.p. last*), Taken away, removed; robbed, stolen [आ + छिन्न = छिद्]. Kuhn K. S. 23; Pát. 8, 78.

ACCHO (*adj.*), Clear, transparent [अच्छ]. Ab. 670, 1025.

ACCHO, A bear [ऋक्ष]. Ab. 612, 1025; Mah. 22; Pát. 71; Ras. 19.

AÇCI (*m. f.* and *n.*), A ray of light, a sunbeam; flame [अर्चि and अर्चिस्]. Ab. 35, 1102.

AÇCIMĀ (*m.*), Fire [अर्चिमन्त्]. Ab. 34.

AÇCITO (*p.p.p.*), Revered, honoured [अर्च्]. Ab. 750, 841.

ACCODĀTO (*adj.*), Very white [अति + अवदात = दै]. Pát. 83.

ACCOKKAṬṬHO (*adj.*), Very low, too low [अति + अवकृष्ट = कृष्].

ACCUGGATO (*adj.*), Raised, elevated, lofty [अति + उन्नत = गम्]. Dh. 183.

ACCUKKAṬṬHO (*adj.*), Very high, too high [अति + उत्कृष्ट = कृष्].

ACCUḶĀRO (*adj.*), Magnificent [अति + उदार]. Mah. 115.

ACCUṆHO (*adj.*), Very hot [अति + उष्ण].

ACCUTO (*adj.*), Inmovable; everlasting, eternal [अ + च्युत = च्यु]. Dh. 40, 365. Neut. *accutaṁ*, the Eternal, viz. Nirváṇa (Ab. 8).

ACELAKO (*adj.*), Unclothed, naked [अ + चेल + क]. Dh. 398. Masc. *Acelako*, a naked ascetic (Ab. 440; Dh. 240).

ACETANO (*adj.*), Unconscious, insensible, senseless [अ + चेतन]. F. Ját. 2; B. Lot. 576.

ĀCIKKHANAṀ, Telling, showing (see next). Pát. 1, 69.

ĀCIKKHATI, To tell, to announce; to point out, to show [आ + freq. ख्या]. With dat. *Raññoácikkhi*, informed the king (Mah. 133). *Maggaṁ ác.*, to show the way (Dh. 85). *Taṁ atthaṁ ácikkhi*, told him the matter (F. Ját. 12). Dh. 157, 434; Mah. 192, 220; Alw. I. 73; F. Ját. 7.

ĀCINATI, To heap up, to accumulate [आ + चि]. Dh. 22; Mah. 124.

ĀCIṆṆO (*p.p.p. ácarati*), Practised, performed; sanctioned, enjoined [आचीर्ण = चर्]. Alw. I. 111; Pát. xl.

ACINTEYYO, and ACINTIYO (*adj.*), Beyond the reach of thought or reason, inconceivable, incomprehensible, infinite [अ + चिन्त् + एय and य]. Man. B. 456. *Evaṁ acintiyá buddhá buddhadhammá acintiyá acintiyesu pasannánaṁ vipáko hoti acintiyo*, thus the Buddhas are infinite, their doctrines are infinite, to those that believe therein infinite are the fruits of faith (Mah. 108).

ACIRAPPABHĀ (*f.*), Lightning [अचिर + प्रभा]. Ab. 48.

ACIRAVATĪ (*f.*), Name of a river in India [अचिर + वत्]. Ab. 682; Dh. 210, 224, 400, 416; Kuhn K.S. 23.

ACIRO (*adj.*), Short, brief [अ + चिर]. Acc. *aciraṁ* (*adv.*), soon, ere long (Dh. 8). Instr. *acirena* (*adv.*), soon (Mah. 158). *Acirapabbajito*, one who has not long been a Buddhist monk (Dh. 122). *Acirúpasampanno*, lately ordained (Dh. 405).

ĀCITO (*p.p.p. ácinati*), Heaped up, collected [आ + चित = चि]. Ab. 701; Mah. 211.

ADĀ, see *Dadáti*.

ADANAṀ, Eating [अदन]. Ras. 20.

ĀDĀNAṀ, Taking, appropriating, seizing; attachment, clinging to the world, desire [आदान]. Dh. 16. *Adinnádánaṁ*, taking what is not given.

ĀDARAṆĪYO (*adj.*), Estimable, deserving of respect [आदरणीय]. Ras. 7.

ĀDARO, Esteem, regard; respect; interest, care, devotion; affection [आदर]. Alw. I. x; Mah. 222.

ADĀSI, see *Dadáti.*

ADĀSO, Not a slave, a free man; a freedman [अ + दास]. Ab. 516.

ĀDĀSO, A mirror [आदर्श]. Ab. 316; Mah. 99, 182.

ADASSANAṀ, Not seeing; not meeting with; disappearance; not showing, concealment [अ + दर्शन]. Ab. 770; Dh. 9; Kuhn K. S. 24, 32. *Bálánaṁ adassanaṁ,* not associating with fools (Dh. 37). *Āpattiyá ad.,* concealment of a sin (Pát. 28, 92).

ĀDĀTĀ (*m.*), One who takes [आदातृ].

ĀDĀTABBO (*adj.*), That ought to be taken [आदातव्य]. Kamm. 10; Pát. 16.

ĀDĀTI and ĀDADĀTI, To take; to receive; to seize; to take away [आ + दा]. Pres. Ātmane *ádatte* (Kuhn K.S. 23). Inf. *ádátuṁ* (Cl. Gr. 71). Ger. *ádáya. Ādáya gacchati,* to carry off (Dh. 51; Khud. 14). *Iṇaṁ ádáya,* having contracted a loan. *Anubandhitvá ádáya,* having pursued and caught him (Dh. 199). *Rájá bodhisattaṁ ádáya,* the king taking the Bodhisatta with him (F. Ját. 17). *Amhákaṁ ruciṁ ádáya,* acting in conformity with our wishes (Pát. 5). P.p.p. *ádinno.* F. Ját. 2; Mah. 4; Dh. 10. See *Ādeti* and *Ādiyati.*

ĀDĀYĪ (*adj.*), Taking [आ + दायिन्]. *Adinnádáyí,* taking what is not given.

ADDĀ (*f.*), Name of one of the Nakkhattas [आर्द्रा]. Ab. 58.

ADDABBO (*adj.*), Immaterial, abstract [अ + द्रव्य]. Cl. Gr. 85.

ADDAKAṀ, Green ginger [आर्द्रक]. Ab. 459.

ADDAKKHI, ADDASA, see *Passati.*

ADDHĀ (*adv.*), Truly, certainly, surely, evidently [अद्धा]. Ab. 1140; Dh. 121, 384; Alw. I. 79. *Addhá 'yaṁ sámaṇero me ghare hessati sámiko,* this novice will certainly be master in my palace (Mah. 25).

ADDHĀ (*m.*), A road; distance; time [अध्वन्]. Ab. 66, 190, 995; B. Lot. 324. Acc. *addhánaṁ.* Gen. *addhano* and *addhuno.* There are three Addhás or "times," *Atíto addhá anágato addhá paccuppanno addhá,* "time past, time to come, time present." *Dīghassa addhano accayena,* at the end of a long period (B. Lot. 329). *Addhakálo,* space and time (Kuhn K.S. 25).

ADDHAGATO (*adj.*), One who has made a long journey, advanced in years, aged [अध्वन् + गत = गम्].

ADDHAGŪ (*m.*), A traveller [अध्वग]. Ab. 347; D. 53.

ADDHAMĀSO and AḌḌH-, Half a month, a fortnight [अर्ध + मास]. Dh. 85, 125, 167, 231; Alw. I. 80; Mah. 11. *Másaḍḍhamáso,* six weeks (Ras. 15).

ADDHĀNAṀ, A road; a long distance; a long time. This word is either addhá + ana, or it may be due to the false analogy of the acc. of addhá. Ab. 192, 1100; Dh. 86, 263. *Addhánamaggo,* a long road, a road between principal towns, a high road (Pát. 80). *Dīghaṁ addhánaṁ,* a long time (Dh. 37).

ADDHANIYO (*adj.*), Lasting, going on, continuing [अध्वन् + य].

ADDHARATTO, Midnight [अर्ध + रात्र]. Ab. 70.

AḌḌHATEYYO, and AḌḌHATIYO (*adj.*), Two and a half [अर्ध + तृतीय]. Ab. 477, 478; Pát. 15; Khud. 20. *Aḍḍhateyyáni paribbájakasatáni,* two hundred and fifty ascetics (Dh. 124).

AḌḌHAYOGO, Name of a sort of house [अर्ध + योग]. Ab. 209; Kamm. 19. Said to be a house shaped like a garuḍa bird.

ADDHIKO (*adj.*), Journeying, travelling [अध्वन् + इक]. Dh. 280.

ADDHO, and AḌḌHO (*adj.*), Half, halved [अर्ध]. Masc. *addho* or *aḍḍho,* a part (Ab. 53, 1039). Neut. *addham* or *aḍḍhaṁ,* a half (Ditto). *Aḍḍhateḷasahattho,* thirteen and a half spans long (Kuhn K.S. 8). *Aḍḍhateḷasehi bhikkhusatehi saddhiṁ,* accompanied by thirteen hundred and fifty priests. *Aḍḍhacando,* the half moon. *Addhayojanaṁ* or *aḍḍhayojanaṁ,* half a yojana (Dh. 148, 235). *Dasaddhasatayojano,* five hundred (lit. ten half hundred) yojanas in extent (Mah. 5). *Tadaḍḍhehi,* with their halves (Mah. 41 and errat.). *Pubbaddho,* fore part (B. Lot. 569).

AḌḌHO (*adj.*), Wealthy, rich [आढ्य]. Ab. 725; Dh. 77, 203. See also *Āḍhyo.*

AḌḌHUḌḌHO (*adj.*), Three and a half [अर्ध + चतुर्थ]. Ab. 477; Cl. Gr. 95; Dh. 119. *Aḍḍhuḍḍháni sahassáni,* three thousand five hundred (Mah. 75).

ADDI (*m.*), A mountain [अद्रि]. Ab. 605.

ADDITO (*p.p.p.*), Afflicted, oppressed [अर्दित = अर्द् caus.]. *Tibhayaddito,* oppressed with a threefold danger (Mah. 3).

ADDO (*adj.*), Wet, moist [आर्द्र]. Ab. 753.

ĀDESAKO (*adj.*), Telling, informing [आदेशक]. Fem. *ádesiká* (Mah. 25).

ĀDESO, Information; direction, order, injunction [आदेश]. Ab. 1165. In grammar Ādesa means "substitute." Thus in *ty ajja* for *te ajja* the letter y is said to be the vyañjana ádesa, or "consonant substitute" for e; and in *nopeti* for *na upeti*, the letter o is the sara ádesa, or "vowel substitute" for a + u (Cl. Gr. 9, 10).

ĀDETI, To take; to seize; to receive; to obtain [आ + द्यते = द्य]. F. Ját. 51. *Sáram paññá ádenti*, the wise obtain substantial rewards (Mah. 224). Ger. *ádiya* (Mah. 82). *Yúsam pattehi ádiya*, receiving the juice in bowls (Mah. 167).

ADHAMAṆṆO, A debtor [अधमर्ण]. Ab. 470.

ADHAMMIKO (*adj.*), Irreligious, impious, wicked [अ + धर्म + इक]. Alw. I. cxxiv; Dh. 104.

ADHAMMO, Wrong, injustice, unlawfulness; false doctrine; irreligion, impiety, unrighteousness [अ + धर्म]. Cl. Gr. 139; Dh. 44; Pát. 62. Instr. *adhammena*, unjustly, unrighteously (Dh. 15).

ADHAMO (*adj.*), Lowest, very low; meanest, vile, contemptible; incomplete, imperfect [अधम]. Ab. 700, 1070. *Narádhamo*, vilest of men (Mah. 260; Ras. 35). *Purisádhamo*, a vile person (Dh. 14). *Adhamo migajátúnaṁ*, the meanest of all animals (F. Ját. 48).

ADHARO (*adj.*), Lower, inferior [अधर]. Ab. 930. Masc. *adharo*, the lip (Ab. 262, 930).

ĀDHĀRO, A prop, support, stand; a basin round the foot of a tree to retain water; a receptacle; in gram. the locative relation [आधार]. Ab. 309, 677, 1011; Kuhn K. S. 30. *Ādháravalayaṁ*, a supporting ring, a circular stand.

ADHAROṬṬHO, The lower lip [अधरोष्ठ]. F. Ját. 12.

ADHI (*prep.*), Above, over, superior to [अधि]. Ab. 1177. With loc. *adhi devesu Buddho*, Buddha is above the gods (Kuhn K. S. 34; Cl. Gr. 147). As the first part of compounded adjectives and adverbs, it sometimes means "relative to," e.g. *adhitthi* (*adv.*), relating to a woman. Adhi is much used in composition with verbs and their derivatives.

ADHIBHĀSATI, To address, to speak to [अधि + भाष]. Aor. *ajjhabhási* (Dh. 256; Khud. 4).

ADHIBHAVANAṀ, Subjection [अधि + भवन]. Ab. 1177.

ADHIBHŪ (*m.*), Lord, master, chief; king [अधिभू]. Ab. 725. *Migádhibhú*, king of beasts (F. Ját. 47). *Tidivádhibhú*, chief of the gods (Ab. 19).

ADHIBHŪTO (*p.p.p.*), Overcome, mastered [अधि + भूत = भू]. Dh. 360.

ADHICCAKĀ (*f.*), Land or plateau on a mountain [अधित्यका]. Ab. 610.

ADHICCASAMUPPANNO (*adj.*), Uncaused, sprung into existence without a cause. The etymology of the first part of this compound is doubtful. At first sight it would appear to represent a Sanskrit gerund अधीत्य from the root इ, since *Adhiccasamuppanno*, "uncaused," is opposed to *Paṭiccasamuppanno*, "sprung from a cause." But I think it more probable that the initial letter is the negative अ, and that *dhicca* represents an anomalous gerund, or part. fut. pass. धृत्य from the root धृ, *adhicca* thus answering to the S. adhárya (compare *áhacca* with S. áhárya). The comment on Brahmajála Sutta throws no light on the etymology of *Adhicca*, merely saying, "*adhiccasamuppannan ti akáraṇasamuppannaṁ*," unless the use of the negative in the last word be considered a confirmation of the above suggested etymology. See Gogerly's translation of Brahmajála Sutta, Journ. Ceylon As. Soc., 1846-1847, p. 45; also Gog. Ev. 39.

ADHICITTAṀ, Lofty thought or contemplation, Samádhi meditation [अधि + चित्त]. Dh. 34. See *Sikkhá*.

ADHIGACCHATI, To enter upon, to reach, to attain, to acquire [अधि + गम्]. Dh. 44, 66. Aor. *ajjhagamá* (Ras. 78). Inf. *adhigantuṁ* (Dh. 407). Ger. *adhigamma* (Mah. 67). P.p.p. *adhigato*. *Api dibbesu kámesu ratiṁ so nâdhigacchati*, he finds no pleasure even in celestial delights (Dh. 34). *Te sáraṁ nâdhigacchanti*, they never arrive at the truth (Dh. 2). *Arahattaṁ adh.*, to attain Arhatship (Ras. 67).

ADHIGAMANAṀ, Obtaining, attainment, arriving at; attainment of Arahatta, final sanctification [अधिगमन]. Dh. 342, 382, 418.

ADHIGAMO, Attainment; study, reading [अधिगम]. Dh. 194, 358; Khud. 17; Pát. 29.

ADHIGATO (p.p.p. *adhigacchati*), Having attained or arrived at; attained, acquired [अधिगत = गम्]. *Kena sotápattiphalaṁ adhigatá*, by virtue of what deed did she obtain s.? (Dh. 177). Masc. *adhigato*, one who has attained Arahatta, an Arahá (Ab. 435).

ADHIGGAHĪTO (*p.p.p.*), Taken; occupied by, in the possession of [अधि + गृहीत = ग्रह्]. *Devatáya adhiggahíto,* tenanted by a god (Dh. 77).

ADHIKARAṆAṀ, Relation, reference; in gram. the Locative relation; circumstance, matter, thing, subject; case, question, cause, subject of discussion, matter of dispute, difficulty; cause, suit, trial [अधिकरण]. Ab. 868, 1011; Pát. 5, 73. In grammar a word agreeing with another (in case, etc.), is said to be *samánádhikaraṇa* or *tulyádhikaraṇa* therewith, viz, "in a relation of agreement" (Cl. Gr. 77; Alw. I. 4, note). *Kiñcid eva adh.*, some circumstance or other (Pát. 99). *Amúlakañ c' eva adh. hoti,* and the case is a trumped up one (Pát. 4). *Visákhaṁ pakkosápetvá taṁ adh. paṭicchápesi,* sent for Visákha and put the case in her hands (Dh. 328). *Adhikaraṇapasuto,* touchy, disputatious (Dh. 392). *Adhikaraṇavúpasamo,* settling questions or difficulties that have arisen (Dh. 407). *Adhikaraṇaṁ vúpasameti,* to settle a question or difficulty (Pát. 61, 107). *Sutvá 'dhikaraṇaṁ taṁ,* having heard the case (Mah. 16). *Níharitvá 'dhikaraṇaṁ taṁ,* having settled this question (Mah. 19). *Nihatádhikaraṇaṁ,* a decided case, a question that has been settled (Pát. 16). *Bhedanasaṁvattanikaṁ adh.*, a matter or cause tending to disunion (Pát. 5, 74). *Pamádádhikaraṇá bhogajáni,* loss of wealth caused by sloth. *Buddhánaṁ hi uppannaṁ adhikaraṇaṁ sattáhato uttariṁ n'ágacchati,* for difficulties (or troubles) which Buddhas meet with do not last beyond seven days (Dh. 170, and see line 11; compare also the passage quoted above from Pát. 99). *Imaṁ tumhádhikaraṇaṁ nopagacchittha,* ye did not attend this trial (Mah. 28). Four sorts of Adhikaraṇa, or questions to be settled, are enumerated in the Vinaya, viz. *vivádádhikáraṇaṁ, anuvádádhikaraṇaṁ, ápattádhikaraṇaṁ, kiccádhikaraṇaṁ,* "questions of dispute, questions of censure, questions of misconduct, questions of duties" (Pát. 62, 63, 64, 72, 91).

ADHIKARAṆASAMATHO, Settling questions, or cases that have arisen [अधिकरण + शमथ]. Pátimokkha enumerates seven *Adhikaraṇasamathá dhammá,* or "rules for settling questions." These rules are as follows: *Sammukhávinayasamatho, sativinayasamatho, amúḷhavinayasamatho, paṭiññatakaraṇasamatho, yebhuyyasikásamatho, pápiyyasikásamatho, tiṇavatthárakasamatho* (see each sep.). E. Mon. 9; B. Intr. 303; Pát. 24, 62, 63, 64.

ADHIKARAṆĪ (*f.*), A smith's anvil [अधिकरण + ई]. Ab. 527.

ĀDHIKĀRIKO, An official, office-bearer [अधिकार + इक]. Mah. 160.

ADHIKĀRO, Office, authority; function, act; desire, resolve; chapter, section [अधिकार]. Ab. 1004; Dh. 94; B. Lot. 312; Mah. 1, 80, 180; Ras. 63.

ADHIKATARO (*adj.*), Greater; superior [अधिकतर]. Dh. 257.

ADHIKATO (*p.p.p.*), A superintendent, overseer [अधिकृत = कृ]. Ab. 343, 496.

ADHIKICCA (*ger.*), Referring to, relating to [अधिकृत्य = कृ]. Pát. 73.

ADHIKO (*adj.*), Exceeding, surpassing; more than, better than, superior to [अधिक]. Ab. 712. *Javádhiko asso,* a horse of surpassing fleetness (Ab. 370). With abl. *Rájagahe tato adhikaṁ ratanaṁ n'atthi,* there is no precious thing in Rájagahe surpassing this (Alw. I. 75). *Itthiyo ca tato adhiká,* and a still greater number of women (Mah. 74). With gen. *Bodhisatto Bimbisárassa pañcavassádhiko ahu,* the Bodhisatto was five years older than Bimbisára (Mah. 10). *Vassaṁ másadvayádhikaṁ,* a year and two months (Mah. 209). *Sattádhikavísanakkhattá,* twenty-seven Nakkhattás (Ab. 60). *Aṭṭhárasádhikaṁ dvisataṁ,* two hundred and eighteen (Alw. I. 104). *Paññásádhikáni pañca játakasatáni,* five hundred and fifty Játakas.

ADHIKOṬṬANAṀ, A chopping block, executioner's block [अधि + कुट्ट].

ADHIMĀNO, Undue confidence, undue estimate of oneself [अधि + मान]. Pát. 3, 68.

ADHIMATTAṀ (*adv.*), Exceedingly, excessively [अधि + मात्र]. Dh. 426.

ADHIMATTO (*adj.*), Excessive [अधि + मात्र]. Ab. 158; Dh. 79.

ADHIMOKKHO, Steadfastness, determination; certainty, confidence, faith [अधि + मोक्ष]. Ab. 159; Man. B. 411.

ADHIMUCCATI (*pass.*), To be inclined to, intent upon; to be set upon, have confidence or faith in; to be resolved, determined [अधि + मुच्यते = मुच्]. With acc. B. Lot. 338. With instr. *Saríre adhimuccati,* to possess a man's body, said of Mára or an evil spirit. For instances of this

possession, see Dh. 160, 352. 353, 403. *Satthari adh.*, to be intent on Buddha, to have faith in him.

ADHIMUTTI (*f.*), Inclination, disposition; intention, resolution, resolve, will; confidence, faith [अधि + मुक्ति]. Ab. 766; B. Intr. 238; B. Lot. 337, 786.

ADHIMUTTO (*p.p.p.*), Inclined, disposed, intent upon, resolved for, bent upon [अधि + मुक्त = मुच्]. Dh. 41, 61, 411. *Cágádhimutto*, bent on charity (Mah. 174).

ADHINĀTHO, Lord, chief, governor [अधि + नाथ]. Alw. I. 111.

ADHĪNO (*adj.*), Subject, dependent, servile [अधीन]. Ab. 728.

ĀDHIPACCAM, Sovereignty, lordship, supreme rule [आधिपत्य]. Dh. 32, 342; Khud. 14.

ADHIPANNO (*p.p.p.*), Caught, seized; assailed [अधि + पन्न = पद्]. Dh. 51.

ADHIPATEYYAM, Influence, rule, supremacy [अधिपति + एय]. There are three adhipateyyas or influences that induce men to follow virtue: *Attádhipateyyam*, "the influence of self," that is, self-respect or pride; *Lokádhipateyyam*, "the influence of the world," that is, dread of censure, and *Dhammádhipateyyam*, "the influence of religion," or the love of virtue for its own sake (Man. B. 493). Dh. 362.

ADHIPATI (*m.*), Lord, chief, sovereign, master [अधिपति]. Ab. 31, 725; Kuhn K. S. 33; Dh. 90.

ADHIPO, Lord, king, ruler, master [अधिप]. Ab. 31, 725. *Catuddisánam adhipá*, lords of the four quarters (Ab. 33).

ADHIPPĀYO, Intention, wish; meaning; thought [compare अभिप्राय]. Ab. 766; Dh. 392. Mah. 104, 121, 252.

ADHIPPETO (*p.p.p.*), Meant; intended; desired [अधि + प्र + इत = इ]. Dh. 90, 383.

ADHĪRO (*adj.*), Confused, embarrassed, timid, irresolute [अ + धीर]. Ab. 731.

ADHIROHIṆĪ (*f.*), A ladder [अधिरोहिणी]. Ab. 216.

ADHISAKKĀRO, Honour, hospitality, festivity [अधि + सत्कार]. Dh. 135.

ADHISETI, To lie down upon; to lie, to rest, to sleep; to inhabit [अधि + शेते = शी]. Pres. also *adhisete* (Cl. Gr. 132). With acc. *Pathavim adhisessati*, will lie upon the ground (Dh. 8).

ADHĪTE and ADHĪYATE, To read, to study [अधि + इ]. Kuhn K. S. 13; Cl. Gr. 138. Aor. *ajjhagá*, he attained, acquired, learnt (Dh. 28: Khud. 7); this is, however, possibly from a present *ajjheti*, which I have not met with.

ADHĪTO *part. last*, Learned, read; having learned or read [अधीत = इ].

ADHIṬṬHAHATI, ADHIṬṬHĀTI, and ADHITIṬṬHATI, To stand on; to stay, to remain firm in; to inhabit; to appoint, to fix; to determine, to resolve, to will, to command; to devote oneself to; to practise, to perform; to undertake; to be set upon, to fix the mind upon, dwell upon [अधि + स्था]. *Gámam adhitiṭṭhati*, to live in the village (Cl. Gr. 132). *Adhiṭṭhánáni pañc'eva adhiṭṭhási*, willed these five resolves (Mah. 108). *Uposathangáni adhiṭṭháya*, having resolved to keep the Uposatha precepts (Alw. I. 76). *Cankamádíni adhiṭṭhahanto*, practising perambulation and other duties (Dh. 327). *Idam no puññam purisattabhávapaṭilábháya samvattatúti cittam adhiṭṭhahitvá*, with their minds intent upon the thought, May this good work conduce to our being born as men (Dh. 205). *Kammantam adhiṭṭhahimsu*, they carried on their every-day business (Dh. 360). *Etam satim adhiṭṭheyya*, let him remain firm in this state of mind (Khud. 16). Inf. *adhiṭṭhátum* (Pát. 48). Adj. *adhiṭṭhátabbo* (Pát. 87). B. Lot. 338; Mah. 38, 89; Pát. 76, 102, 103; Dh. 98.

ADHIṬṬHĀNAM, Resting-place; staying, stopping; appointing, fixing, appointment, order; determination, resolution, resolve [अधिष्ठान]. Ab. 1032, 1177; Pát. 77, 103. *Mahá-adhiṭṭhánam pañcakam*, five great resolves (Mah. 108). *Lokádhiṭṭhánam*, the world's obstruction (Alw. I. 106). *Adhiṭṭhána*, "steadfast resolution," is one of the Páramitás and one of the Iddhis (Man. B. 102, 500). Sangíti Sutta enumerates four Adhiṭṭhánas, viz., *Paññádhiṭṭhánam. Saccádhiṭṭhánam, Cágádhiṭṭhánam* and *Upasamádhiṭṭhánam*.

ADHIṬṬHĀYAKO, Superintendent, director [अधिष्ठायक]. Mah. 34, 182.

ADHITTHI (*adv.*), Relating to a woman, with reference to a woman [अधि + स्त्री]. Cl. Gr. 86.

ADHIṬṬHITO (*p.p.p. adhiṭṭhahati*), Appointed, fixed, determined, willed [अधिष्ठित = स्था]. Dh. 163; Pát. 81.

ADHIVACANAM̆, Denomination, designation, name, appellation [अधि + वचन]. Ab. 114; Dh. 197.

ADHIVĀSANAM̆, Consent, assent; acceptance, [अधि + caus. वस् + अन]. *Sattáham adhivásanaṁ alattha*, obtained their acceptance of the invitation for a week (Mah. 174). Dh. 98.

ADHIVASATI, To dwell in, to inhabit [अधि + वस्]. Cl. Gr. 132; Alw. I. xv.

ADHIVĀSETI (*caus. last*), To consent, to assent, to comply with; to bear with; to accept; to approve, to favour, to receive favourably, to accept with resignation, to bear, to endure [अधि + caus. वस्]. *Adhivásehi me ajjatanáya bhattaṁ*, consent to take your meal with me to-day (Dh. 98). *Adhivásayitvá Bhagavá tuṇhíbhávena*, Buddha having by his silence given his consent (Mah. 6; B. Lot. 351; B. Intr. 250). *Puna aṭṭhasu dinnesu adhivásesi*, eight more being presented he accepted them (Mah. 26). *Brahmuno ajjhesanaṁ adhivásetvá*, having acceded to the request of Brahma (Dh. 119). *Nádhivásetí*, rejects it, will have nothing to say to it (Ras. 87). *Vedanaṁ ajjhavásayi*, resigned himself to his last agony (B. Lot. 339). In formal conversation *adhivásetha* is used in the sense of "allow me," "excuse me." *Adhivásetha katipáhaṁ dánaṁ táva demi*, permit me to give away alms for a few days longer (Dh. 369). *Bhante thokaṁ adhivásethâti vatvá vegena gharaṁ gantvá*, saying, Sir, excuse me for a moment, he ran home (Dh. 161); Dh. 241.

ADHIVĀSO, Dwelling, residence; consent, acceptance [अधिवास]. Ab. 958.

ADHIVĀSO, Perfuming the person [अधिवास]. Ab. 958.

ADHIVATTHO (*p.p.p. adhivasati*), Dwelling, residing [अधि + वस्]. Dh. 165, 341, 392.

ADHO (*adv.* and *prep.*), Under, underneath; below; down; low down [अधस्]. Ab. 1156; Khud. 16; Kuhn K. S. 7. With abl. *Adhará adho*, below the lip, from the lips downwards (Ab. 262).

ADHOBHĀGO, The lower part [अधस् + भाग]. Ab. 1166; Dh. 148.

ADHOBHUVANAM̆, The lower region, Pátála, the Nága-world [अधोभुवन]. Ab. 649.

ADHOGĀMĪ (*adj.*), Going downwards, descending [अधस् + गामिन्]. Pát. 13.

ADHOGAMO (*adj.*), Going downwards, descending [अधस् + गम]. Ab. 38; Man. B. 400.

ADHOMUKHO (*adj.*), Looking downwards, with the head bent down [अधस् + मुख]. Dh. 241, 243.

ADHOSĀKHO (*adj.*), Having the branches downwards [अधस् + शाखा]. Dh. 111.

ADHOṬHITO (*adj.*), Standing below, situated below [अधस् + स्थित = स्था]. When referring to a passage in a book it means "preceding" (Alw. I. xvii).

ADHUNĀ (*adv.*), Now, just now [अधुना]. Ab. 1140. *Adhuná-uppanno*, just arisen (Dh. 367).

ADHUNĀGATO (*adj.*), Just arrived, newly come [अधुना + आगत]. *Adhunágato*, a new comer (F. Ját. 6), a novice (Dh. 122).

ĀDHŪTO (*p.p.p.*), Shaken [आधूत = धू]. Ab. 744.

ĀḌHYO (*adj.*), Belonging to a wealthy family, well born, of good family [आढ्य]. Ab. 333. See *Aḍḍho*.

ĀDI (*m.*), Beginning, starting-point [आदि]. Ab. 715, 978. Loc. *ádimhi* and *ádo* (Ab. 1167; Cl. Gr. 27). Loc. pl. *ádísu*, and frequently *ádisu* (Cl. Gr. 27; Dh. 426). *Tassa vaggesu sílakkhandhavaggo ádi*, of its divisions the S. is the first. *Tatráyam ádi bhavati idha paññassa bhikkhuno*, now according to my commandment this is the first thing for a wise priest (Dh. 67). *Ādibhúto*, initial, first (Ab. 417; Khud. 17). *Ādikammaṁ*, origination (Ab. 1162). *Ādivassasate*, in the first century (Mah. 20). *Satthuss' ádippavesamhi puraṁ Rájagahaṁ yathá*, as at the Teacher's first entry into the city of R. (Mah. 240). *Athádi*, beginning with the word "atha" (Alw. I. viii.). Ādi is much used in a sense nearly equivalent to our "et-cetera;" it then forms the latter part of a compound, which may be either a noun or an adjective. The following examples will illustrate this use of Ādi. *Amaccádayo sannipatantu*, let the ministers of state and other officials assemble (Alw. I. 74), where the compound is a noun in the masc. plural. *Senápatiṭṭhánádíni pahâya*, resigning military commands and other emoluments (Alw. I. 78), where the compound is a noun in the neuter plural. *Sáriputtamoggallánádayo mahásávaká*, the apostles Sáriputta Moggallána, etc. (Alw. I. 76), where the compound is an adjective in the masc. plural. *Ko 'si tvaṁ ko ahan ti ádíni vatvá*, saying, Who are you? Who am I? and so forth (Dh. 392); in this example the words ko-si-tvaṁ-ko-ahan-ti-ádíni form a compound noun in the neuter plural. *Dehi me áhara me ti ádiná nayena vattuṁ na vaṭṭati*, it is not right to speak in such a way

as Give me! Bring me! and so on (Pát. 79); here the words dehi-me-áhara-me-ti-ádiná form a compound adjective in agreement with nayena. Sometimes the compound ending with ádi is again compounded with another word, as *Amaccádiparivuto*, surrounded by his ministers and other officers (Alw. I. 75). The phrase *Ādiṁ katvá* is used in the sense of "beginning with," "from:" *Ñáti pasannacittá Suddhodanamahárájánaṁ ádiṁ katvá vandiṁsu*, his kinsmen, from king Suddhodana downwards, with joyful hearts bowed before him (Dh. 334, 417). *Cátummahárájikaṁ ádiṁ katvá yáva akaniṭṭhabhavaná pan' idaṁ koláhalaṁ agamási*, and the tumult spread from the Catummahárájika to the Akaniṭṭha heavens (Dh. 103), see also Dh. 209.

ĀDIBRAHMACARIYAṀ, Primary or fundamental morality, as opposed to the details of practice and ritual [आदि + ब्रह्म + चर्य]. Ab. 431; Man. B. 492.

ĀDICCABANDHU (*m.*), Kinsman of the sun, a name of Buddha as a member of a family of the Solar race [आदित्य + बन्धु]. Ab. 5; Dh. 75.

ĀDICCAPATHO, The sky, the heavens [आदित्य + पथ]. Ab. 45; Dh. 32.

ĀDICCO, The sun [आदित्य]. Ab. 62; Dh. 69.

ĀDIKO (*adj.*), Beginning with; first, initial [आदिक]. *Phalaṁ pápuṇi ádikaṁ*, attained the first phala, viz. Sotápattiphala (Mah. 72). Ādika is generally used as a substitute for Ādi in its sense of "et-cetera." *Sahassajaṭilá Kassapádiká*, the thousand Jaṭilas, Kassapa and the rest (Mah. 2). *Sotápannádiká sekhá*, the Sekhas beginning with the Sotápanna (Ab. 435). Alw. I. cvii.

ĀDIMO (*adj.*), First, initial [आदिम].

ĀDĪNAVO, Distress, suffering; evil result or consequence; evil, guilt, sinfulness; disadvantage [आदीनव]. Ab. 766; Alw. I. 106; Mah. 158. *Gharávúse ádínavaṁ dassetvá*, pointing out the evils of a worldly life (Dh. 403). *Yakkhabháve ád. kathetvá*, telling of the disadvantages of the state of being a Yakkha (Dh. 305). *Kámánaṁ ád.*, the guilt of evil desires (Dh. 79). Saṅgíti Sutta enumerates five *Ādínavá dussílassa sílavipattiyá*, "evil consequences to the immoral man of his immorality," loss of wealth, evil fame, etc.

ADINNĀDĀNAṀ, Taking what is not given, appropriation, theft [अ + dinna (which see) + आदान]. Khud. 2; E. Mon. 23; Pát. 3; B. Lot. 444.

ADINNĀDĀYĪ (*m.*), One who takes what is not given, a thief [अ + dinna + आदायिन्].

ADINNO (*adj.*), Not given [see *Dinno*]. Dh. 44, 73. *Adinnahári*, a thief (Ras. 23).

ĀDIPPATI, To blaze, to burn, to glow [आ + दीप्]. Gog. Ev. 15.

ĀDISATI, To show, to point out, to tell [आ + दिश्]. Mah. 24 (Ger. *ádissa* (Pát. 77).

ADITI (*f.*), The mother of the gods [अदिति]. Ab. 83.

ĀDITO (*adv.*), From the beginning; first [आदितस्]. *Ādito paṭṭháya*, from the beginning. *Sutvána pavattiṁ sabbaṁ ádito*, having heard all the circumstances from the beginning (Mah. 239). *Mayaṁ ádito va Revatattheraṁ upasaṅkamimha*, we went in the first instance to the Thera Revata (Dh. 366; Mah. 20, 160.

ADIṬṬHO (*adj.*), Not seen, unseen [अ + दृष्ट = दृश्]. Dh. 301, 320; Alw. I. 75.

ĀDITTO (*p.p.p. ádippati*), Blazing, burning [आदीप्त = दीप्]. Ab. 1075; Mah. 3; Dh. 96, 395.

ĀDIYATI (*pass. ádáti*), To take; to receive; to obtain; to take to heart, to attend to [आ + दीयते = दा]. *Adinnaṁ ád.*, to take what is not given, to steal (Dh. 44, 73; Kamm. 10). *Satthu vacanaṁ anádiyitvá*, without listening to the Teacher's words (Dh. 145). *Tesu vacanaṁ anádiyantesu*, when they would not mind what he said (Dh. 104). Aor. *ádiyi* (Dh. 364). Part. pr. *ádiyamáno, ádiyaṁ, ádiyanto*. Khud. 8.

ADO (*adj.*), Eating, feeding on [अद]. Ab. 467.

ĀDO, A locative of *Ādi* (Cl. Gr. 27; Ab. 1167). *Ādo bhásanaṁ*, speaking at first (Ab. 123).

ADOSO, Not an offence, absence of guilt [अ + दोष]. Mah. 157.

ADOSO, Absence of hatred or anger [अ + द्वेष]. Man. B. 413.

ADUKKHAMASUKHĀ (*f.*), Indifference, insensibility, indifference to pain or pleasure [अ + दुःख + अ + सुख, the m is euphonic]. Ab. 159.

ADUṀ, see *Amu*.

AGĀ, see *Eti*.

ĀGACCHATI, To come, to approach; to arrive; to return [आ + गम्]. Fut. *ágamissati* (F. Ját. 9), *ágacchissáti*. Aor. *ágamá, ágacchi, ágami* (Mah. lxxxvii. 171, 212). Inf. *ágantuṁ* (Mah. 89). Ger. *ágamma* (see separ.), *ágantvá* (Mah. 194). Adj. *ágammo*. P.p.p. *ágato*. *Uddesaṁ ágacchati*, to come into reading, to be read (Kamm. 35; Pát. 3).

AGĀDHO (*adj.*), Bottomless, unfathomable [अ + गाध]. Ab. 669.

AGADO, Medicine, drug, medicament [अ + गद्]. Ab. 330; Ras. 87. *Agadámalakaṁ*, medicinal Ā (Mah. 22).

ĀGAHITO (*p.p.p.*), Seized, held; pulled [आ + गृहीत = ग्रह्]. Dh. 107.

AGALU (*n.*), Aloe wood, or Aquilaria Agallochum [अगुरु]. Ab. 302. See also *Agaru*.

AGĀMAKO (*adj.*), Without villages, uninhabited [अ + ग्राम + क]. Alw. I. cvii.

ĀGAMANAṀ, Coming, arriving; return; approach [आगमन]. Mah. 205, 243; Dh. 203. *Tumhákaṁ ágamanamaggena*, by the road you came by (Dh. 123).

ĀGAMETI (*caus. ágacchati*), To cause to come; to communicate to, to impart; to wait [आ + गमयति = गम्]. Dh. 104, 203.

ĀGĀMĪ (*adj.*), Coming; future [आ + गामिन्]. *Ágámikálo*, future time (Ab. 875).

ĀGĀMIKO (*adj.*), Coming, approaching, next [आगामिक]. Ab. 1194.

ĀGAMMA (*ger. ágacchati*), Having come to, having gone to; having arrived; having returned; by means of; on account of; according to; for the sake of, on behalf of, for [आ + गम्य = गम्]. *Oká anokam ág.*, having gone from home to solitude (Dh. 16). *Puraṁ ág.*, having come to the city (Mah. 217). *N'etaṁ saraṇam ág.*, not by means of this refuge (Dh. 34). *Pamádam ág. kasáya nivittho*, touched with the whip for being slow (Dh. 310). *Payogam ág. sogate ágame*, according to their employment in the religious books (Alw. I. viii.). *Mahámahindattheraṁ ágamma viháraṁ káravittha*, built a vihára for the thera Mahinda (Mah. 102). *Nimbarukkhena saddhiṁ sannivásam ágamma*, through contact with the Nimba tree (F. Ját. 2). Ras. 31; Mah. 82, 106.

ĀGAMO, Coming, advent, arrival; income, influx; knowledge; sacred book; the Buddhist scriptures; doctrine, religion [आगम]. Ab. 951; Dh. 358. *Pekkhantá khattiyágamaṁ*, awaiting the prince's arrival (Mah. 53). *Buddhágamamhi paṭhame*, at the first visit of Buddha (Mah. 6). *N' atthi pápass' ágamo*, no sin accrues therefrom. The four Nikáyas are also called Āgamas, e.g., *Dīghágamo*, the Dīgha Nikáya. *Sogate ágame*, in the Buddhist scriptures (Alw. I. viii.). *Vinayádi-ṭṭhit-ágamaṁ jotayitvána*, causing to shine the doctrine contained in the Vinaya, etc. (Mah. 126). In grammar Āgama means "augment," a consonant inserted or revived for euphony; thus the v in *ti-v-aṅgika* and the r in *sabbhi-r-eva* are said to be Āgamas; the n in *bhindati* is called *Niggahítágamo* (Cl. Gr. 11; Alw. I. 19). B. Intr. 49; Mah. 110.

AGANDHAKO (*adj.*), Devoid of perfume [अ + गन्ध + क]. Dh. 10.

ĀGANTU (*adj.*), Coming, arriving; occasional, adventitious, incidental [आगन्तु]. Ab. 444. A guest (Ab. 424).

ĀGANTUKO (*adj.*), Coming, arriving; adventitious, incidental; foreign [आगन्तु + क]. *Āgantuko*, a guest, a stranger. *Āgantuko bhikkhu*, a stranger priest, one who is on a visit or living away from his own vihára (Mah. 176; Dh. 389, 397). *Āgantukavattaṁ*, duties to be observed to a priest who comes as a guest (Dh. 229, 319). *Āgantukadánaṁ*, offerings to a priest who comes from a distance (Dh. 112). *Āgantuká upakkilesá*, adventitious defilements (Dh. 91).

ĀGĀRAṀ, A house, a building; an apartment, a hall [अगार, आगार]. Ab, 205; Dh. 25. *Agáraṁ ajjhávasati*, to live in a house, to live a householder's life (B. Lot. 581; Alw. I. 92). *Agáramajjhe*, amid the cares of household life (Dh. 80). Abl. *agárasmá*, from home, leaving home (B. Lot. 863). *Mahágáraṁ*, a spacious apartment (Mah. 120). *Bandhanágáraṁ*, a prison. *Anágáro*, houseless. *Uposathágáraṁ*, a Uposatha hall. *Agyágáraṁ*, and *aggiyágáraṁ*, a building where sacred fire is kept.

AGĀRAVO, Want of respect, disrespect, disregard [अ + गौरव]. Saṅgíti Sutta enumerates six Agáravas, disregard of Buddha, of the Law, etc.

AGĀRAVO (*adj.*), Disrespectful, disregarding [अ + गौरव]. With loc. *Satthari agáravo*, disregarding the Teacher.

AGĀRIKO, One who lives in a house, a householder, layman [अगार + इक]. Ab. 446; Pát. 106.

AGĀRIYO, A householder, a layman [अगार + य]. Dh. 136, 181; Alw. I. 75. *Pubbe agáriyabhúto*, formerly when a layman.

AGARU (*adj.*), Light, not heavy; unimportant; not disagreeable [अगुरु]. Ab. 929. Neut. *agaru*, Agallochum (Ab. 302, see also *Agalu*).

AGATI (*f.*), Wrong course, evil course or state, misfortune [अ + गति]. *Agatigamanam*, evil

courses (Mah. 123). *Catasso agati hitvá*, escaping from the four evil states (Mah. 242). The four Agatis are *Chando, doso, moho, bhayaṁ*, lust, hatred, ignorance, and fear.

AGATO (*adj.*), Not gone to, not attained [अ + गत = गम्]. Dh. 57.

ĀGATO (*p.p.p. ágacchati*), Having come: having arrived; having returned; having attained; contained in, existing in, found in [आगत = गम्]. *Kathaṁ ágatá*, how did you get here? (Dh. 155). *Idh' ágato*, when I return (Mah. 110). *Ágatamaggo*, the road one came by (Dh. 155, 156, 173, 194). *Assásam ágato*, comforted (Mah. 158). *Devatánuggaháh́gatá*, having obtained the protection of the god (Mah. 23). *Ágatasamaṇo*, a monastery (Cl. Gr. 80). *Ágato 'mhi*, I have come (Mah. 103; Dh. 88). *Ágat' amha*, we have come, viz. *agatá amha* (Mah. 103). *Ágat' attha*, ye have come (Alw. I. 74). *Ayaṁ dhammo suttágato*, this law contained in the Suttas (Pát. 17). *Kosambakhandake ágatanayena*, as we find in the K. Pát. 27). *Nyáse ágatasuttasaṅkhyáni*, the numbers of the rules as they are given in the Nyása (Alw. I. 104). *Ágatágatá*, people who keep coming up, the bystanders or spectators, all comers (Dh. 109, 176, 207). Kuhn K. S. 34.

AGGABĪJO (*adj.*), Propagated by slips or cuttings [अग्र + वीज]. The comment on Brahma Jála Sutta mentions "*Aṇaijakaṁ phaṇijjakaṁ hariveraṁ*" as of this class.

AGGAHETI (*caus.*), To seize, to take [आ + ग्राहयति = ग्रह्]. Mah. 23; Dh. 291.

AGGAJO (*adj.*), First born, eldest [अग्रज]. *Aggajo*, elder brother (Ab. 254).

AGGAḶO, AGGAḶAṀ, and AGGAḶĀ (*f.*), A wooden bolt or pin for fastening a door [अर्गल]. Pát. 13. Ab. 217.

AGGAṀ, see *Aggo*.

AGGAṀ, House, hall, apartment. This word appears to be a contracted form of *Agára*, the transition being *Agára, Agara, Agra, Agga*. It is found only as the latter part of a compound. *Uposathaggaṁ*, Uposatha hall (Mah. 15, compare Uposathágáraṁ). *Bhattaggaṁ*, refectory (Mah. 88). *Salákaggaṁ*, ticket hall (Mah. 101). *Khuraggaṁ*, tonsure room (Mah. 103). *Dhammasavanaggaṁ*, preaching house (Dh. 402).

AGGAMAHESĪ (*f.*), The chief wife of a king, queen consort [अग्र + महिषी]. Dh. 160, 230, 341: Ras. 15. Dh. 164, where a king has three.

AGGAÑÑO (*adj.*), Chief, leading, principal [अग्र + ज्ञ]. Ab. 695: Cl. Gr. 90.

AGGAPPATTO (*adj.*), Having attained perfection, reached the height [अग्र + प्राप्त = आप्]. *Rúpaggappatto*, possessed of the perfection of beauty (Dh. 162). Mah. 245; Dh. 216.

AGGASĀVAKO, Chief disciple [अग्र + श्रावक]. Every Buddha has two chief disciples; those of Sakyamuni were Sáriputta and Moggallána. Dh. 112, 116, 125; Mah. 190; E. Mon. 226, 303; Man. B. 94 (note). Fem. *aggasáviká*, a chief female disciple. Each Buddha has two of these; Sakyamuni's were Khemá and Uppalavaṇṇá (Dh. 213).

AGGATĀ (*f.*), Superiority, height, perfection [अग्र + ता]. Ab. 1168. *Sakalaguṇaggataṁ gato*, having attained the perfection of all virtues (Mah. 10).

AGGATO (*adv.* and *prep.*), Before, in front of, in the presence of [अग्रतस्]. Ab. 1148, 1194.

AGGE (*adv.*), Before, in front [अग्रे]. Dh. 224.

AGGHAKO (*adj.*), Having the value of, worth [अर्घ + क]. *Koṭidhanagghakaṁ sayanaṁ*, a couch worth a koṭi of treasure (Mah. 180).

AGGHANAKO (*adj.*), Of the value of, costing, worth [अर्घ + अन + क]. *Satasahassagghaṇaká dve kambalá*, two blankets worth a hundred thousand pieces (Dh. 291). *Chasatasahassagghaṇakaṁ bhikkhusaṅghassa so adá*, he gave presents of the value of six hundred thousand pieces to the priests (Mah. 214). Pát. 66; Mah. 160; Dh. 233, 237, 239, 245, 250.

AGGHĀPETI (*caus. next*), To get valued or appraised. Dh. 248; Alw. I. 75; Mah. 163.

AGGHATI, To be worth, to cost [अर्घ]. *Koṭisahassaṁ agghanti*, are worth a thousand koṭis (Mah. 195). Dh. 13, 248, 352.

AGGHIYAṀ, A respectful oblation [अर्घ्य]. Ab. 424. *Kusumagghiyaṁ*, an oblation of flowers (Mah. 99).

AGGHO, and AGGHAṀ, Price, cost, value; a mode of worship or reverence consisting in an oblation of rice, etc. [अर्घ]. Ab. 424, 1048. *Koṭidhanagghá pallaṅká*, couches worth a koṭi of treasure (Mah. 180). Mah. 160, 200.

AGGI (*m.*), Fire; sacrificial fire; the deity of fire [अग्नि]. Ab. 33. Gen. and dat. *aggino, aggissa*

(Cl. Gr. 26). Plur. *aggí, aggayo, aggiyo. Aggiṁ karoti*, to make a fire (F. Ját. 2). *Aggihuttaṁ*, sacrificial fire (Dh. 70). *Aggihomo*, offering of fire. *Aggisálá*, a room or hall in which a fire is kept (Dh. 302). *Aggiyágáraṁ* and *Agyágáraṁ*, a building where the sacred fire is kept. Sañgíti Sutta enumerates three sorts of fire: *áhuneyyaggi, gahapataggi*, and *dakkhiṇeyyaggi*. They are given somewhat differently at Ab. 419, as *gáhapacco, áhavaníyo*, and *dakkhiṇaggi*. Aggi is used metaphorically in the sense of "torment," "consuming evil," "passion." There are three of these aggis, viz. *rágaggi, dosaggi, mohaggi*, lust, hate, error (Man. B. 495). There are also eleven Aggis thus enumerated in Sañkhyártha Prakáça: *Rágo, doso, moho, játi, jará, maraṇaṁ, soko, paridevo, dukkhaṁ, domanassaṁ, upáyáso*, lust, hate, error, birth, decay, death, sorrow, lamentation, pain, grief, despair. These are given at B. Lot. 332, with a slight alteration, *domanassupáyása* being treated as one, and *vyadhi*, "disease," being inserted after *jará*. See also *Aggini* and *Gini*.

AGGIKKHANDHO, Mass of fire, blazing or flaming fire [अग्नि+स्कन्ध]. Used figuratively of a person of brilliancy and distinction (Dh. 243, 303, 403).

AGGIMANTHO, Name of a plant, the Premna Spinosa [अग्नि + मन्थ]. Ab. 574.

AGGINI (*m.*), Fire [अग्नि].

AGGO (*adj.*), First, foremost, chief, pre-eminent [अग्र]. Ab. 696, 715, 843. *Tejojavaguṇehi aggo*, pre-eminent in the qualities of stateliness and speed (Mah. 137). *Me sávakayugaṁ aggaṁ*, my two leading disciples (Dh. 124). *Manussesu yaṁ aggaṁ*, whatsoever men prize most (Ras. 28). Fem. *aggá. Paṭijaggituṁ samatthánaṁ aggá bhaveyyaṁ*, may I be the first of those who are able to tend (Dh. 252). *Vinayaññúnam aggo*, chief of those who were versed in the Vinaya (Mah. 13). *Tasmá aggo ti vutto*, therefore he is called chief (Alw. I. xxviii.).—Masc. *Aggo*, a chief (Alw. K. xvi.; B. Lot. 576; E. Mon. 2).—Neut. *Aggaṁ*, point, top, extremity, summit; height; front, forepart; beginning; sprout or bud of a tree or plant; the first or best, the firstfruits (Ab. 593, 843). *Dassám' aggaṁ*, I will give away the firstfruits (Mah. 167).—Compounds: *Aggayodho*, chief warrior (Mah. 133). *Loke aggapuggalo*, the foremost personage in the world (Dh. 313). *Aggupaṭṭháko*, chief servitor (B. Lot. 296). *Aggaphalaṁ* and *phalaggaṁ*, the highest fruition, viz. Arahatta (Mah. 102). *Dípe aggadhanuggaho*, the best archer in the island (Mah. 155). *Aggadhammo*, highest condition, viz. Arahatta (Dh. 125, 126, 127). *Yakkhiṇiyá aggásanaṁ aggodakaṁ aggapiṇḍaṁ denti*, they give the yakkhiṇí the seat of honour, the first presentation of water and of food (Dh. 403). *Aggapádo*, the fore part of the foot (Dh. 340). *Agganañguṭṭhaṁ*, tip of the tail (Dh. 192). *Aggavandanaṁ*, earliest salutation in the morning (Dh. 339). *Aggadánaṁ*, gift of firstfruits (Dh. 126, 127, 376). *Aggadakkhiṇeyyo*, deserving to be presented with the firstfruits (Dh. 340). *Aggasassaṁ*, firstfruits of the crop (Dh. 125). *Aggakháyikacháṭake*, during the famine in which men fed on sprouts (Mah. 195). *Chinnaggáni tiṇáni*, grass with the succulent tops gone (Dh. 105). *Lokaggo*, chief of the world (B. Lot. 576). *Sirisobhaggo*, at the height of prosperity and splendour (Mah. 245). *Rúpaggaṁ*, the perfection of beauty (Dh. 162). *Sákhaggaṁ*, the top of a branch (F. Ját. 12). *Áraggaṁ*, point of an awl (Dh. 71, 72). *Rukkhaggaṁ*, top of a tree (Ab. 542). *Kesaggaṁ* and *válaggaṁ*, the tip of a hair (Dh. 147, 295). *Kusaggaṁ*, tip of a blade of Kusa grass (Dh. 13). *Dáyanaggaṁ khalaggaṁ*, firstfruits of the reaping, firstfruits of the threshing-floor (Dh. 126). See *Akkháyati*.

AGHAṀ, Evil, sin; grief, suffering [अघ]. Ab. 84, 89, 940; B. Lot. 834.

AGHAṀ, The sky, the air. Ab. 46, 940.

ĀGHĀTANAṀ, Slaughter-house, shambles; place of execution [आघातन]. Ab. 521; Pát. 72.

ĀGHĀTO, Anger, ill-will, hatred, malice [आघात]. Ab. 164; Dh. 156, 430. *Āghátaṁ karoti*, and *ág. bandhati*, to take a dislike to, conceive hatred against, bear ill-will against. With loc. *Mayá satthari águáto kato*, I have borne ill-will towards the Teacher (Dh. 147). Dh. 143, 164, 178. Sañgíti Sutta enumerates nine *Āghátavatthúni*, or "occasions of ill-will;" a man bears ill-will saying, "he did me an injury," or "he does me an injury," etc. Also nine *Āghátapaṭivinayá*, or "repressions of ill-will."

ĀGHĀTUKO (*adj.*), Injuring, hurting [आ + घातुक].

AGHOSO (*adj.*), in gram. surd or hard consonants

[अ + घोष]. The surd letters in Páli are *k*, *kh*, *c*, *ch*, *ṭ*, *ṭh*, *t*, *th*, *p*, *ph*, and *s*.

ĀGILĀYATI, To be tired, to ache [आ + ग्लै].

AGO, A mountain; a tree [अग]. Ab. 539, 1117.

AGOCARO, That which ought not to be gone to or frequented, wrong sphere, improper or sinful place or object [अ + गोचर]. Brothels, taverns, etc., are agocará, or places to be avoided by the Buddhist priest (E. Mon. 71). *Vesiyádibhede agocare caranto*, going after forbidden things, harlots, etc. (Dh. 335). Dh. 358, 396.

ĀGU (*n.*), Sin, guilt, offence, crime [आगस्]. Ab. 84, 355, 1064.

AGUṆO, Bad quality, badness [अ + गुण]. Dh. 242.

AGYĀGĀRAṀ, see *Aggi*.

ĀHA, To say; to speak; to call; to tell; to say to [आह = अह्]. This word is a perfect tense, no other tenses of AH being used. Only the 3rd pers. sing. and plur. are in general use. Āha has either a past or a pres. signification. *Yo vá pi katvá na karomíti c'áha*, and he who having done a thing says, I have not done it (Dh. 54). Plur. *áhu*, and *áhaṁsu*. *Na taṁ dalhaṁ bandhanam áhu dhíra*, wise men call not that a strong fetter (Dh. 62). *Ten' áhu poráṇa*, therefore have the ancients said (Dh. 87). *Deva amhákaṁ dese buddharatanaṁ náma uppannan ti áhaṁsu*, they said, Your majesty, in our country there has appeared a treasure called Buddha (Alw. I. 97). *Āhaṁsu bhikkhavo taṁ narissaraṁ*, the priests said to the king (Mah. 238). *Vácetuṁ lekhakaṁ áha*, told the secretary to read it out (Mah. 195). *Thero áha taṁ kampakáraṇaṁ*, the thera told the cause of the earthquake (Mah. 88). *Paṭhamaṁ gátham áha*, recited the first stanza (F. Ját. 7). Mah. 198, 205; Alw. I. 73; F. Ját. 17.

ĀHACCA, see *Āhanati*.

ĀHACCAPĀDO, and ĀHACCAPĀDAKO (*adj.*), Name of a particular sort of bed or chair, one the legs of which can be easily removed by drawing out a pin. Ab. 310; Pát. 13, 86. See next.

ĀHACCO (*adj.*), To be brought forward, to be adduced; removable. This is a part. fut. pass. from HṚI with á. It represents an anomalous Sanskrit form áhṛitya, and answers to the regular form आहार्य. *Āhaccavidhánena*, by rule adduceable in each case, by specific rule (Alw. I. vii.). Pát. xviii.

AHAHA (*interj.*), Alas! Oh! [अहह]. Ab. 1201.

AHAHAṀ, One of the high numerals, $10{,}000{,}000^{10}$, or 1 followed by seventy ciphers. Ab. 475; B. Lot. 855.

AHAṀ, A day [अहन्]. Ab. 67. *Ekáhaṁ*, one day. *Dviháṁ*, two days. *Tiháṁ*, three days. *Katipáhaṁ*, a few days. *Dasáhaṁ*, ten days. *Gamanáhaṁ*, day of departure (Mah. 177). *Meghacchannáhaṁ*, a cloudy day (Ab. 50). *Tadahe*, on that day. *Atráhaṁ*, to-day (Ab. 1155).

AHAṀ (*pers. pron.*), I, myself [अहम् = अस्मद्]. Dh. 57. Acc. *maṁ*, *mamaṁ* (Dh. 1; Mah. 260). Inst. and abl. *mayá* (Dh. 82). Gen. and dat. *mama*, *mamaṁ*, *mayhaṁ*, *amhaṁ* (Dh. 239, 242; F. Ját. 9). Loc. *mayi* (Dh. 99). Plur. *mayaṁ*, we (Dh. 2, 135). Acc. *amhe*, *amhákaṁ* (F. Ját. 19). Instr. and abl. *amhehi* (Mah. 150). Gen. and dat. *amhákaṁ* (Mah. 198; Dh. 240; F. Ját. 3). Loc. *amhesu*. Very frequently *me* is substituted for certain cases of the sing., and *no* for certain cases of the plural (see these words separately). The plur. is sometimes used for the sing. when kings or great men speak, e.g. *Amhe sandháya kathesi*, you speak of me (F. Ját. 19). The initial a of ahaṁ is frequently elided or absorbed by sandhi, e.g. *Aggo 'haṁ* (E. Mon. 2) *Vidú 'haṁ* (Dh. 63). *Handáhaṁ* = *handa ahaṁ* (Dh. 86). *Sacáhaṁ* = *sace ahaṁ* (Dh. 155). *Tásáhaṁ* = *tásaṁ ahaṁ* (Cl. Gr. 14). *Sváhaṁ* = *so ahaṁ*.

AHAMAHAMIKĀ (*f.*), Conceit of superiority, arrogance, egoism [अहम् + अहम् + इक]. Ab. 397.

ĀHAṀSU, see *Āha*.

ĀHANATI, To strike; to throw; to beat, to pound; to reach [आ + हन्]. *Váripiṭṭhiyam áhani*, dashed it down upon the water (Mah. 175). Ger. *áhanitvá* (Mah. 167), *áhacca* (Mah. 45, 141). *Āhacca so khaggatalaṁ kaṇḍo*, the arrow striking his sword-hilt (Mah. 156). *Āhacca brahmalokaṁ*, reaching the Brahma heavens (Mah. 118). P.p.p. *áhato*. Caus. *áhanápeti* (Mah. 169).

AHAṄKĀRO, Selfishness; pride, arrogance [अहंकार]. Ab. 171, 397.

ĀHARAṆAṀ, Bringing; accomplishing [आहरण]. Pát. 1; Khud. 27.

ĀHARATI, To bring; to fetch; to take, to plunder; to tell, to relate [आ + हृ]. *Atítaṁ áh.*, to relate a story (F. Ját. 2, 8, 12). *Āharanti madhuṁ duve*, two of them procure the honey (Mah. 24). *Jayaṁ áh.*, to gain the victory (Dh. 286). *Atthaṁ áh.*, to get at the meaning (Alw. I. cviii.). Ger.

áharitvá (Mah. 175; Dh. 93, 179). Pass. *áhariyati* (Dh. 217). Caus. *áharápeti,* to cause to be brought (Mah. 169, 195), *áháreti,* to eat. P.p.p. *áhaṭo.* Mah. 22, 120, 122.

ĀHARO (*adj.*), Bringing [आहर]. Khud. 9. *Bodhádharakuláni,* the families who brought over the Bo tree (Mah. 120).

ĀHĀRO, Food, nourishment; cause [आहार]. Ab. 856; Dh. 17, 282. There are four Āháras or Nutriments: *Kabaliṅkáro áháro, Phasso, Manosañcetaná, Viññáṇaṁ,* "material food, contact, thought, consciousness." Gogerly says of these: "Āhárá, the food of action, or bases; they are four, matter, touch, or contact (whether corporeal or mental), thought, and consciousness."

AHĀSI, see *Harati.*

AHATAṀ, A new cloth or garment, before it is washed [अ + हत = हन्]. Ab. 293.

ĀHATO (*p.p.p. áhanati*), Struck; stamped [आहत = हन्]. *Āhataṁ hemarajataṁ,* coined gold and silver (Ab. 903, 486). *Āhatacitto,* agitated (Pát. 72).

ĀHAṬO (*p.p.p. áharati*), Brought, carried; obtained [आहृत = हृ]. Ab. 749; Mah. 169; Pát. 22.

ĀHAVANĪYO (*adj.*), Sacrificial [आहवनीय = ह्रु]. *Āhavaníyo aggi,* sacrificial fire (Ab. 419). B. Intr. 78. See *Āhuneyyo.*

ĀHAVO, War, battle [आहव]. Ab. 399.

ĀHĀVO, A trough or watering-place by a fountain or well [आहाव]. Ab. 680.

AHESUṀ, see *Hoti.*

AHI (*m.*), A snake [अहि]. Ab. 653; Kuhn K. S. 30.

AHIGUṆṬHIKO, A snake charmer [अहि + गुण्ठ + इक]. Ab. 656 (note).

AHIṀSĀ (*f.*), Not hurting, humanity, kindness [अ + हिंसा]. Dh. 46, 53.

AHIṀSAKO (*adj.*), Not injuring others, harmless, humane [अ + हिंसक]. Dh. 40.

AHIṀSANAṀ, Not injuring others, humanity [अ + हिंसन]. Dh. 380.

ĀHIṆḌATI, To roam, to wander [आ + हिण्ड्]. Dh. 302; Mah. 250; F. Ját. 45.

AHIRIKĀ (*f.*), Shamelessness [अ + ह्रीका]. Man. B. 417.

AHIRIKO (*adj.*), Shameless [अ + ह्रीका]. Dh. 44.

ĀHITAGGI (*m.*), One who offers sacred fire [आ + हित = धा + अग्नि]. Cl. Gr. 80.

AHITO (*adj.*), Bad, prejudicial [अ + हित = धा]. Dh. 30. *Ahito,* an enemy (Ab. 344).

AHITUṆḌIKO, A snake-charmer [अहितुण्डिक]. Ab. 656.

AHO (*interj.*), Oh! ah! alas! [अहो]. Ab. 1149. *Aho acchariyaṁ etaṁ,* oh wonderful is this! (B. Lot. 340; Dh. 292). *Aho buddhánaṁ mahánubhávatá,* oh the great power of the Buddhas! (Dh. 307). *Aho pápá,* oh wicked woman! (Dh. 172). *Aho andhabálo,* good gracious, this misguided boy! . . . (Alw. I. 102). *Aho parittakaṁ sattánaṁ jívitaṁ,* alas, how brief is the life of man! (Dh. 227). With foll. *vata*: *Aho vatáyaṁ sílavá,* oh what a virtuous man is this! (Dh. 408). *Aho vata aham pi evarúpo assaṁ,* oh that I also were like him! (Dh. 359). *Aho vata naṁ passeyyáma,* oh that I might see him! (Dh. 165). Dh. 134, 279.

AHORATTO, and AHORATTI (*f.*), A day and night [अहोरात्र]. Ab. 74; Dh. 41, 69.

AHOSI, AHU, AHUVĀ, see *Hoti.*

ĀHU, see *Āha.*

AHUDEVA, In the phrase *Ahu-d-eva bhayaṁ ahu chambhitattaṁ,* "then indeed there was fear, there was consternation." The d is euphonic.

ĀHUNEYYO (*adj.*), Sacrificial; worthy of offerings, worshipful, This is another form of *Āhavaníyo.* Alw. I. 78; comp. B. Intr. 78.

AJĀ (*f.*), A she-goat [अजा]. Ab. 502.

AJAGARO, A boa constrictor [अजगर]. Ab. 651.

AJAḶO (*adj.*), Not stupid, not an idiot [अ + जड].

ĀJĀNĀMI, To perceive; to understand; to learn; to know [आ + ज्ञा]. *Anto dussabhaṇḍaṁ atthíti aññási,* he perceived that there was cloth inside (Alw. I. 75). *Yathá yathá 'haṁ dhammaṁ ájánámi,* as far as I understand the doctrine (Alw. I. 92; Pát. 16). *Tassa taṁ cittam aññáya,* having become acquainted with this resolve of his (Mah. 90). Aor. *aññási* (Dh. 153). Ger. *aññáya* (Dh. 49, 73, 151). Inf. *aññátuṁ.* P.p.p. *aññáto.*

ĀJĀNANAṀ, Knowing, understanding (see last).

ĀJĀNEYYO, ĀJĀNĪYO (*adj.*), Of good race or breed [अजानेय and आजन्°]. Ab. 369; Man. B. 376; B. Lot. 289. *Purisájáneyyo,* a man of noble birth (Dh. 347). *Ājáneyyavalavá,* a thoroughbred mare (Dh. 242). *Ājáníyá sindhavá,* throroughbred Scinde horses (Dh. 57, 274). *Assájáníyo, assájániyyo, assájáneyyo,* a blood horse (Dh. 296, 347; Cl. Gr. 90). *Hatthájáneyyo, hatthájáníyo, hatthi-ajáneyyo,* an elephant of noble race (Dh. 296, 347). *Usabhájáneyyo,* a pedigree bull (Dh. 296). See *Ājañño.*

AJAÑÑAṀ, A portent of nature (as an earthquake), an ominous occurrence [अजन्य].

ĀJAÑÑO (*adj.*). This is another form of *Ājániyo*, with the same meaning. Compare *ájaññavalavá* (Dh. 240) with *ájáneyyavalavá* (Dh. 242). *Ájaññarathasatáni*, a hundred chariots drawn by thoroughbreds (Dh. 120; Pát. 89). See *Purisájañño*.

AJAPĀLAKAṀ, The plant Costus Speciosus [अज + पाल + क]. Ab. 303, 1120.

AJĀTASATTU (*m.*), Name of a king of Magadha, a contemporary and convert of Buddha [अ + जात + शत्रु]. B. Lot. 482; Man. B. 236, etc.; E. Mon. 173; Dh. 143, etc.; Mah. 10, 12, 185.

AJATI, To go [अज]. Cl. P. Verbs, 2.

AJEḶAKAṀ, and -KĀ (*pl. masc.*), Goats and sheep [अज + एडक]. Cl. Gr. 85.

AJEYYO (*adj.*), Invincible, impregnable [अ + जेय = जि]. Khud. 14.

AJĪ (*f.*), A she-goat, see *Ajo*.

ĀJI (*f.*), Battle, strife [आजि]. Ab. 399.

AJIKĀ (*f.*), A she-goat (Pát. 81). Comp. *Ají*.

AJIMHO (*adj.*), Straight; straightforward, honest [अ + जिह्म]. Ab. 708; Ras. 35.

AJINAṀ, The hide of an animal, especially of the black antelope [अजिन]. Ab. 442.

AJINAPATTĀ (*f.*), A bat [अजिन + पत्र]. Ab. 646.

AJINAPPAVEṆĪ (*f.*), A counterpane or rug made of skins sewn together [अजिन + प्रवेणी].

AJINASĀṬĪ (*f.*), A garment of skins worn by an ascetic [अजिन + शाटी]. Dh. 70.

AJINAYONI (*m.*), An antelope [अजिन + योनि]. Ab. 617.

AJIRAṀ, A court, a yard [अजिर]. Ab. 218; Mah. 215.

ĀJĪVAKO, and AJĪVAKO, One belonging to a Hindu sect of naked ascetics, a religious mendicant [आजीवक and अज°]. B. Lot. 708, 777; Man. B. 184, 185; E. Mon. 179; Kuhn K. S. 34; Pát. xxvi; Ab. 1110 (and margin); Mah. 67 (where the India Office MS. has a-); Mah. Index and Glossary 1. Clough, in his Singh. Dict., gives both forms.

ĀJĪVANAṀ, Livelihood, subsistence [आजीवन]. Ab. 1017; Dh. 190.

ĀJĪVĪ (*adj.*), Living [आजीविन्]. Dh. 66.

ĀJĪVO, Livelihood, living, subsistence; profession, occupation; life, conduct [आजीव]. Ab. 445. *Khettájívo*, one whose profession is husbandry (Ab. 447). *Suddhájívo*, one whose conduct is pure (Dh. 67). *Ájívapárisuddhi*, purity or propriety of conduct (E. Mon. 31).

AJJA (*adv.*), To-day; now [अद्य]. Ab. 1155; Dh. 58; Mah. 89; F. Ját. 56. *Yáv' ajjadivasá*, until this day Mah. 195). *Tad ajjápi ca vattati*, and this practice is kept up even at the present day (Mah. 249). *Ajjapabbajitasámaṇero*, a novice of a single day's standing (Alw. I. 76).

AJJATAGGE (*adv.*), From this day, henceforth [अद्य + अग्रे with euphonic t]. Dh. 145, 331; Pát. 17.

AJJATANO (*adj.*), Of to-day, of the present time, cotemporary, modern [अद्यतन]. Dh. 41, 191. Fem. *ajjataní* (viz. *vibhatti*), the aorist tense (Alw. I. 7).

ĀJJAVAṀ, Rectitude [आर्जव]. Cl. Gr. 98.

AJJHABHĀSI, see *Adhibhásati*.

AJJHĀCARATI, To practise, to perform; to enjoin [अधि + आ + चर्]. Pát. xl, 64.

AJJHĀCĀRO, Transgression, excess, offence [अधि + आचार]. Ab. 430; Pát. 63.

AJJHĀCIṆṆO (*p.p.p.* *ajjhácarati*), Enjoined [अधि + आ + चीर्ण = चर्]. Pát. xl.

AJJHAGĀ, see *Adhite*.

AJJHAGAMĀ, see *Adhigacchati*.

AJJHĀGATO (*p.p.p.*), Having approached, come into the presence of [अधि + आ + गत = गम्]. B. Lot. 396.

AJJHAKKHO, A superintendent [अध्यक्ष]. Ab. 343, 1066.

AJJHĀPANAṀ, Instruction [अध्यापन].

AJJHĀPETI (*caus.*), To teach, to instruct [अध्यापयति = इ]. Ab. 411.

AJJHĀPANNO (*p.p.p.*), Fallen into, having incurred or become guilty of [अधि + आ + पन्न = पद्]. *Párájikaṁ dhammaṁ ajjhápanno*, having committed a Pár. offence (Pát. 73, 94).

AJJHĀRĀMO, A garden [अधि + आराम]. Pát. 18, 20.

AJJHĀROHO, Name of a fabulous sea monster [अधि + आरोह]. Ab. 673; Man. B. 13.

AJJHĀROPETI (*caus.*), To cause to ascend, to raise; to transfer, to apply [अधि + आ + रोपयति = रुह्].

AJJHĀSAYO, Intention, meaning, thought, inclination, wish [अधि + आशय]. Ab. 766; Dh. 251, 365; Khud. 21.

AJJHĀSETI, To lie or rest upon [अधि + आ + शी].

AJJHATTAM̐ (*adv.*), Relating to the individual, within the individual, internally, subjectively अधि + आत्मन्]. *Ajjhattaṁ vá bahiddhá vá*, within the individual or externally to him (Gog. Ev. 46). B. Lot. 827.

AJJHATTAM̐, Individual thought; an object of sense; an object for the mind to dwell upon, sphere or province of intent thought [अध्यात्मन्]. At Ab. 1040 Ajjhatta is explained by "sasantána (S. svasantána), visaya, gocara." The first of these words is said by Clough to mean "the seat of the understanding, the place from which thoughts originate"; but I am inclined to think that the true meaning is "the thought, or reflection, of the individual." The meaning "thought, reflection" is attributed to santána by Clough in his Simhalese Dictionary. Ajjhatta in verse 362 of Dhammapada is explained by the comment "*gocarajjhattasaṅkhátá kammaṭṭhánabhávaná*," which may, perhaps, be rendered "Karmasthána meditation, which consists in the application of the mind to an object of thought."

AJJHATTIKO (*adj.*), Relating or belonging to the individual or self, personal, internal, subjective [अध्यात्म + इक]. *Ajjhattikavatthu*, object forming part of the body, as the flesh, the eyes, an arm, etc. *Ajjhattikadánaṁ*, a personal or corporeal gift, e.g. the sacrifice of an eye or arm, as opposed to the sacrifice of external goods. *Ajjhattikakaraṇaṁ*, personal or subjective instrument, e.g. the eye, as opposed to *Báhirakaraṇaṁ*, an external instrument, e.g. a sickle (Cl. Gr. 133). B. Intr. 501; Dh. 286, 379, 410. See *Āyatanaṁ*.

AJJHĀVASATHO, A house, dwelling [अधि + आवसथ]. Pát. 18.

AJJHĀVASATI, To inhabit, to dwell in [अधि + आ + वस्]. *Sace agáraṁ ajjhávasati*, if he adopts a householder's life (B. Lot. 581). Alw. I. 92; Dh. 80. P.p.p. *ajjhávuttho*.

AJJHĀYO, Reading; a chapter, section [अध्याय]. Ab. 911.

AJJHESANĀ (*f.*), Request, invitation, solicitation [अध्येषण]. Ab. 427; Dh. 119, 413.

AJJHESATI, To request, to invite [अधि + इष् or एष्]. Dh. 402.

AJJHOGĀḶHO (*p.p.p.*), Plunged, sunk, immersed [अधि + अव + गाढ = गाह्]. Gog. Ev. 14.

AJJHOHARAṆAM̐, Eating [अधि + अव + हरण]. Pát. 116.

AJJHOHARATI, To eat, to swallow [अधि + अव + हृ]. F. Ját. 7; Mah. 244.

AJJHOHĀRO, Eating, swallowing [अधि + अव + हार]. Pát. 111, 116.

AJJHOHAṬO (*p.p.p. ajjhoharati*), Eaten, swallowed [अधि + अव + हृत + हृ]. Ab. 757.

AJJHOKĀSO, The open air, an open space [अधि + अवकाश]. Pát. xxxi.

AJJHOSĀNAM̐, Being bent upon, application, cleaving to (see next).

AJJHOSITO (*p.p.p.*), Bent upon, cleaving to [अधि + अव + सित = सो]. E. Mon. 282.

AJJHOTTHARATI, To overwhelm, to overspread [अधि + अव + स्तृ]. Dh. 111, 211, 225, 254.

AJJHOTTHATO (*p.p.p. last*), Overwhelmed [अधि + अव + स्तृत = स्तृ]. Dh. 193.

AJJUKO, Name of a plant, the white Parṇása [अर्जक]. Ab. 579.

AJJUNO, the tree Terminalia Arjuna [अर्जुन]. Ab. 562; Dh. 131.

AJO, A he-goat [अज]. Ab. 502. Fem. *ajá* and *ají*.

AKĀ, see *Karoti*.

ĀKAḌḌHANAM̐, Drawing, attraction [आकर्षण].

ĀKAḌḌHATI, To draw towards, to drag along [आ + कृष्] Dh. 412; Kuhn K. S. 26.

AKĀLIKO (*adj.*), Without delay, immediate [अ + कालिक]. Alw. I. 77.

AKALLAM̐, Disease, illness [अ + कल्य]. Ab. 323.

AKALLO (*adj.*), Impossible [अ + कल्य].

AKĀLO, Unseasonableness, wrong time [अ + काल]. *Akálo máṇavaka*, this is not the time, young man. *Akálapupphání*, flowers out of season, forced (F. Ját. 6; Mah. 89). *Akálacívaraṁ*, an extra or irregular robe, viz. one presented to a priest out of the usual time (Pát. 7, 77). Loc. *akále*, unseasonably, at the wrong time, prematurely (F. Ját. 18, 49; Mah. 129).

AKAMMAKO (*adj.*), Intransitive (of verbs) [अकर्मक]. Cl. Gr. 101.

AKĀMO (*adj.*), Unwilling [अ + काम]. B. Lot. 863.

AKANIṬṬHO, and -ṬṬHAKO (*adj.*), Greatest, highest [अ + कनिष्ठ]. The *Akaniṭṭhá* or *Akaniṭṭhaká devá*, the Sublime Gods, are the inhabitants of the sixteenth or highest of the Rúpabrahmalokas. Their abode is called *Akaniṭṭhabhavanaṁ*. B. Intr. 184, 616; Man. B. 26; Dh. 103, 244, 362.

ĀKAṄKHĀ (*f.*), Desire, longing [आकाङ्क्षा]. Ab. 163.

ĀKAṄKHATI, To wish, to desire, to long for [आ + काङ्क्ष्]. P.pr. *ákaṅkhaṁ* (Dh. 61), *ákaṅkhamáno* (Khud. 5). *Yáva mahantaṁ ákaṅkhasi*, as big as you like (Dh. 96). B. Lot. 342.

AKAṆO (*adj.*), Free from kaṇa, viz. rice freed from the red coating which underlies the husks [अ + कण].

AKAPPIYO (*adj.*), Unsuitable, improper, wrong. See *Kappiyo*.

ĀKAPPO, Decent or elegant attire; ornament, embellishment; disguise [आकल्प]. Ab. 282; Alw. I. 64; Pát. x, xlviii.

AKARAṆAṀ, Not doing, omission, abstaining from [अ + करण]. With gen. *Sabbapápassa ak.*, abstaining from all sin (Dh. 33, 59).

AKĀRAṆENA (*adv.*), Without cause, unreasonably, unjustly [अकारणेन]. Dh. 243.

AKARAṆĪYO (*adj.*), Not to be done, to be left undone, to be abstained from or avoided [अ + करणीय]. Kamm. 11.

AKARI, see *Karoti*.

AKĀRIYO (*adj.*), That ought not to be done, that may not or cannot be done [अ + कार्य]. Neut. *akáriyaṁ*, a wrong or improper action. Dh. 32; Ab. 976.

ĀKARO, A multitude; a mine [आकर]. Alw. I. vii. *Guṇánaṁ ákaro*, a mine of virtues (Mah. 242, said of a king).

AKĀRO, The vowel a [अ + कार]. Ab. 967.

ĀKĀRO, The vowel á [आ + कार].

ĀKĀRO, Appearance, mien, countenance; form; sign, token; way, manner, means; cause, reason, object, purpose; a constituent part of the body [आकार]. Ab. 764, 981; Dh. 94, 216. *Pabbajitákárá*, in the guise of devotees (Mah. 55). *Ságarákáro*, looking like the ocean (Mah. 241). *Patanákárappattá*, looking as if they would fall, *lit.* "having assumed the appearance of falling." *Hatthákárena várayi*, stopped them by a sign with his hand (Mah. 198). *Chattákáraṁ jinopari dhárayanto*, holding it umbrella-wise over Buddha (Mah. 5). *Khujjá hutvá tassa vicaraṇákáraṁ dassesi*, feigning lameness mimicked his way of walking (Dh. 178). *Sabbákárena*, in every way (Alw. I. 79). *Sabbákáramanoramo*, altogether lovely (Mah. 179). *Yen' ákárena . . . ten' ákárena*, inasmuch as . . . therefore (Alw. I. 76). *Rajjaṁ labhanákáraṁ karissámi*, I will furnish him with the means of obtaining the kingdom (Dh. 156). *Ayyánaṁ gamanákáro paññáyati*, is the cause (or motive) of your journey known? (Dh. 84). *Chahi ákárehi vihaññati*, he is tormented on six accounts (Dh. 258). *Chandoruttínaṁ rakkhaṇákárena*, for the sake of preserving rhythm and metre (Khud. 21). There are thirty-two Ākáras or constituent parts of the body—hair, nails, teeth, skin, etc. (Khud. 3; Dh. 165).

ĀKĀSĀNAÑCĀYATANAṀ, Realm of infinity of space [आकाश + आनन्त्य + आयतन]. This is the name of the first of the Arúpabrahmalokas, so called because it is peopled by beings who have mastered the idea that space is infinite. B. Lot. 811; Man. B. 26; E. Mon. 261, 262.

ĀKĀSAṬṬHO (*adj.*), Standing or staying in the sky; resting in space [आकाश + स्थ]. *Ākásaṭṭhavimánaṁ*, a mansion in the skies; explained by Turnour to mean the Cátummahárájika heavens (Mah. 162, and comp. 103).

ĀKĀSI, see *Karoti*.

ĀKĀSO, The sky, air, heavens; the open air; space [आकाश]. Ab. 46. *Ākásena carati*, to travel through the air (F. Ját. 4; Dh. 154). *Ākásaṁ pakkhandiṁsu*, they flew up into the air (F. Ját. 17; Dh. 154; comp. *ákáse uppatitvá*, F. Ját. 4). *Ākásaṅgaṇaṁ*, an open courtyard (F. Ját. 17). *Ākásagaṅgá*, the celestial river (Ab. 27). *Ākásadhátu*, space (Man. B. 399). *Ākásatalaṁ*, upper story, terrace on the top of a palace (Alw. I. 77; Dh. 154). *Sambuddhasásanákáso*, the firmament of Buddha's truth (Mah. 37).

AKATHAṄKATHĪ (*adj.*), Free from doubt (see *Kathaṅkathá*). Dh. 73.

AKATAÑÑŪ (*adj.*), Ungrateful [अ + कृतज्ञ]. F. Ját. 13.

AKATAÑÑŪ (*adj.*), Knowing Nirváṇa, an epithet of an Arahá [अकृत + ज्ञ]. Dh. 18, 69.

AKATAÑÑUTĀ (*f.*), Ingratitude [अकृतज्ञ + ता]. F. Ját. 12.

AKATO, and AKAṬO (*adj.*), Not done, left undone; not made; not artificial, natural; not cultivated, waste [अकृत]. *Akaṭapabbhāre*, in a natural cave (Dh. 268). *Akaṭabhúmibhágo*, a bit of waste land. Neut. *Akataṁ*, the Uncreate, or Eternal, viz. Nirváṇa (Ab. 7). Dh. 55, 224.

AKATVĀ, see *Karoti*.

AKHAṆḌO (*adj.*), Unbroken, intact, entire [अ +

खण्ड]. *Pañca síláni akhaṇḍáni katvá rakkha*, keep the five precepts unbroken (Dh. 193). Comp. *Khaṇḍaphullo*.

AKHĀTAṀ, A natural pond or tank [अखात = खन्]. Ab. 680 (Páli Akárádi and Clough give *Ākhátaṁ*).

AKHILO (*adj.*), All; entire [अ + खिल]. Ab. 702; Alw. I. xiii. *Aṭṭhárasákhilá*, eighteen in all (Mah. 21).

ĀKHU (*m.*), A rat or mouse [आखु]. Ab. 618. *Ākhubhuñjo*, a cat.

ĀKHYĀ (*f.*), Name [आख्या]. Ab. 114. *Mahájetavanákhyo viháro*, the monastery named Mahájetavana (Alw. I. x.). Ab. 647; Alw. I. xv.

ĀKHYĀTO (*p.p.p.*), Said, told, announced [आख्यात = ख्या], Ab. 373, 755. Neut. *ákhyátaṁ*, and *ákhyátapadaṁ*, a finite verb (Cl. Gr. 123). Comp. *Akkháto*.

ĀKHYĀYIKĀ (*f.*), A tale, story, legend [आख्यायिका]. Ab. 113. Comp. *Akkháyiká*.

AKICCO (*adj.*), That ought not to be done, wrong [अ + कृत्य]. Dh. 292.

AKILĀSU (*adj.*), Diligent. Ab. 516.

ĀKIÑCAÑÑAṀ, Poverty, destitution; nothingness, void [आकिंचन्य]. Cl. Gr. 97.

ĀKIÑCAÑÑĀYATANAṀ, the Realm of Nothingness [आकिंचन्य + आयतन]. This is the name of the third of the Arúpabrahmalokas; it is so called because it is peopled by beings who believe that nothing exists (*n'atthi kiñci*). B. Lot. 811; Man. B. 26.

AKIÑCANO (*adj.*), Having nothing, poor, destitute [अकिंचन]. Ab. 739. At Dh. 16, 40, 71, it is explained to mean "free from the Kiñcanas" (see Kiñcano).

AKIÑCI (*adv.*), Not a little, much, considerably [अ + किंचिद्]. *Akiñci seyyo*, much better (Dh. 70).

ĀKIṆṆO (*p.p.p. next*), Crowded; confused, troubled [आकीर्ण = कॄ]. Ab. 720. *Anagghattharaṇákiṇṇo*, heaped with priceless carpets (Mah. 157). Ras. 26; Dh. 104, 105.

ĀKIRATI, To scatter, to sprinkle [आ + कॄ]. Pr. *ákirati, ákirate* (Dh. 55, 271, 397). *Síse ákiri saṅkáraṁ*, threw rubbish on his head (Mah. 255).

AKIRIYO (*adj.*), Unpractical, useless, foolish [अ + क्रिया]. *Akiriyaṁ vyákási*, gave me a nonsensical answer.

AKKAMAṆAṀ, Stepping upon, walking upon [आक्रमण]. Dh. 324.

AKKAMATI, To step upon, mount upon, tread upon, walk upon [आ + क्रम्]. *Gívaṁ akkamma cakkena*, having gone over its neck with his chariot wheel (Mah. 128). *Ūruṁ akkamma pádena*, having placed his foot on the other's thigh (Mah. 137). Dh. 117, 163, 324.

AKKANTO (*p.p.p. last*), Stepped upon, mounted upon [आक्रान्त = क्रम्]. Dh. 107.

AKKHADASSO, A judge [अक्ष + दर्श]. Ab. 341; Pát. 66.

AKKHADEVĪ (*m.*), A dicer, gambler [अक्ष + देविन्]. Ab. 531.

AKKHADHUTTO, A dicer, gambler [अक्ष + धूर्त]. Ab. 531.

AKKHAKO, The collar-bone [अक्ष + क]. Ab. 278. *Dakkhiṇakkhakadhátu*, the right collar-bone relic (Mah. 105).

AKKHAṀ, An organ of sense; the eye [अक्ष]. Ab. 149, 893. *Sahassakkho*, thousand-eyed. See *Akkho*.

AKKHAṆĀ (*f.*), Lightning [अ + क्षण]. Ab. 48.

AKKHĀNAṀ, Telling; recitation; telling tales or legends [आख्यान]. *Dosakkhánaṁ*, tale-bearing, accusation (Ab. 1175).

AKKHAṆO, Wrong moment or occcasion, unfavourable time [अ + क्षण]. Saṅgíti Sutta enumerates nine *Akkhaṇá asamayá brahmacariyavásáya*, "wrong times and seasons for leading a life of holiness": these are when a man is born in a hell, as an animal, etc. B. Lot. 835.

AKKHANTI (*f.*), Ill-will, grudge, envy [अ + क्षान्ति]. Pát. 73, 100; Dh. 94.

AKKHARAṀ, The Imperishable or Eternal, viz. Nirváṇa [अक्षर]. Ab. 7, 1063.

AKKHARAṀ, and AKKHARO, A letter of the alphabet [अक्षर]. Ab. 348, 1063; Dh. 63, 189; Kh. 21; Alw. I. xvii. *Akkharapadáni*, letters and words (Alw. I. xvi). *Akkharáni*, an epistle (Alw. I. 76).

AKKHARAPPABHEDO, Distinction of letters, etymological science [अक्षर + प्रभेद]. Explained to mean the Çikshá and Nirukti. Alw. I. lxix, lxx.

AKKHARASAMAYO, Letters, reading and writing [अक्षर + समय]. *So pana akkharasamayaṁ na jánáti*, now he was illiterate (Alw. I. 101). Khud. 21.

AKKHARASO (*adv.*), Letter by letter [अक्षर + शस्]. Khud. 29.

AKKHĀTĀ (*m.*), One who tells, repeats, or relates; one who proclaims or preaches, a teacher [आख्यातृ]. Dh. 49.

AKKHATAM, Fried grain [अक्षत = क्षण्]. Ab. 463.

AKKHĀTI, To tell, to relate, to announce, to proclaim, to teach, to preach [आ + ख्या]. *Dhammam akkhási bhagavá*, Buddha preached his Law to men.

AKKHĀTO (*p.p.p. last*), Told, related, announced, reported, proclaimed, preached; called, named, denominated [आख्यात = ख्या]. Dh. 49, 156; Alw. I. iv.; Pát. 1. See also *Ākhyáto*.

AKKHAYATĀ (*f.*), Imperishableness, endlessness [अ + क्षय + ता]. Dh. 141.

AKKHĀYATI (*pass. akkháti*), To be proclaimed, to be reported [आख्यायते = ख्या]. The phrase *Aggam akkháyati* occurs frequently, with the meaning "to be deemed chief or superior," "to excel." *Appamádo tesam dhammánam aggam akkháyati*, diligence is the greatest of these qualities (Dh. 179). *Yávatá bhikkhave dhammá sankhatá vá asankhatá vá virágo tesam dhammánam aggam akkháyati*, priests, whatever things there be, material or abstract, the chief of them is Nirvána (Dh. 382).

AKKHĀYĪ (*adj.*), Telling, relating, announcing [आख्यायिन्].

AKKHĀYIKĀ (*f.*), A tale, story [आख्यायिका]. See also *Ākhyáyiká*.

AKKHAYO (*adj.*), Undecaying, unfailing, endless [अ + क्षय].

AKKHI (*n.*), The eye [अक्षि]. Ab. 149. Pl. *akkhí*, *akkhíni* (Dh. 82, 89; Mah. 230). *Akkhirogo*, eye-disease, ophthalmia (Dh. 81). See also *Acchi*.

AKKHIGAM, The eyelashes [अक्षि + ग]. Ab. 259.

AKKHIKO, A dice-player [अक्ष + इक]. Cl. Gr. 92.

AKKHO, A die; the plant Terminalia Bellerica; a weight equal to two and a half Másakas; the axle of a wheel [अक्ष]. Ab. 375, 479, 532, 893; Dh. 249.

AKKHOHIṆĪ (*f.*), A complete army; one of the high numerals = 10,000,000⁶, or 1 followed by forty-two ciphers [अक्षौहिणी]. Ab. 384, 475; Mah. 157, 158.

ĀKKHY-, This spelling is frequent in the Simhalese MSS., but is incorrect; for words beginning thus see ĀKHY-.

AKKO, The sun; the plant swallow-wort, or Asclepias Gigantea [अर्क]. Ab. 63, 581, 1102.

AKKOCCHI, see *Akkosati*.

AKKODHANO (*adj.*), Not angry, not passionate, mild [अ + क्रोधन]. Dh. 71, 186.

AKKODHO, Freedom from wrath, mildness, conciliation [अ + क्रोध]. Dh. 40.

AKKOSANAM, Reviling, abusing; curse, imprecation [आक्रोशन]. Ab. 759; Dh. 218.

AKKOSATI, To abuse, to revile [आ + क्रुश्]. Dh. 340. P.pr. *akkosam* (F. Ját. 13). Aor. *akkocchi* (Dh. 1), *akkosi* (Dh. 100; Mah. 156). Caus. aor. *akkosesi* (Mah. 246).

AKKOSO, Abuse, reviling [आक्रोश]. Pát. 83; Ab. 899, 1093. *Akkosavacanehi*, with abusive words (Mah. 246). *Akkosam titikkhati*, endureth reproach (Dh. 71).

ĀKOṬĀPETI (*caus.*). See Pát. 8, where *cívaram ákoṭápeti* appears to mean to smooth a robe by beating. Gogerly translates "to cause to be smoothed" [आ + कुट्].

ĀKOṬETI (*caus.*), To beat, to beat down [आ + कोटयति = कुट्].

ĀKULO (*adj.*), Crowded, confused; troubled, perplexed, distressed [आकुल]. *Dhajákulo*, crowded with banners (Mah. 162). *Migákulo*, infested with wild beasts (Ras. 19). Ras. 7, 25.

ĀKUÑCITO (*p.p.p.*), Bent, curved [आकुञ्चित = कुञ्च्]. B. Lot. 612 (drooping eyelashes).

AKUPPO (*adj.*), Fixed, immovable, sure, certain [अ + कोप्य = कुप्]. Dh. 365.

AKUSALADHĀTU (*f.*), Element of sin, sinful principle [अकुशल + धातु]. There are three: *kámadhátu*, *vyápádadhátu*, *vihimsádhátu*, "lust, malice, cruelty."

AKUSALAKAMMAM, Evil action, bad works, demerit, sin [अकुशल + कर्मन्]. Dh. 272. See *Kammam*.

AKUSALAKAMMAPATHO, Course or path of sinful action, sinful course [अकुशल + कर्मन् + पथ]. There are ten: *páṇátipáto*, *adinnádánam*, *kámesu micchácáro*, *musávádo*, *pisuṇá vácá*, *pharusá vácá*, *samphappalápo*, *abhijjhá*, *vyápádo*, *micchádiṭṭhi*, "killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, false doctrine." Dh. 91, 204.

AKUSALAMŪLAM, Root or principle of sin, evil principle [अकुशल + मूल]. There are three: *lobho*, *doso*, *moho*, "desire, hate, ignorance." B. Lot. 336.

AKUSALASAṄKAPPO, Sinful resolve [अकुशल + संकल्प]. There are three: *kámasankappo*, *vyá-*

pádasaṅkappo, vihiṁsásaṅkappo, "lustful resolve, malevolent resolve, cruel resolve."

AKUSALASAÑÑĀ (*f.*), Sinful idea [अकुशल + संज्ञा]. There are three: *kámasaññá, vyápádasaññá, vihiṁsásaññá,* "lustful idea, malevolent idea, cruel idea."

AKUSALAVITAKKO, Sinful thought [अकुशल + वितर्क]. There are three: *kámavitakko, vyápádavitakko, vihiṁsávitakko,* "lustful thought, malevolent thought, cruel thought."

AKUSALO (*adj.*), Unskilled, unable; bad, evil, sinful, unhealthful [अ + कुशल]. *Sotuṁ akusalo,* unable to hear (Ab. 734). Neut. *akusalaṁ,* sin, evil, demerit (Ab. 84; Dh. 50). *Akusalapatho,* path of sin, sinful course (Mah. 144). *Akusalakammaṁ,* evil Karma, demerit. *Akusalá dhammá,* evil things or conditions, explained to mean *kilesakamma* (Kuhn K. S. 26; Alw. I. 107). Man. B. 445.

AKUTOBHAYO (*adj.*), Having nothing to fear from any quarter, quite safe [अकुतोभय]. Dh. 35; Ras. 29.

ALĀBHO, Not getting; loss, detriment, injury [अ + लाभ]. F. Ját. 11; Pát. 18, 61.

ALĀBU, and LĀBU (*f.*), A long gourd, a pumpkin [अलाबु]. Both forms are given at Ab. 596; Pát. 87 has *alábu. Láburási,* a heap of pumpkins (Mah. 64). The Siṁhalese for pumpkin is Labu. There is another form *Alápu* (neut.), which see.

ALADDHĀ, see *Labhati.*

ALAGADDO, A snake, serpent [अलगर्द्द]. Ab. 653. See Böhtlingk and Roth, and Clough's Dict., where it is said to be "a water-snake."

ALAGGATĀ (*f.*), Detachment, freedom from attachment to the world, freedom from human passion [अलग्न + ता]. Dh. 433.

ĀḶĀHANAṀ, A place where the dead are burned, a cemetery [आ + दाहन]. Ab. 405; Dh. 94, 359.

ALAHUKO (*adj.*), Heavy [अ + लघु + क]. Ab. 840.

ALAJJĪ (*adj.*), Shameless, bold, rebellious [अ + लज्ज् + इन्]. Mah. 17, 235.

ĀLAKĀ (*f.*), The city of Kuvera [अलका]. Ab. 32.

ĀLAKAMANDĀ (*f.*), The city of Kuvera [अलक + मन्द]. Ab. 32.

ALAKKHĪ (*f.*), Bad luck, misfortune [अ + लक्ष्मी]. Ab. 82.

ALAKKO, A mad dog; name of a tree [अलर्क]. Ab. 519.

ALAṀ (*adv.*), Fit, able, adequate, sufficient; hold! enough! [अलम्]. Ab. 1147, 1190; Dh. 104. *Alaṁ devate má cintayi,* nay, devatá, do not repine (Dh. 364). *Alaṁ bho nisídatha,* nay, my friends, be seated. With dat. *Alaṁ mallo mallassa,* a warrior is a match for a warrior (Cl. Gr. 136). *Alaṁ me buddho,* Buddha sufficeth me (Kuhn K. S. 29). *Alaṁ antaráyáya,* adequate to prevent (Pát. 16; Kamm. 31). With dat. and instr. *Alaṁ te idhavásena,* you have dwelt here long enough (Pát. 6; Cl. Gr. 133). *Alaṁ me suvaṇṇena,* I have gold enough (Cl. Gr. 136; Kuhn K. S. 29). With inf. *Alaṁ upagantuṁ,* able to approach (Dh. 214). *Alamariyañáṇadassanaṁ,* full knowledge of sublime wisdom (Pát. 3, 68).

ĀLAMBANAṀ, and -ṆAṀ, Support; an object of sense [आलम्बन]. Ab. 94, 443; B. Intr. 449; Lot. 513. For the technical use of this word see the more usual form *Ārammaṇaṁ.*

ĀḶAMBARO, A drum; pride, arrogance [आडम्बर]. Ab. 144, 854.

ĀLAMBATI, To lean upon; to take hold of [आ + लम्ब्]. *Ālambitvá karaṁ rañño,* leaning on the king's arm (Mah. 25, 41).

ĀLAMBO, Support; object of sense [आलम्ब]. Ab. 94. See *Ālambanaṁ.*

ALAMBUSĀ (*f.*), Name of a certain Apsaras or goddess [अलम्बुषा]. Ab. 24.

ĀLĀNAṀ, A stake or post to which an elephant is tied [आलान]. Ab. 364.

ALANKARAṆAṀ, Decoration [अलंकरण].

ALANKĀRO, Ornament, decoration; trinkets, ornaments; rhetorical figures, rhetoric [अलंकार]. Ab. 283, 1195; Ras. 38.

ALAṄKAROTI, To adorn, to embellish, to decorate [अलम् + कृ]. Aor. *alaṅkari* (Alw. I. xxxiv). Ger. *alaṅkaritvá* (Dh. 78; Mah. 83), *alaṅkatvá* (Mah. 249). Caus. *alaṅkáreti* and *alaṅkárápeti.*

ALAṄKATO (*p.p.p. last*), Adorned, decorated, embellished [अलंकृत = कृ]. Dh. 26, 95, 247; Ras. 17.

ĀLAPANAṀ, Speaking to, addressing; the vocative case [आ + लपन]. Cl. Gr. 17.

ĀLAPATI, To speak to, to address [आ + लप्]. Kuhn K. S. 33; Mah. 233. Ger. *álapiya* (Mah. 23).

ĀLĀPO, Speaking to, addressing; speech [आलाप]. Ab. 123; Alw. I. cvi.

ALĀPU and LĀPU (*neut.*), A gourd, a pumpkin [अलाबु]. Dh. 27, 313; Cl. Gr. 16. Comp. *Alábu.*

ĀḶĀRIKO, A cook [आरालिक]. Ab. 464.

AḶĀRO (*adj.*), Crooked [अराल]. Ab. 709.

ALASANDĀ (*f.*), Alexandria, a city in the Yona country. Mah. 171; E. Mon. 300; Man. B. 516.

ĀLASIYAṀ, ĀLASYAṀ, and ĀLASSAṀ, Idleness, sloth [आलस्य]. Dh. 49.

ALASO (*adj.*), Idle, lazy, slothful, languid [अलस]. Dh. 49, 233.

ALĀTAṀ, A firebrand [अलात]. Ab. 36.

ALATTAKO, Lac, a red animal dye [अलक्तक]. Ab. 305.

ALATTHA, see *Labhati*.

ALATTO, Lac [अलक्त].

ĀLAVĀLAKAṀ, A basin or trench round a tree to retain water [आलवाल + क]. Ab. 1011. The reading should, perhaps, be Al-; both forms occur in Sanskrit.

ĀḶAVĪ (*f.*), Name of a city in India [आटवी]. Ab. 199; Ras. 83; Dh. 354.

ĀḶAVIKO (*adj.*), Dwelling in forests [आटविक]. Dh. 363.

ĀLAYO, Dwelling, house, abode; longing, desire, attachment, lust [आलय]. Ab. 163, 205, 1097; Dh. verse 411. *Deválayo*, a Hindu temple (Ab. 955). *Jinálayo*, a Buddhist temple (Mah. 259). Mah. 242.

ĀLEKHO, A drawing, painting, picture [आ + लेख]. Mah. 163. *Tadálekhaṁ lekhayitvá*, having drawn a plan of it (Mah. 162).

ĀḶHAKO, and -KAṀ, A certain measure of capacity; the stake or post to which an elephant is tied [आढक]. Ab. 364, 482, 484; Mah. 120.

ALI (*m.*), A bee [अलि]. Ab. 636; Ras. 27.

ĀLI (*f.*), A woman's female friend; a line; a dike, an embankment [आलि]. Ab. 189, 238, 1100.

ĀLI (*m.*), A scorpion [आलि]. Ab. 621.

ĀLIKHATI, To draw, delineate [आ + लिख्]. F. Ját. 58.

ALIKO (*adj.*), Disagreeable, unpleasant; untrue, false [अलीक]. Ab. 127, 1070. Neut. *Alikaṁ*, falsehood (Dh. 47).

ĀLIMPĀPETI (*caus.*), To cause to be anointed [आ + caus. लिप्]. Pát. 108. Also *álimpeti* (Dh. 177).

ĀLINDO, A terrace or verandah outside a house [अलिन्द]. Ab. 218, 997; Dh. 94; Mah. 215.

ĀLIṄGANAṀ, An embrace [आलिङ्गन]. Ab. 774.

ĀLIṄGATI, To embrace, to enfold [आ + लिङ्ग्]. Dh. 403. P.p.p. *áliṅgita*. *Latáliṅgitasákháhi*, with branches entwined with creepers (Ras. 27).

ĀLIṄGO, A small drum [आलिङ्ग]. Ab. 143, 263.

ALĪNO (*adj.*), Free from attachment or desire [अ + लीन = ली]. Dh. 44.

ALLĀPO, Speaking to, talking [आलाप]. See also *Álápo*.

ALLĪNO (*p.p.p.*), Attached, adhering [आ + लीन = ली]. *Cívaraṁ káyasmiṁ allínaṁ*, robe adhering to the body.

ALLIYATI, To be attached, to adhere, to be bent upon [आ + लीयते = ली]. B. Lot. 864; Pát. xxviii. I have also found *allíyati*.

ALLO (*adj.*), Wet, moist. Ab. 753. *Allacívaro*, with wet robes (Dh. 329).

ALOBHO, Absence of covetousness or desire [अ + लोभ]. Man. B. 413.

ĀLOKANAṀ, Seeing, looking [आलोकन]. Ab. 775.

ĀLOKASANDHI (*m.*), A window [आलोक + सन्धि]. Ab. 217; Pát. 13, 87.

ĀLOKITAṀ, Looking at, regarding, seeing [आलोकित = लोक्].

ĀLOKO, Sight, look; light [आलोक]. Ab. 37, 1043; Dh. 183, 224. *Álokaṁ paṭidassayi*, again called forth the light of day (Mah. 6). *Suriyáloko*, the sun's light (Pát. 1).

ĀLOḶĀPETI (*caus.*), To cause to be mixed or jumbled up together [आ + caus. लुड्]. Alw. I. 103.

ĀLOḶETI (*caus.*), To mix; to shake or stir together; to jumble, to confuse [आ + लोडयति = लुड्]. Dh. 434; Pát. xvi. P.p.p. *áloḷito* (Ab. 1022).

ĀLOPO, A fragment, a bit, a morsel; a mouthful of rice or other food taken up with the hand, a lump or ball of food; plundering or harrying [आ + लोप]. Ab. 466; Pát. 22.

ĀLULATI, To agitate, disturb, confuse [आ + लुल्]. Pát. xvi.

AMĀ (*adv.*), With, present with, near [अमा]. Ab. 1136, 1199.

ĀMA (*interj.*), Indeed, truly, yes [आम्]. Ab. 1144. *Áma mahárája atimukhará náma*, verily, great king, the garrulous (F. Ját. 18). *Dhammiko ti áma deva dhammiko*, is he religious? Yes, your majesty, he is (Alw. I. 73). *Kiṁ pan' ettha ápattibhávaṁ na jánásíti áma na jánámi*, what, do you not know that this is sinful? no, I was not aware of it (Dh. 103). Kamm. 3; Dh. 154.

AMACCO, A companion; a king's minister, a privy councillor [अमात्य]. Ab. 340; F. Ját. 16. *Mittámaccá*, friends and companions.

AMADHURO (*adj.*), Sour, bitter [अ + मधुर]. F. Ját. 2, 8.

AMAGGO, Wrong way, wrong path [अ + मार्ग]. Dh. 72.

AMAJJAPO (*adj.*), Not drinking strong drink, total abstinence [अ + मद्य + प]. Dh. 97.

ĀMAKO (*adj.*), Raw, uncooked [आम + क]. Dh. 146.

ĀMALAKO, and -KĪ (*fem.*), and -KAṀ, Emblic myrobalan [आमलक]. Ab. 569; Mah. 22.

AMALO (*adj.*), Pure, clean, spotless, white [अ + मल]. Alw. I. xvi. Neut. *Amalaṁ*, talc (Ab. 492).

AMANASIKĀRO, see *Manasikáro*.

ĀMAṆḌO, The castor-oil plant [आमण्ड].

AMANĀPO (*adj.*), Unpleasant, disagreeable [अ + मनआप]. Dh. 172.

ĀMANTĀ (*interj.*), Yes, certainly. Cl. Gr. 75.

ĀMANTAṆAṀ, Calling, speaking to, addressing आमन्त्रण]. Dh. 428.

ĀMANTETI, To address, to speak to; to call [आ + मन्त्]. *Bodhisattaṁ ámantetvá*, addressing the Bodhisatta (F. Ját. 7). Mah. 57; Dh. 98; Kuhn K. S. 28.

AMĀNUSO (*adj.*), Not human, inhuman, demoniacal; more than human, superhuman, celestial, spiritual [अ + मानुष]. Fem. *amánusí*. Mah. 52; Dh. 67, 482.

AMANUSSO, Not a human being, a demon or evil spirit, a Yakkha [अ + मनुष्य]. *Amanussaparigahítá aṭaví*, a wood infested with evil spirits (Dh. 84, 264), Mah. 52.

AMARĀVATĪ (*f.*), Name of Indra's city [अमरावती]. Ab. 21.

AMARO, A deva or god [अमर]. Ab. 11.

ĀMASANAṀ, Touching, handling [आ + मृश् + अन]. Ab. 1164.

AMATĀ (*f.*), Emblic myrobalan [अ + मृत = मृ]. Ab. 569.

AMATAṀ, The drink of the gods, nectar or ambrosia; Nirváṇa; water [अमृत]. Ab. 7, 25, 975. *Amatavassaṁ*, a shower of nectar (Dh. 244). *Amatenábhisitto 'va ahu haṭṭho*, he was filled with joy as if he had been sprinkled with nectar (Mah. 106). *Amatábhiseka sadiso*, like a rain of nectar (B. Lot. 566; said of something that causes great pleasure). *Dhammámatarasena taṁ abhisiñcitvá*, having sprinkled him with the nectar essence of the Law (Ras. 19).—As a name for Nirváṇa *amataṁ* probably means "the Eternal," or "the Everlasting;" comp. Dhuvaṁ, Anantaṁ, Akkharaṁ, Accutaṁ, all epithets of Nirváṇa. Buddhaghosa says that Nirváṇa is called *amata*, because not being born it does not decay or die (Dh. 179, 290). *Appamádo amatapadaṁ*, diligence in the way to Nirváṇa (Dh. 5). E. Mon. 292; Khud. 7; Dh. 67, 73, 407, 422, 431. See *Nibbánaṁ*.

AMATAPO, One who drinks nectar, a deva or god [अमृत + प]. Ab. 11.

AMATI, To go [अम्]. Cl. P. Verbs, 9.

AMATI (*adj.*), Foolish, mad [अ + मति]. Mah. 10.

AMATO (*adj.*), Eternal, everlasting [अमृत]. Khud. 7. *Amataṁ padaṁ*, the eternal lot (Dh. 21).

AMATTAṀ, A pitcher, vessel [अमत्र]. Ab. 457.

AMATTAÑÑŪ (*adj.*), Immoderate, intemperate [अ + मात्रा + ज्ञ]. Dh. 2.

ĀMAṬṬHO (*p.p.p.*), Touched, handled [आमृष्ट = मृश्]. Dh. 248; Mah. 203.

AMĀVĀSĪ, and AMĀVASĪ (*f.*), The day of the new moon [अमावासी]. Ab. 73.

ĀMAYO, Sickness, ill-health [आमय]. Ab. 323.

AMBĀ (*f.*), A mother [अम्बा]. Ab. 244. See also *Ammá*.

AMBARAṀ, The sky; cloth [अम्बर]. Ab. 45, 290, 1061; Mah. 246.

AMBĀṬAKO, The hog-plum, Spondias Mangifera [आम्रातक]. Ab. 554; Dh. 262.

AMBATI, To go [अम्ब्]. Cl. P. Verbs, 8.

AMBAṬṬHĀ (*f.*), The plant Clypea Hernandifolia [अम्बष्ठा]. Ab. 582.

AMBHO, A stone, a pebble. Ab. 605.

AMBHO (*interj.*), Oh! I say! Ab. 1139; Dh. 176.

AMBHOJAṀ, A lotus flower [अम्भोज]. Alw. I. 111.

AMBILO (*adj.*), Sour, acid [अम्ल]. Mah. 195; Dh. 260. Masc. *ambilo*, sourness, acidity (Ab. 148, one of the six Rasas).

AMBO, The mango tree, Mangifera Indica [आम्र]. Ab. 557. *Ambarukkho*, a mango tree (F. Ját. 2). *Ambapakkaṁ*, a mango (F. Ját. 5). *Ambavanaṁ*, a mango orchard.

AMBU (*n.*), Water [अम्बु]. Ab. 524, 661.

AMBUDHARO, A cloud [अम्बु + धर]. Ab. 47.

AMBUDO, A cloud [अम्बुद]. Ab. 47.

AMBUJĀKARO, A pond or tank [अम्बुज + आकर]. Ab. 678.

AMBUJINĪ (*f.*), A lotus-lake [अम्बुज + इन् fem.]. Ab. 689.

AMBUJAṀ, A lotus [अम्बुज]. Cl. Gr. 45.

AMBUJO, A fish [अम्बुज]. Ab. 671.

AMBUNIDHI (*m.*), Sea, ocean [अम्बुनिधि]. Alw. I. vii.

ĀMENḌITAṀ, Repetition [आम्रेडित = म्रेड]. Ab. 106.

AMHA, see *Atthi*.

AMHĀDISO (*adj.*), Like us [अस्मद् + दृश + अ]. Mah. 30.

AMHAṀ, AMHĀKAṀ, AMHE, etc., see *Ahaṁ*.

AMHAMAYO (*adj.*), Made of stone, stony [अश्ममय]. *Vajiraṁ v' amhamayaṁ maṇiṁ*, as the diamond pulverizes the flinty jewel (Dh. 29), a real or hard gem, such as only the diamond will cut.

AMHI, see *Atthi*.

AMILĀTO, The plant Globe Amaranth, or Gomphræna Globosa [अ + म्लान = म्लै]. Ab. 578.

ĀMISAṀ, and -SO, Flesh, meat; food; object of enjoyment, bait, temptation, lust, desire [आमिष]. Ab. 254, 1104. *Āmisadānaṁ*, material gifts (as food, clothing, etc.), opposed to *dhammadānaṁ*, religious gifts (Mah. 196). *Vantalokāmiso*, one who has rejected the lusts or temptations of the world (Dh. 68). *Āmisahetu*, from interested motives (Pát. 13), explained to mean "with a view to obtain clothes, food, bedding, honour, worship, etc." (Pát. 88).

AMITO (*adj.*), Boundless, immense [अ + मित = मा]. Dh. 231; Ras. 25.

AMITTO, An enemy [अ + मित्त्र]. Ab. 344; Dh. 12, 37, 158.

AMMA (*voc. next*), Mother! Daughter! Lady! Madam! Used by a son or daughter to a mother (Mah. 111; Dh. 300). By a father to his daughter (Dh. 159, 239). By a grandfather to his granddaughter (Dh. 231). By a brahmin to a young lady of rank (Dh. 233). By a merchant to a lady (Ras. 38). Dh. 175.

AMMĀ (*f.*), A mother [अम्बा]. Ab. 244. The usual vocative is *amma* (see last), but when accompanied by *bhoti* the form *ammá* appears to be used (see Kuhn's Náma Kappa, p. 12).

AMMAṆAṀ, A canoe, a measure of capacity equal to eleven Doṇas; a superficial measure equal to four Karisas. Ab. 197, 484, 668, 1032; Mah. 174, 175. I have not succeeded in tracing this word in Sanskrit, though I suspect it to represent a Sanskritic (Aryan) form ambaṇa; and it is singular that Winslow, in his Tamil Dictionary, gives a word Ambaṇa, one of the meanings of which is "a corn measure." For the change of mb to mm compare *amma* = Sansk. ambā and amma = Sansk. amba. The Sinhalese equivalent of *ammaṇa* is amuṇa, a word in constant use throughout the south and centre of Ceylon. The amuṇa is the standard measure of paddy and other grains: it varies in different parts of the Island, but in the Colombo district is equal to about six bushels. The amuṇa is also a superficial measure, containing as much ground as an amuṇa of grain will sow: its extent varies, but in the central province of Ceylon it is reckoned at about two acres.

ĀMO (*adj.*), Raw, uncooked [आम]. Ab. 146.

ĀMODANĀ (*f.*), Rejoicing [आ + मोदन].

ĀMODO, Pleasure, joy; a strong perfume, fragrance [आमोद]. Ab. 87, 145, 1095.

AMOHO, Absence of ignorance or error, correct knowledge [अ + मोह]. Ab. 153; Alw. I. xvi.

AṀSO, A part, portion, share; a period of time [अंश]. Ab. 485, 933, 1102. *Catutthaṁso*, a quarter. *Atītaṁse*, in past time (B. Lot. 649, 654).

AṀSO, and AṀSAṀ, The shoulder [अंस]. Ab. 264; Dh. 235.

AṀSU (*m.* and *n.*), A thread; a bit of thread; a filament; a ray, a sunbeam [अंशु]. Ab. 64, 1121; Pát. 79.

AṀSUKAṀ, Cloth, fine cloth [अंशुक]. Ab. 290.

AṀSUMĀLĪ (*m.*), The sun [अंशु + मालिन्]. Ab. 63.

AMU, see *Asu*.

AMUKHYO (*adj.*), Not principal, secondary [अ + मुख्य].

AMUKO (*adj.*), This; that [अमुक]. Cl. Gr. 59. *Gaccha kuṭṭhino amukassa*, go to yonder leper (Mah. 246). *Amukasmiṁ okáse rukkho vivitto*, in that open space there is a solitary tree (Ras. 84). With foll. *náma* it appears to have the same meaning as *Asuko* (which see); *Amukasmiṁ náma kule*, in such and such a family (Pát. 75, 80). Dh. 364.

AMŪLAKO (*adj.*), Unreal, unfounded, false; unpaid [अ + मूल + क]. Pát. 4, 18, 72. *Amúlakaṁ kammaṁ*, unpaid labour (Mah. 163). Fem. *amúliká* (Pát. 63).

AMŪḶHAVINAYO, see *Vinayo*.

AMŪLO (*adj.*), Without payment, unpaid [अ + मूल]. *Amúlaṁ kammaṁ*, unpaid labour (Mah. 175).

AMUTO (*adj.*), see *Muto*.

AMUTRA (*adv.*), In that place, there; in another world, in another state of existence, hereafter [अमुत्र]. Ab. 1148. *Ito sutvá na amutra akkhátá*, not repeating in that place what he has heard in this.

AMUTTO (*adj.*), Not shot or darted [अ + मुक्त = मुच्]. Neut. *amuttaṁ*, a non-missile weapon, as a knife or sword (Ab. 387).

ĀMUTTO (*p.p.p.*), Dressed, accoutred for battle [आमुक्त = मुच्]. Ab. 378.

ĀṆĀ (*f.*), An order, a command; authority [आज्ञा]. Ab. 354, 992; Dh. 141, 142, 161; Mah. 22, 24; Alw. I. 79. *Āṇákhettaṁ* or *áṇakkhettaṁ*, field of authority, sphere over which authority extends.

ANABHIJJHĀ (*f.*), Absence of covetousness or desire [अ + अभिध्या].

ANABHIRADDHI (*f.*), Anger, wrath, rage [अ + अभि + राध्]. Ab. 164.

ANABHIRATI (*f.*), Dissatisfaction; affliction, sorrow [अ + अभिरति]. Pát. xxxi.

ANĀCARIYAKO (*adj.*), Without a master or teacher, self-taught [अ + आचार्य + क]. B. Lot. 337.

ANĀCĀRO, Bad conduct, bad manners [अ + आचार].

ANACCHARIYO (*adj.*), Not wonderful [अ + आश्चर्य]. Dh. 323.

ANACCHO (*adj.*), Not clear, turbid [अ + अच्छ]. Ab. 669.

ANĀDĀNO (*adj.*), Free from attachment or desire [अ + आ + दान]. Dh. 63, 71, 72, 74.

ANĀDARIYAṀ, Disregard, disrespect, unkindness [अ + आदर + य]. Pát. 15.

ANĀDARO, Disregard, disrespect, contempt, carelessness, indifference [अ + आदर]. Ab. 172; Kuhn K. S. 29, 33.

ANĀDARO (*adj.*), Disrespectful; careless, reckless, bold [अ + आदर]. Mah. 142; Pát. 95.

ANADHIKO (*adj.*), Without additions or superfluities, not redundant [अ + अधिक]. Alw. I. 65.

ANADHIVARO, Without a superior,—an epithet of a Buddha [अ + अधि + वर]. Ab. 2.

ANĀDIYANTO (*adj.*), Without minding, without attending (Ras. 83). See *Ādiyati*.

ANĀGAMANAṀ, Not returning [अ + आगमन]. *Kiṁ pana tesaṁ anágamanaṁ icchatha*, would you lik them not to come back? (Dh. 154).

ANĀGĀMĪ (*m.*), One who does not return [अ + आगामिन्]. This is the technical term for one who has entered the third of the four Maggas, or paths to Nirváṇa. He is so called because he cannot again be born in the world of men or of devas, but only in a Brahma world, from which he may attain Nirváṇa. B. Intr. 292, 293; E. Mon. 280, 281, 291. Fem. *anágáminí* (Dh. 175). Five Anágámís are enumerated in Saṅgíti Sutta, *antaráparinibbáyí, upahaccaparinibbáyí, asaṅkhá-raparinibbáyí, sasaṅkháraparinibbáyí, uddhaṁsoto akaniṭṭhagámí*.

ANĀGĀMIMAGGO, The path of one that does not return [अनागामिन् + मार्ग]. This is the third of the Cattáro Maggá, or four paths to Nirváṇa. E. Mon. 280, 281; Dh. 362, 426. See last.

ANĀGĀMIPHALAṀ, Fruition of the state of Anágámí [अनागामिन् + फल]. This is the second or perfect stage of the path of Anágámí. The whole path is called *anágámimaggo*, but it is subdivided into two stages, *anágámimaggo* and *anágámiphalaṁ*. It is not till he has reached the latter stage that the Anágámí enjoys fully and in perfection the blessings the path confers. E. Mon. 280; Dh. 162.

ANAGĀRIKO, One who does not live in a house, an ascetic, a Buddhist priest [अ + अगार + इक]. Dh. 181.

ANAGĀRIYĀ (*f.*), The houseless life of an ascetic, asceticism, the life of a Buddhist priest [compare अनगारिका, B. and R]. *Agárasmá anagáriyaṁ pabbajati*, to leave the household life for the ascetic life (B. Lot. 410, 581, 863; Alw. I. 92).

ANĀGĀRIYO (*adj.*), Not living in a house, houseless, homeless, recluse [अ + अगार + य]. Masc. an ascetic, a Buddhist priest. *Anágáriyabhávo*, asceticism (Ras. 62). *Anágáriyamuni*, a hermit sage (Dh. 228). Alw. I. 75, 76.

ANĀGĀRO (*adj.*), Houseless, homeless [अ + आगार]. Dh. 72, 73. *Anágáro*, an ascetic, a Buddhist priest.

ANĀGATO (*adj.*), Not come, not arrived; future [अनागत]. *Hatthísu anágatesu yeva*, before the elephants have come (Dh. 156). *Anágataṁ passaṁ*, foreseeing the future. Loc. *anágate*, in future, hereafter (Mah. 161, 247). Mah. 220.

ANAGGHAKO (*adj.*), Priceless, invaluable [अ + अर्घ + क]. Mah. 180. *Anagghiko* at Mah. 164.

ANAGHO (*adj.*), Priceless, invaluable, inestimable, precious, costly [अ + अर्घ]. Alw. I. 75.

ANAGHO (*adj.*), Sinless, blameless, pure [अ + अघ].

ANĀHĀRO (*adj.*), Without food, fasting [अ + आहार]. Mah. 211.

ANAKKHĀTO (*adj.*), Not described, ineffable [अ + आख्यात = ख्या]. An epithet of Nirváṇa (Dh. 39).

ANAKKHIKO (*adj.*), Without eyes, sightless [अ + अक्षि + क]. Dh. 82.

ANĀKULO (*adj.*), Untroubled, quiet, peaceful [अ + आकुल]. Mah. 18; Khud. 5.

ANALASO (*adj.*), Industrious, diligent [अ + अलस].

ANĀLAYO (*adj.*), Free from desire or attachment [अ + आलय]. Dh. 281. Neut. *análayaṁ*, Nirváṇa (Ab. 6).

ANALO, Fire [अनल]. Ab. 33.

ANAṀ, A cart [अनस्]. Ab. 373.

ĀNAṀ, Inhaled air, inhalation, inspired breath [आन]. Ab. 39.

ANAMATAGGO (*adj.*). This word is found in the frequently recurring phrase *Anamatagge saṁsáre saṁsaranto*. It probably represents the Sanskrit अ + अमृत + अग्र, so that the phrase would mean "revolving in a revolution of being (or metempsychosis) *which does not end in Nirváṇa*." See Dh. 82, 175, 336; Ras. 22; Mah. 73, 98. Rogers, however, translates it, "in the countless existences that have no beginning" (Buddh. Par. p. 56, compared with Dh. 175). Turnour in the Index and Glossary to Mah. says "without beginning or end."

ANĀMAYO (*adj.*), Free from illness, healthy [अ + आमय]. Dh. 76. Neut. *anámayaṁ*, health (Ab. 331; Kuhn K. S. 29).

ANĀMIKĀ (*f.*). The ring finger [अनामिका]. Ab. 266.

ĀNANAṀ, The mouth [आनन]. Ab. 260.

ĀNAÑCAṀ, Infinity, immensity, boundlessness [आनन्त्य]. B. Lot. 811, 812.

ĀNANDANAṀ, Friendly greeting, welcome [आनन्दन]. Ab. 760.

ĀNANDO, Joy, delight, happiness; name of a famous disciple of Buddha; name of a fabulous sea-monster [आनन्द]. Ab. 87, 436, 673; Man. B. 13, 227; Mah. 134; Dh. 27, 107, 135, 139, 205, etc.

ANAṄGAṆO (*adj.*), Free from lust or impurity, pure [अ + अङ्गण]. B. Lot. 865; Dh. 23, 42, 63.

ANAÑÑO (*adj.*), Without another, alone [अ + अन्य]. *Dve gatiyo bhavanti anaññá*, two courses only are open to him (B. Lot. 581). Pát. 12.

ANAṆO (*adj.*), Free from debt [अ + ऋण]. Kamm. 3.

ANANTARAṀ (*adv.*), Immediately after, next [अनन्तरम्]. *Tass' uppattikálánantaram eva*, immediately after his birth (Ras. 15). *Tadanantaraṁ*, forthwith (Mah. 233). With abl. *Tato anantaraṁ*, immediately afterwards.

ĀNANTARIKO (*adj.*), Uninterrupted [अनन्तर + इक]. Khud. 7.

ANANTARO (*adj.*), Immediately following, next; adjoining, next [अनन्तर]. F. Ját. 46; Mah. 233; Dh. 239, 402. *Manussánantare bhave devo ahosi*, he was a deva in a birth immediately following a birth as man (Mah. 5). *Tumhákaṁ anantarásane nisinno bhikkhu*, the priest sitting next you (Dh. 134).

ANANTO (*adj.*), Endless, eternal; boundless, infinite [अ + अन्त]. B. Lot. 515; Dh. 33 (and see *Gocara*); Man. B. 10. *Anantamati*, of infinite wisdom (Khud. 23). Masc. *Ananto*, name of the Nága king (Ab. 651). Neut. *Anantaṁ*, the Infinite, i.e. Nirváṇa (Ab. 7).

ANANUCCHAVIKO (*adj.*), Unsuitable, unworthy, improper [अ + अनु + छवि + क]. Dh. 86, 114, 416.

ANANUSSUTO (*adj.*), Unheard [अ + अनु + श्रुत = श्रु].

ĀNAṆYAṀ, Freedom from debt [आनृण्य].

ĀṆĀPANAṀ, Ordering, commanding. See *Āṇápeti*.

ĀNĀPĀNAṀ, Inhaled and exhaled breath, inspiration and respiration [आन + अपान]. Alw. I. 88; E. Mon. 268, 269; Man. B. 150.

ANĀPATTI (*adj.*), Free from guilt, innocent [अ + आपत्ति].

ANĀPATTIKO (*adj.*), Free from guilt [अ + आपत्ति + क]. Pát. 28.

ANAPĀYĪ (*adj.*), Not departing, lasting [अनपायिन्]. Dh. 1.

ANAPEKHĪ (*adj.*), Free from desire [अ + अपेक्षिन्]. Dh. 62, 412.

ĀNĀPETI (*caus. áneti*), To cause to be brought, to send for [नी]. *Ánápayitvá nánápásaṇḍike*, having caused men of various heretical creeds to be brought to him (Mah. 23). *Te attano samípaṁ ánápetvá*, having caused them to be brought into my presence (Alw. I. 76). Dh. 305; Mah. 223. Ger. *ánápiya* (Mah. 134). P.p.p. *ánápito* (Mah. 170).

ĀṆĀPETI (*caus. ájánáti*), To order, to command [आ + ज्ञापयति = ज्ञा]. Ras. 72; Dh. 176, 243,

291, 328; Alw. I. 79. With acc. *Áṇápesi samípaṭṭhaṁ purisaṁ*, ordered an attendant who stood by (Mah. 246). With following imper. *Áṇápesi ca bhúpati márehi pitaraṁ me ti*, and the king gave the order, Put my father to death (Mah. 261). P.p.p. *áṇatto.*

ANAPPAKO (*adj.*), Much, great, considerable [अ + अल्प + क]. Dh. 26; Khud. 12; Mah. 69, 127.

ANAPPO (*adj.*), Much, great; numerous, many [अ + अल्प]. Mah. 215; Ras. 21.

ANĀPUCCHĀ, Without asking leave, without permission. Pát. xxi. 105. As this word governs an acc. I am inclined to think that it may represent अ + आ + पृष्ट्वा, comp. *anápucchitvá* at Pát. 90. *Anápucchaṁ* (Pát. 12, 87), if the reading be correct, is, no doubt, the part. pres. = अ + आ + पृच्छत्.

ANĀRATO (*adj.*), Continual [अ + आरत = रम्]. Adv. *anárataṁ*, continually (Ab. 41).

ANARIYAVOHĀRO, Unworthy practice [अ + आर्य + व्यवहार]. Eight are alluded to at Ab. 122. The four Anariyavohávas are *musávádo, pisuṇavácá, samphappalápo, pharusavácá*, "lying, slander, frivolous talk, harsh language." There are also two other sets of four each, "saying you have seen a thing when you have not seen it," etc.

ANARIYO, Not noble, not venerable; mean, dishonourable, low [अ + आर्य]. B. Lot. 497. Masc. *anariyo*, one who is not an Ariya, a Puthujjana (Ab. 435).

ANARO, Not a man, other than human [अ + नर]. Alw. I. vii.

ANĀSAKĀ (*f.*), Fasting [अनाशक]. Dh. 25, 305.

ANASANAṀ, Fasting [अ + अशन]. Ab. 1185.

ANĀSAVO (*adj.*), Free from human passion [see *Ásavo*]. Masc. *anásavo*, an Arahá (Mah. 167; Dh. 23). Neut. *anásavaṁ*, Nirváṇa (Ab. 7). Fem. *anásavá* (Mah. 17). Dh. 17, 69.

ANASSAVO (*adj.*), Disobedient [अ + आश्रव]. Dh. 80.

ANĀTHAPIṆḌIKO, Feeder of the poor, surname of an eminent lay disciple of Buddha; his name was Sudatta. B. Intr. 24; Ab. 437; Dh. 78, 107, 165, etc.; Man. B. 216.

ANĀTHO, Helpless, forlorn, destitute [अ + नाथ]. Mah. 104; Dh. 222.

ANATI, To breathe, to live [अन्]. Cl. P. Verbs, 4.

ANATTĀ (*m.*), Not a self, not a soul [अ + आत्मन्]. Gog. Ev. 45.

ANATTĀDHĪNO (*adj.*), Not one's own master, dependent [अ + आत्मन् + अधीन].

ANATTAMANO (*adj.*), Displeased, discontented. See *Attamano*. B. Lot. 367; Ras. 17.

ANATTHAKO (*adj.*), Unmeaning, senseless, foolish [अनर्थक]. Dh. 285. Fem. *anatthiká* (Ab. 123).

ANATTHO (*adj.*), Foolish, vain [अनर्थ]. Dh. 19.

ANATTHO, Disadvantage, evil, misfortune; injury [अनर्थ]. *Anatthakárako, anatthakaro*, injurious (F. Ját. 1). *Anatthasaṁhito*, mischievous, pernicious (Pát. 116). *Anatthakaraṇaṁ*, hurtfulness (F. Ját. 1). *Anatthaṁ karoti* or *Anatthaṁ carati*, to injure. *Atthaṁ karissámíti anatthaṁ kari*, saying, I will do good, he has done harm (Dh. 88). With dat. *Ayaṁ me puttánaṁ anattham pi kareyya*, this woman might do my sons a mischief (Dh. 303, and see 262). Dat. *anatthdya*, to the prejudice of (Dh. 13, 262). Dh. 46; Alw. I. 112.

ĀṆATTI (*f.*), Command, injunction, ordinance [आज्ञप्ति]. Alw. I. 106.

ANATTO (*adj.*), Without individuality, unreal [अ + आत्मन्]. Dh. 49, where the comment explains it by "powerless." Man. B. 495; B. Intr. 462, 508.

ĀṆATTO (*p.p.p. áṇápeti*), Commanded, enjoined [आ + ज्ञप्त = ज्ञा]. Mah. 76.

ANĀTURO (*adj.*), Healthy [अ + आतुर]. Dh. 36.

ANAVAJJATĀ (*f.*), Blamelessness [अनवद्यता].

ANAVAJJO (*adj.*), Blameless, harmless, not sinful [अ + अवद्य]. Khud. 5; Dh. 259.

ANAVARATAṀ (*adv.*), Incessantly [अनवरतम् = रम्]. Ab. 41.

ANAVASESO (*adj.*), Without any remaining, all, every one, the whole [अ + अवशेष]. Khud. 15; Ab. 786.

ANAVASSAVO, Not flowing in, non-influx [अ + अव + स्रव].

ANAVASSUTO, see *Avassuto*.

ANĀVAṬADVĀRATĀ (*f.*), Not closing the door against another, accessibility, openhandedness [अ + आवृत + द्वार = ता].

ANAVATATTO, see *Anotatto*.

ANAVAṬṬHITI (*f.*), Unsteadiness [अ + अवस्थिति]. Ab. 1172.

ANAVAYO (*adj.*), Perfectly acquainted with, versed in [अ + अवया]. With loc. (Alw. I. lxx).

ANĀVILO (*adj.*), Clear, pure; untroubled, serene [अ + आविल]. Dh. 15, 73.

ĀNAYANAṀ, Bringing near; escorting [आनयन]. Dh. 145.

ANAYO, Sin, wrong; distress, misfortune [अनय]. Ab. 979.

ĀNĀYO, A net, a fish-net [आनाय]. Ab. 521; the reading is Ānayo, but a MS. of Páli Abhidh. has Ánáyo.

AÑCATI, To honour [अञ्च]. Cl. P. Verbs, 2.

AṆḌAJO (adj.), Oviparous [अण्डज]. Ab. 741. Masc. aṇḍajo, a bird; a fish Ab. 624, 1070.

AṆḌAKAṀ, A bird's egg [अण्डक]. F. Ját. 49; Dh. 107. 325.

AṆḌAṀ, An egg; a testicle [अण्ड]. Ab. 273, 627, 1092.

ANDHABĀLO (adj.), Silly, stupid, doting [अन्ध + बाल]. Dh. 95; Alw. I. 102.

ANDHABHŪTO (adj.), Blind, in darkness, unenlightened [अन्ध + भूत = भू]. Dh. 32, 256, 337.

ANDHAKĀRO, Darkness [अन्धकार]. Ab. 70; Dh. 27; Mah. 14.

ANDHAKIYO (adj.), Belonging to the Andhra country. Cl. Gr. 93.

ANDHAKO (adj.), Belonging to the Andhra country [अन्ध्र + क]. Alw. I. cvii, cviii; Pát. viii.

ANDHANTAMAṀ, and -MO, Thick darkness [अन्ध + तमस्]. Ab. 72; Alw. I. 107.

ANDHO (adj.), Blind [अन्ध]. Ab. 321; Dh. 86, 300.

ANDU (m.), A chain [अन्दु]. Dh. 411.

ANDUKO, An elephant's foot chain [अन्दुक]. Ab. 364.

AṆḌŪPAKAṀ, A roll of cloth to serve as a stand for a vessel. Ab. 458.

ĀNEJJAṀ, Immovability, impassibility. The Buddhist Sanskrit equivalent is Āniñjya, viz. आ + इङ्ग + य (B. Lot. 306). *Ānejjappatto*, "immovable," "impassible," I find thus explained in a commentary, *Ānejjappatto ti acale niriñjane ti vuttaṁ hoti*, where ánejja is distinctly referred to the Páli root IÑJ = Sanskrit IṄG. The latter part of the compound *ánejjappatto* represents the S. prápta. A Ṭíká says, *Niccalabhávena avaṭṭhánaṁ ánejjappatti;* here *patti* is the S. prápti.

ANEJO (adj.), Free from desire. Dh. 73, 74. See *Ejá*.

ANEKADHĀ (adv.), In many ways [अनेकधा]. Mah. 27, 195.

ANEKASO (adv.), In many ways [अनेक + शस्]. Mah. lxxxix.

ANEKAVIDHO (adj.), Of many sorts, various [अनेक + विधा]. Ras. 25.

ANEKO (adj.), Not one, many; manifold, various [अनेक]. Mah. 1, 170.

ANELAMUGO (adj.), Not deaf and dumb [अ + एडमूक].

ANENA, see *Ayaṁ*.

ANESANĀ (f.), Impropriety [अ + एषणा]. Dh. 272, 371.

ANESANO (adj.), That should not be sought or desired, improper [अ + एषण]. Dh. 335.

ĀNETI, To bring, to bring home; to fetch, to procure; to carry, to convey [आ + नी]. *Kumárikaṁ* [illegible], to engage a maidservant (Dh. 300). *Sace vejjaṁ [illegible]*, if I send for the doctor (Dh. 93). *Pajápatiṁ ánessámi*, I shall take to myself a wife (Dh. 199). *Mukhapáṭhena ánesuṁ*, handed down by word of mouth (Mah. 207). Aor. *ánayi* (Mah. 3), *ánesi* (Mah. 40). Ger. *ánìya* (Mah. 4; Alw. K. viii). P.p.p. *ánìto*.

ANGA (interj.), Indeed! Oh! [अङ्ग]. Ab. 1139.

AṄGADAṀ, A bracelet [अङ्गद]. Ab. 287.

AṄGAHĀRO, Gesticulation [अङ्ग + हार]. Ab. 101.

AṄGAJĀTAṀ, Membrum virile [अङ्ग + जात = जन्]. Ab. 273.

AṄGAṀ, A limb, a member; the body; a portion, division; a means, a cause; a requisite; a quality, attribute [अङ्ग]. Ab. 278, 955; Ras. 16. *Sabbaṅgasamupágato*, possessed of every qualification (Mah. 11). *Aṭṭhaṅgasamannágato*, possessed of eight good qualities (B. Lot. 566). *Iminá aṅgena samannágato*, endowed with this attribute (B. Lot. 654, comp. Khud. 4). There are nine Aṅgas (*navaṅgaṁ*), or divisions of the Buddhist scriptures according to subject matter; they are *suttaṁ, geyyaṁ, veyyákaraṇaṁ, gáthá, udánaṁ, itivuttakaṁ, játakaṁ, abbhutadhammaṁ, vedallaṁ* (see each separately). There is an art or science named Aṅgaṁ, mentioned in Brahma Jála Sutta, which consists in predicting a person's career from the examination of his limbs.

AṄGANĀ (f.), A woman [अङ्गना]. Ab. 230.

AṄGAṆAṀ, A court, a yard; lust, impurity, sin [अङ्गण]. Ab. 218, 859; Mah. 151, 212. *Rájaṅgaṇaṁ*, palace court. *Ākásaṅgaṇaṁ*, an open courtyard (F. Ját. 17).

AṄGĀNUSĀRĪ (adj.), Pervading the limbs [अङ्ग + अनुसारिन्]. This is the name of one of the Váyus

or airs contained in the human body (Ab. 39). Hardy (who calls it *aṅgamaṅgánusárí*) states that it means a wind "that pervades the whole body, being conveyed in vessels like veins, and imparts the power by which the hand or foot or any other member is moved" (Man. B. 400).

AṄGĀRO, Charcoal; live coals, embers [अङ्गार]. Ab. 36; F. Ját. 56; Dh. 301, 325. *Aṅgáramaṁsaṁ*, roast meat (Mah. 60).

AṄGATI, To go [अङ्ग्]. Cl. P. Verbs, 1.

AṄGAVIJJĀ (*f.*), One of the low arts enumerated in Brahma Jála Sutta, prognostication of a person's future from the appearance of his body [अङ्ग + विद्या].

AṄGAVIKKHEPO, Gesticulation [अङ्ग + विक्षेप]. Ab. 101.

AṄGĪ (*adj.*), Having limbs; having parts or divisions [अङ्गिन्]. Kuhn K. S. 32.

AṄGĪRASO, A name of Buddha; name of a Ṛishi [अङ्गिरस]. Ab. 1, 109.

AṄGO, The name of a country, Bengal [अङ्ग]. Ab. 185.

AṄGULAṀ, A finger's breadth, an inch [अङ्गुल]. Ab. 195; Dh. 319; Pát. 76. *Aṭṭhaṅgulo sajjhupaṭṭo*, a silver plate eight inches thick (Mah. 169).

AṄGULĪ (*f.*), A finger [अङ्गुली]. Ab. 266; Alw. I. 100; Dh. 111.

AṄGULIKO (*adj.*), Belonging to a finger; an inch in length [आङ्गुलिक]. Mah. 166.

AṄGULIMUDDĀ (*f.*), A signet ring [अङ्गुलि + मुद्रा]. Ab. 287.

AṄGULĪYAKAṀ, A finger ring [अङ्गुलीयक]. Ab. 286.

AṄGULYĀBHARAṆAṀ, A finger ring [अङ्गुलि + आभरण]. Ab. 286.

AṄGUTTARANIKĀYO, Name of the fourth division of the Suttapiṭaka [अङ्ग + उत्तर + निकाय].

AṄGUṬṬHO, The thumb [अङ्गुष्ठ]. Ab. 266; Mah. 218.

-AṄHO, and -AṆHO, Day [अह्न]. A substitute for *ahaṁ*, "day," in the latter part of a few compounds,—*pubbanho*, forenoon; *majjhanho*, noon; *aparaṇho*, afternoon; *sáyanho*, evening. The usual spelling of the manuscripts is *-aṇha*, with the lingual ṇ, but the original spelling must have been -anha, for Pàyoga Siddhi gives *pubbanha* (Sanskrit *púrváhṇa*), as an instance of h joined to a dental n. The influence of the false analogy of words like taṇhá, kaṇha, etc., would easily account for the introduction of the ṇ in later MSS.

ĀṆI (*f.*), The pin of a wheel-axle, a linch-pin; a peg or pin [आणि]. Ab. 374; Pát. 86. *Ratháṇi*, linch-pin of a chariot (Mah. 217).

ANIBBIDDHO (*adj.*), Not traversed, not a thoroughfare [अ + निर्विद्ध = व्यध्]. Ab. 202, 1008; Pát. 112.

ANICCATĀ (*f.*), Impermanence, instability, mortality, death [अ + नित्य + ता]. Man. B. 400; Mah 10, 122, 126, 195, 262.

ANICCHITO (*adj.*), Not desired, disliked, unpleasing. Dh. 396. See *Icchito*.

ANICCO (*adj.*), Not lasting, transitory, perishable [अ + नित्य]. Dh. 49; Ras. 24. Neut. *aniccaṁ*, impermanence (Man. B. 495; Ras. 24).

ANIDASSANAṀ, The Unseen, viz. Nirváṇa [अ + निदर्शन]. Ab. 7.

ANĪGHO (*adj.*), Free from suffering, uninjured, scatheless [अ + *nīgha*, which see]. Dh. 52, 390.

ANĪKAṬṬHO, One of the king's body guard, a lifeguardsman [अनीक + स्थ]. Ab. 342.

ANĪKO, and -KAM, An army, a host [अनीक]. Ab. 381. Four aníkas, or hosts, are mentioned as constituting an army—*hatthánīkaṁ, hayánīkaṁ, rathánīkaṁ, pattánīkaṁ*, the elephants, the cavalry, the chariots, the infantry (Ab. 383).

ANILO, Wind [अनिल]. Ab. 37. *Anilapatho*, the sky (Ab. 46).

ANIMISO (*adj.*), Not winking the eyes [अ + निमिष]. *Animisalocanaṁ*, an unblenching gaze (Man. B. 181). Masc. *animiso*, a god (Ab. 12), a fish (Ab. 1044).

ANIMITTO, see *Nimittaṁ*.

ANIPPHALO (*adj.*), Not fruitless, not without reward [अ + निस् + फल]. Dh. 175; Khud. 11.

ANISAMMAKĀRĪ (*adj.*), Acting inconsiderately or recklessly [अ + निशम्य + कारिन्]. Ab. 729, 738.

ĀNISAṀSO, Advantage, profit, good result, blessing, reward, merit [आ + नि + शंस]. Ab. 767; Pát. 75; Dh. 79, 230, 256. *Appamáde ánisaṁso*, the blessings of diligence (Dh. 182). *Yágánisaṁso*, the merit of giving gruel in charity (Mah. 229). Saṅgíti Sutta enumerates five *Ānisaṁsá sīlavato sīlasampadáya*, or blessings which accrue to the virtuous man from the practice of virtue. These are wealth, good report, confidence in any com-

pany, an untroubled death, a happy state after death.

ANISSĀMANAKO (*adj.*), Not envious [अ + ईर्षा + मनस् + क].

ANISSAYO (*adj.*), Without supplies, barren, desolate [अ + *nissayo*, which see]. Ab. 886.

ANĪTIKO (*adj.*), Free from distress or calamity [अ + ईति + क]. Neut. *anītikaṁ*, The Secure, viz. Nirváṇa (Ab. 7).

ĀNĪTO (*p.p.p. áneti*, Brought, conveyed [आनीत = नी]. Ab. 749; Dh. 155, 193, 328.

ANIYAMO, Uncertainty [अ + नियम]. Ab. 949.

ANIYATO (*adj.*), Uncertain, doubtful [अ + नियत = यम्]. Dh. 254; Mah. 200. The Vinaya enumerates two priestly sins called *Aniyatá dhammá*, "undetermined offences," because it depends upon circumstances whether they are to be treated as Párájika, Saṅghádisesa, or Pácittiya. E. Mon. 9; Pát. 7, 75; B. Intr. 302.

AÑJALI (*m.*), The hollow of the joined hands; a respectful salutation performed by raising the joined hands to the forehead [अञ्जलि]. Ab. 268. *Añjaliṁ paggaṇháti*, or *paggaheti*, or *karoti*, to salute respectfully by raising the joined hands to the forehead (Alw. I. 97; Dh. 97, 133; Mah. 112). *Añjaliṁ panámeti*, to bend the joined hands towards a person in respectful salutation (Gog. Ev. 8). *Añjalikammaṁ* and *añjalikaraṇaṁ*, respectful salutation (Dh. 97, 362). *Añjalikaraṇīyo*, deserving of respectful salutation (Alw. I. 78).

AÑJANAṀ, A collyrium applied to the eyelashes to darken them [अञ्जन]. Ab. 306; Mah. 22.

AÑJASAṀ, A road [comp. अञ्जसा]. Ab. 190; Mah. 150. *Sivañjasaṁ*, the way of happiness (B. Lot. 332).

AÑJATI, To anoint, to smear [अञ्ज्]. *Imaṁ bhesajjaṁ añjáhi*, rub in this medicament (Dh. 89). Caus. *añjápeti* (ditto).

AṄKITO (*p.p.p.*), Marked; adorned, furnished, supplied with [अङ्क्]. Ab. 263; Khud. 31; Ras. 20.

AṄKO, A mark; the flank or side [अङ्क]. Ab. 55, 276, 1043. *Puttaṁ aṅken' ádáya*, taking her child on to her hip (Dh. 383).

AṄKOLO, The plant Alangium Hexapetalum [अङ्कोल]. Ab. 557.

AṄKURO, A shoot, a sprout [अङ्कुर]. Ab. 543; Mah. 87; F. Ját. 6. *Buddhaṅkuro*, a nascent Buddha, one who will some day be a Buddha (Dh. 117).

AṄKUSO, A hook to guide an elephant with [अङ्कुश]. Ab. 367. *Aṅkusaggaho*, an elephant driver, mahout (Dh. 58).

AṄKYO, A sort of tambourine [अङ्क्य]. Ab. 143.

ANNĀ *f.*, A mother.

AÑÑĀ *f.*, Knowledge; perfect knowledge, Arahattaphala [आज्ञा]. Ab. 436; Dh. 11.

AÑÑADĀ *adv.*, At another time [अन्यदा].

AÑÑADATTHU *adv.*, Surely, certainly, truly [अन्यद् + अस्तु]. Ab. 1140; Cl. Gr. 75; Mah. 72. *Aññadatthu garahaṁ labhati*, assuredly he will be blamed (Dh. 234). *Aññadatthuharo*, rapacious, viz., "sure to carry something away with him." *Aññadatthudaso*, penetrating, viz. "sure to see everything."

AÑÑĀDISO *adj.*, Different [अन्यादृश].

ANNAṀ, Food; boiled rice [अन्न]. Ab. 465, 1103, 1104. *Annapánaṁ*, meat and drink (Khud. 11). *Annáni madhuráni*, sweetmeats (Mah. 170).

AÑÑAMAÑÑAṀ (*adv.*), Mutually, towards each other. *Aññamaññaṁ piyá*, kind to each other (Dh. 76). *Aññamaññaṁ sagáravá viharantá*, living full of respect towards each other. *Aññamaññaṁ mukháni oloketvá*, looking in each other's faces (Dh. 390). *Aññamaññaṁ ábhogapaccavekkhanarahitá*, void of mutual reflection and consideration. *Aññamaññaṁ kathayiṁsu*, they said among themselves (Dh. 233). See next.

AÑÑAMAÑÑO, Each other, one another [अन्य + अन्य, with euphonic म, the S. equivalent is अन्योन्य]. Fem. *aññamaññí*. Acc. *Aññamaññaṁ apekkhitvá*, looking at each other (Mah. 230); *Aññamaññaṁ accayaṁ desetvá khamápetvá*, having confessed their fault and become reconciled to each other (Dh. 105; comp. Mah. 205). *Aññamaññissá* (*gen. fem.*) *vajjapaṭicchádiká*, concealing each other's faults (Pát. 100). *Ahaṅkáro 'ññamaññassa*, mutual arrogance (Ab. 397). *Aññamaññakalaho*, mutual strife (Dh. 103); *Aññamaññahitesino*, seeking each other's good (Mah. 68). B. Lot. 532; Mah. 136, 261; Khud. 16. Comp. *Aññoñño*.

AÑÑĀṆAṀ, Ignorance [अ + ज्ञान]. Ab. 168; B. Lot. 649. With loc. *Dukkhasamudaye aññáṇaṁ*, ignorance of the origin of suffering (Gog. Ev. 67).

AÑÑASATTHUUDDESO, Adopting another

teacher [अन्य + शास्तृ + उद्देश]. This is one of the Abhiṭhánas, and means leaving the religion of Buddha to join a heretical sect. Khud. 27; E. Mon. 37. It should, perhaps, be written as two words, *aññasatthu uddeso*, as *satthu* may be either the genitive sing. or the crude base.

AÑÑĀSI, see *Ājánáti*.

AÑÑĀTABBO (*p.f.p. ájánáti*), That ought to be known or learnt [आ + ज्ञातव्य = ज्ञा]. Pát. 17, 92.

AÑÑĀTAKO (*adj.*), Unknown, unrecognizable [अ + ज्ञात = ज्ञा + क]. *Aññátakavesena*, in disguise (Dh. 104, 255).

AÑÑĀTAKO (*adj.*), Not related, not a kinsman [अ + जन्]. Dh. 176; Pát. 8; Mah. 79. Fem. *aññátiká* (Pát. 8, 77).

AÑÑATAMO (*adj.*), One of several, a certain [अन्यतम]. Declined like *Sabbo* (Cl. Gr. 52). *Tesam aññatamo kuṭumbiko*, of these a certain landed proprietor (Mah. 254).

AÑÑATARO (*adj.*), One, a certain, some; some other, another [अन्यतर]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). *Tiṇṇaṁ aññataraṁ*, one of three (Dh. 29). *Dasannaṁ aññataraṁ*, one of ten (Dh. 25). *Aññatarasmiṁ bráhmaṇakule nibbattitvá*, having been born in a Brahman family (F. Ját. 9). *Aññataro puriso*, a certain person (Alw. I. 72). *Aññataro vá aññataro vá*, one or other, any one of several (Pát. 3). *Aññatarasmiṁ kule*, some family or other (B. Lot. 463). B. Lot. 378.

AÑÑĀTAVESAVĀ (*adj.*), In disguise [अज्ञात + वेश + वन्त्]. Mah. 208.

AÑÑATHĀ (*adv.*), In another way, differently, otherwise [अन्यथा]. F. Ját. 18. *Aññathábhávo*, difference, contrariety (Ab. 776).

AÑÑATHATTĀ (*adv.*), Differently. Cl. Gr. 98.

AÑÑĀTI (*m.*), Not a relative [अज्ञाति]. Mah. 79.

AÑÑĀTO (*p.p.p. ájánáti*), Known, understood [आ + ज्ञात = ज्ञा].

AÑÑĀTO (*adj.*), Unknown, unrecognized, in disguise [अ + ज्ञात = ज्ञा]. Mah. 43, 208.

AÑÑĀTO (*adj.*), Not related, not a kinsman [अ + जन्]. Mah. 79. Comp. *Aññátako*.

AÑÑATRA (*adv.*), Without, except, besides [अन्यत्र]. With instr. *Aññatra tena bhagavatá*, except this Blessed one (B. Lot. 654). *Aññatra saṅghasammutiyá*, except with the consent of the saṅgha (Kuhn K. S. 29). *Na me sokaṁ añño nibbápetuṁ sakkhissati aññatra tathágatena*, none but Buddha can quench my sorrow (Dh. 308). With ablative: *Aññatra pubbegihisamárambhá*, except when previously prepared by a layman. See next.

AÑÑATTHA (*adv.*), Elsewhere; in another case [अन्यत्र]. *Aññattha gacchati*, to go elsewhere (Mah. 17). *Aññattha vasi*, dwelt in another part of the country (Mah. 131). *Aññattha dhávimsu*, they ran away (Mah. 43). *Aññattha saṅgahítaṁ suttaṁ aññattha akarimsu*, they put in one place a sútra that belonged to another place (Alw. I. 63). Dh. 170, 393.

AÑÑĀTUṀ, see *Ājánáti*.

AÑÑAVĀDAKO (*adj.*), Talking irrelevantly, prevaricating [अन्य + वाद् + क]. Pát. 12, 86.

AṆṆAVO, The sea, the ocean [अर्णव]. Ab. 659; Mah. 25, 116.

AÑÑĀYA, see *Ājánáti*, and *Añño*.

AÑÑĀYAMĀNO (*adj.*), Unrecognized [अ + ज्ञायमान = ज्ञा]. Mah. 131.

AṆṆO, Water [अर्ण]. Ab. 661.

AÑÑO (*adj.*), Other; other than, different from [अन्य]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). Pl. *aññe* (Alw. I. xvii), Gen. and dat. pl. *aññesaṁ* (F. Ját. 6). Inst. fem. *aññáya* (Alw. I. cviii). Gen. and dat. fem. *aññissá* (Dh. 251). *Añño koci*, any one else. *Ko añño*, who else? (B. Lot. 364). *Añño vá yo koci*, or any one else whatsoever (F. Ját. 19). *Aññam abhásamáno*, without speaking of anything else (B. Lot. 314). *Añño — añño*, one — another. *Aññasmiṁ vattabbe aññam eva vadati*, when one thing is to be said he says quite a different one (Dh. 318, compare F. Ját. 8, and Dh. 14, 217). With abl. *Aññaṁ na sakká dátum me*, I can give thee nothing but myself (Mah. 230). *Tato aññe*, different from them (Dh. 110, 170). *Jaṅgamá añño*, not movable (Ab. 712). Ab. 986.

AÑÑOÑÑO (*adj.*), Mutual [अन्योन्य]. Ab. 1200. See *Aññamañño*.

ANOKAṀ, Being houseless; freedom from attachment to the world [अ + ओक]. Dh. 16.

ANOMO (*adj.*), High, illustrious, lofty [अ + अवम]. Man. B. 160. *Anomapañño*, of lofty wisdom (Dh. 97). *Anomadassí*, name of one of the twenty-four Buddhas (Man. B. 96; Dh. 117, 131).

ANOTATTO, and ANAVATATTO, Name of one of the seven great lakes [अ + अवतप्त = तप्]. Man. B. 16, 17; B. Intr. 171; Kuhn K. S. 23; Ab.

679; Mah. 27. *Anotattadaho*, lake An. (Mah. 2). See *Mahásaro*.

ANOTTAPPAM, Absence of fear of sinning, recklessness, hardness of heart (see *Ottappam*). Man.B. 418; B. Lot. 444.

ANOTTAPPĪ (*adj.*), Reckless, fearless of sinning [*anottappa* + इन्].

ANTAGGATO (*p.p.p.*), Gone into, being in, contained in [अन्तर्गत = गम]. Ab. 742.

ANTAGUṆAM, The mesentery [अन्त + गुण]. Khud. 18.

ANTAKIRIYĀ (*f.*), Bringing to an end, putting an end to [अन्त + क्रिया]. Alw. I. 72; Dh. 124.

ANTAKO, Death, Mára [अन्तक]. Ab. 43; Dh. 9, 51, 227.

ANTALIKKHAM, The sky, the air [अन्तरीक्ष]. Ab. 45; Dh. 23, 295; Khud. 6.

ANTAM, An intestine; the bowels [अन्त्र]. Khud. 3. Pl. *antáni*, entrails (Dh. 114).

ANTAM, see *Anto*.

ANTAMASO (*adv.*), Even [अन्तम + शस्]. *Yaṁ kiñci kaṭipilandhanaṁ antamaso suttatantumattaṁ*, any sort of waistband, be it merely a string or thread. *Antamaso attano sarīram pi sabbaṁ paháya gantabbaṁ*, we must go, leaving everything behind us, even our very bodies (Dh. 153). *Antamaso thanapáyino dárake*, nay, the very babes at the breast (Dh. 165). *Antamaso tiṇasalákaṁ*, even a blade of grass (Kamm. 10). Dh. 264; Pát. 1071.

ANTARA (*adv.* and *prep.*), Within, between, among, in [अन्तर्]. As the first part of a comp. *Antaravīthi (f.)*, the middle of the street (Dh. 206, 212, 338). *Antavarassaṁ*, during the rains. *Antaragharaṁ paviṭṭho*, gone indoors (Dh. 122). *Antaraghare*, indoors (Pát. 11). See *Anto* (2). Comp. *antaradháyati*, *antararásako*, etc.

ANTARĀ (*adv.* and *prep.*), Between; on the way [अन्तरा]. Ab. 1150. *Váso pi ca te n' atthi antará*, and thou canst not stop by the way (Dh. 43). With acc. *Antará ca Rájagahaṁ antará ca Nálandaṁ*, between Ráj. and Nálanda. With gen. *Tassa pácīnapacchimadvárānaṁ antará*, between its east and west gates (Dh. 190). *Antarámagge*, on the road, by the way (Dh. 369, 414; Ras. 40). *Maṇimuttantará*, between the gems and pearls (Mah. 164). Dh. 201.

ANTARABHOGIKO, This word appears to mean a village headman, or a subordinate chieftain under a king and within the sphere of his authority (see Alw. I. 79 and Pát. 66). Alwis's explanation (Intr. 90) would point to the meaning "border chief."

ANTARĀDHĀNAM, Disappearance; covering [अन्तर्धान]. Ab. 51; Ras. 15. There are five Antaradhánas or declensions of religion: *Paṭivedha-ant.*, *paṭipatti-ant.*, *liṅga-ant.*, *dhátu-ant.*, *pariyatti-ant.* E. Mon. 427).

ANTARADHĀPETI (*caus.*), To cause to disappear; to render invisible [अन्तर् + caus. धा]. Mah. 137.

ANTARADHĀYATI (*pass.*), To vanish; to hide oneself [अन्तर् + धा]. With abl. *Upajjháyá antaradháyati sisso*, the pupil hides himself from his master (Kuhn K. S. 24). Aor. *antaradháyatha* (Dh. 239), *antaradháyi* (Dh. 98, 134; Mah. 78), *antaradháyisi* (Mah. 112).

ANTARAHITO (*p.p.p.*), Vanished, disappearing, hidden [अन्तर्हित = धा]. Mah. 166. *Atha kho antarahitá devatá bhagavato árocesi*, then a heaven descended deity said to Buddha (Gog. Ev. 12). With loc. *Brahmaloke antarahito*, quitting the Brahma world (Gog. Ev. 8, comp. Kuhn K. S. 24).

ANTARAKAPPO, see *Kappo*.

ANTARAM, Interior, included space, midst; interval; opportunity; instant; difference, other; peculiarity; a hole; an inner garment; the heart or mind [अन्तर]. Ab. 292, 771, 802. *Vanantarasmiṁ*, in the midst of the wood (Ras. 20). *Yojanasīmáya antaramhi*, on the middle of a boundary line of a yojana long (Mah. 41). *Bhikkhūnaṁ antaraṁ pavisitvá*, having gone into the midst of the priests (F. Ját. 45). *Dantantaragato*, having got between my teeth (F. Ját. 13). *Purisantaragato*, gone among men (Pát. 117). *Me lomantaresu*, among my hairs (F. Ját. 57). *Dutiye vassasatantare*, in the second century, lit. in the second interval of a hundred years (Alw. I. 66). *Etasmiṁ antare*, in that brief interval. *Tadantaraṁ*, at that instant, immediately (Mah. 90). *Bhavantaraṁ*, another birth, a former existence (Mah. 245). *Desantaraṁ*, a foreign country. *Samayantaraṁ*, foreign religious usages. *Abhidhánantarárambhe*, at the commencement of a different set of words (Alw. I. viii). *Najjantaraṁ*, a certain river (Ab. 1052). *Bhantaraṁ*, a particular star (Ab. 931). *Vedantaraṁ*, one of the Vedas (Ab. 839). *Guṇoghena nirantarantaro gaṇo*, the priesthood whose heart is filled with a multitude of virtues (Alw.

I. vii). Ab. 802 attributes to antaraṁ the meaning of *hetu*, "cause"; of this I have found no example. Dh. 217, 218; Pát. xvi. See *Anto*, *Antare*, *Antara*.

ANTARANTARĀ (*adv.*), From time to time, at intervals [अन्तर् + अन्तर् abl.]. F. Ját. 2; Mah. 219; Dh. 191, 202.

ANTARANTARE (*adv.*), From time to time, at intervals [अन्तर् + अन्तर् loc.]. Mah. 229.

ANTARANTARENA (*adv.*), In the intervals of, among, between [अन्तर् + अन्तर् instr.]. With gen. Dh. 106, 108, perhaps 223.

ANTARĀPARINIBBĀYĪ (*m.*), Technical name for one of the five sorts of Anágámí (which see). Explained to mean one who dies and attains Nirváṇa before half the age he should have lived in a Brahma world is expired [अन्तरा + *parinibbáyi*, which see].

ANTARĀRATI, To run into danger [denom. अन्तराय]. Alw. I. 17.

ANTARAVĀSAKO, An under-garment [अन्तर् + वासस् + क]. Ab. 292. Ant. is one of the three cívaras or garments worn by a Buddhist priest. Eitel says, "a sort of waistcoat worn in place of a shirt by priests." E. Mon. 114; Kamm. 3.

ANTARAVASSAṀ, **ANTARAVĪTHĪ**, see *Anto* (2).

ANTARĀYIKO (*adj.*), Causing an obstacle, impeding, injurious [अन्तराय + इक]. *Tass antaráyike Lambakaṇṇe saritvána*, remembering the Lambakaṇṇas who had stood in the way of his prosperity (Mah. 218). Circumstances which disqualify a man for becoming a Buddhist priest (as disease, debt, etc.) are called *Antaráyiká dhammá*, "impediments" or "disqualifications" (Kamm. 5). The term is also applied to those sins which prevent the attainment of heaven or of final sanctification (B. Lot. 403; Kamm. 31; Pát. 16, 29, 92).

ANTARĀYO, Obstacle, prevention, hindrance; danger, accident; end [अन्तराय]. Ab. 765; B. Lot. 403; Dh. 403. Dat. *antaráyáya*. *Nálaṁ antaráyáya*, not sufficient to prevent (Pát. 16). *Saggamaggantaráyo*, an obstacle or barrier in the way to heaven (Mah. 158). With gen. *Brahmacariyassa antaráyo*, a hindrance to a life of holiness (Pát. xxxi). *Antaráyena bhavitabbaṁ*, an accident must have happened (Dh. 304). *Antaráyavimocanaṁ*, release from the dangers that threaten life (Mah. 220, comp. 222). *Jívitantaráyo*, death (Dh. 387). *Antaráyaṁ karoti*, to put an impediment in the way of. *Gaṇassa cívaralábhaṁ antaráyaṁ kar.*, prevent the sisterhood's receiving presents of robes (Pát. 106). *Saggamokkhánaṁ ant. kar.*, prevent the attainment of heaven and Nirváṇa (Pát. 92).

ANTARE (*prep.*), Between; among; during, while; within, in [loc. अन्तर्]. With gen. *Yamakasáláṇaṁ ant.*, between two Sal trees (B. Lot. 342). *Dvinnaṁ tiṇṇaṁ janánaṁ ant.*, in the company of two or three persons (F. Ját. 8). *Devamanussánaṁ ant.*, among gods and men. *Paṇḍukábhayarañño ca Abhayassa ca antare*, between the reigns of Paṇḍukábhaya and Abhaya (Mah. 67; comp. Ras. 36). *Tadantare*, meantime (Mah. 82). *Yojanantare*, within the distance of a yojana (Mah. 214). *Sákhantare nilíno*, perched among the branches (Ras. 32). *Bhamukantare*, between the eyebrows (B. Lot. 563). *Dvárantare*, in the gateway (Dh. 307). *Viṭapa-antare*, in the fork of a tree (Dh. 155). Dh. 250, 256.

ANTARENA (*prep.*), Between; except [अन्तरेण]. Ab. 1137, 1150.

ANTARĪPAṀ, An island [अन्तरीप]. Ab. 664, 999.

ANTARITO (*p.p.p.*), Hidden [अन्तरित = इ].

ANTARĪYAṀ, An under garment [अन्तरीय]. Ab. 292.

ANTAVAṆṆO, A Çúdra [अन्त + वर्ण]. Ab. 503.

ANTEPURAṀ, Royal precincts, royal citadel or palace; that part of the palace set apart for the royal ladies, harem, gyneceum [अन्तःपुर]. Ab. 215, 538; Alw. I. 72; Mah. 82; Dh. 175. At Dh. 162 and 291 *antopuraṁ*.

ANTEPURIKO (*adj.*), Belonging to a royal gyneceum [अन्तःपुर + इक]. Mah. 110.

ANTEVĀSĪ, A pupil [अन्तेवासिन्]. Ab. 408; Alw. I. lxix. *Nahápakantevási*, a bather's apprentice.

ANTEVĀSIKO, A pupil [अन्तेवासिन् + क]. Cl. Gr. 80; Dh. 271. *Antevásikavattaṁ*, duties of a pupil to his ácariya.

ANTIKAṀ, Vicinity [अन्तिक]. Ab. 706. After verbs of motion the accusative is used prepositionally in the sense of "near to," "to" (with foll. gen.): *Tassa tassa bhikkhuno antikaṁ gantvá*, going to this priest and that (Pát. 91). *Patto áyukkhayantikaṁ*, brought to death's door (Mah. 38). *Sakaṁ yánam apesayi tadantikaṁ*, got his carriage driven to her side (Mah. 61). Similarly the locative is used in the sense of "near," "with":

Tadantike nisíditvá, sitting down at his side (Mah. 29, comp. 74). *Vasanto ácariyantike*, living with his teacher (Mah. 28). *Purantike*, near the town (Mah. lxxxvi). Abl. *antiká*, from (Mah. 14; Pát. 76). Kuhn K. S. 7.

ANTIMAKO *adj.*, Final, last. Mah. 53.

ANTIMO (*adj.*), Final, last [अन्तिम]. Ab. 714; Dh. 63; E. Mon. 2. *Tadantimo*, the last of these (Mah. 9). *Sakkáraṁ antimaṁ akú*, paid the last honours to the dead (Mah. 125). *Abhayass' antimo putto*, the youngest son of Abhaya (Mah. 142). *Antimadeho*, last body or existence before annihilation (B. Lot. 350). *Antimasaríro*, one who has been re-born for the last time, an Arahá (Dh. 63, 71).

ANTIYO (*adj.*), Final, last [अन्त्य]. Cl. Gr. 93.

ANTO, and **ANTAṀ**, End; limit, boundary; proximity, side; destruction, death; lowest, inferior; interior [अन्त]. Ab. 404, 714, 791. *Dukkhass' antaṁ karissatha*, ye will put an end to sorrow (Dh. 49, 67). *Dhátvanto*, the final letter of a verbal root. *Nettanto*, the corner of the eye (Ab. 1116). *Paṭanto*, the border of a garment (Ab. 1127). *Kadá kammantánam anto paññáyissati*, when will the end of our agricultural labours be (Dh. 141). *Tv-anto*, ending in tu (Alw. K. viii). *M-anto*, ending with m (Alw. I. xvii). *O-d-antá sará aṭṭha*, the eight of which o is the last are vowels (Ditto). *Ayaṁ eko anto*, this is one extreme of doctrine (Gog. Ev. 38). *Aparanto*, the future. *Pubbanto*, the past. *Ekamantaṁ*, on one side (Khud. 4). *Sákhanto*, having the branches for its limit (Ab. 548). *Gaṅgante*, by the riverside (Mah. 219). *Ṭhitá ante*, standing near (Mah. 3). *Chattantalambiká*, hanging from the edges of the parasol (Mah. 164). *Gámanto*, the outskirts of a village. *Vanante*, in the forest (Dh. 54). *Ante*, at the last, at the end (Dh. 414, Mah. 160). *Maccum accetum ante no sakkhiṁsu*, in the end were unable to overcome death (Mah. 253). *Antakkharáni*, the final letters (Dh. 414). *Antaṁ idaṁ bhikkhave jívikánaṁ*, this, priests, is the lowest of vocations. For the three Antas see *Sakkáyo*.

ANTO, and **ANTARA** (*adv.* and *prep.*), Within, in, inside [अन्तर्]. Ab. 1150. *Anto dussabhaṇḍaṁ atthi*, there is cloth inside (Alw. I. 75). *Anto yeva nivásetvá*, having confined him indoors (Mah. 254). *Anto yeva jhápetvá*, consuming inwardly (Dh. 354). *Anto ṭhapesuṁ ekaṁ dásiṁ*, they placed inside one slave-girl (Mah. 56). *Katvá puraṁ anto*, placing the city inside, i.e. including the city within the boundary (Mah. 98). *Anto nipanno*, lying down inside (Dh. 224). *Anto uppanno kilesamáro*, the evil passions that arise within (Dh. 111). *Bahi-aggi anto na pavesetabbo*, the fire from outside is not to be brought indoors (Dh. 239). *Anto pavisati*, to enter (Dh. 250, 372). *Anto visanto*, entering (Mah. 52).—With gen. *Anto narindavatthussa*, within the palace (Mah. 66). *Anto 'va rájavatthussa*, within the royal precincts (Mah. 82). *Anto bahi ca nagarassa*, inside and outside the city (Mah. 253). *Pokkharaṇiyá anto ca bahi ca*, inside and outside the tank (Dh. 219). *Anto samápattiyá*, during the exercise of samápatti (Dh. 177). *Phaṇam attano bilass' anto pavesetvá*, having introduced his head into the hole (Mah. 243). *Chabbaṇṇánaṁ buddharasmínaṁ anto pavisitvá*, having come within the six-coloured rays of Buddha (Dh. 266). *Sambuddháṇáya anto 'haṁ vasissámi*, I will dwell in the commandment of Buddha (Mah. 98).—With loc. *Anto bandhiya bhittiyaṁ*, having embedded him in the wall (Mah. 261). *Anto parikkhepe rájuyyánassa*, within the boundary of the royal garden (Mah 88). *Anto nadiyaṁ*, on the river's bed (Dh. 224). *Anto gandhakuṭiyaṁ*, within the scented chamber (Dh. 291). *Anto vihára disvá*, seeing her in the convent (Dh. 247). *Anto vihára vicari*, walked up and down in the convent (Ditto). *Anto sáṇiyaṁ*, behind the curtain (Dh. 159, 328).—Anto is much used as the first part of a compound noun or adjective; the following are examples: *Anto-aggi*, indoor or household fire (Dh. 239); *Anto-avícimhi nibbatti*, was born in the Avíci hell (Dh. 148); *Antobhágo*, interior (Ab. 1166); *Antobhávo*, inclusion (Ab. 1163, 1182); *Antodevatá*, penates (Dh. 239); *Antaradípakaṁ pavisiṁsu*, they landed on an island (Dh. 325); *Antogahe*, indoors (Dh. 94); *Antogahato níharitvá*, having carried it out of the house (Pát. 93); *Antogámaṁ pávisi*, entered the village (Dh. 82); *Antogámato yágubhattádíni áharitvá*, having brought broth, rice, etc., from the village (Dh. 88); *Antogehá níharitvá*, having carried him out of the house (Dh. 94); *Antogharaṁ*, interior of a house, indoors (Ab. 862); *Antaragharaṁ paviṭṭho*, having gone indoors (Dh. 122); *Antaraghare nikkhipeyya*, should put away in the house (Pát. 11); *Anto-*

jálaṁ pavisanti, go into the net (Dh.337); *Antojáto*, a slave born in the house (Ab. 515); *Antojetavanaṁ pavisitvá*, having entered J. (Dh. 148); *Antokucchi* (*f.*), the belly (Ab. 862); *Hatthıno antokucchiyaṁ caṅkamanti*, they walk up and down inside the elephant's belly (Dh. 158, comp. 307); *Antolitto*, plastered inside (Pát. 70); *Antomajjhantiko*, the forenoon; *Antonagaraṁ sambádhaṁ*, the interior of the town is crowded (Dh. 232); *Antonagaraṁ pavisitvá*, having gone into the town (Dh. 169); *Antonivesanaṁ pávisi*, went indoors (Dh. 154); *Antonivesane*, indoors (Dh. 231); *Antopavattakilesá*, evil passions arisen within the heart; *Antopaviṭṭho*, having entered (Dh. 385); *Antopokkhariṇiyaṁ bhariyaṁ nahápetvá*, having made his wife bathe in the tank (Dh. 219); *Antoraṭṭhe*, in the interior of the country (Pát. 107); *Antoṭhitá manussá*, the men inside (Dh. 158); *Ratanáni antoṭhitáni*, gems buried in the earth (Mah. 68); *Imaṁ antovassaṁ*, during this rainy season (Dh. 82); *Dukkhena taṁ antovassaṁ vítinámesuṁ*, passed that rainy season in sorrow (Dh. 105); *Antovassaṁ* (*adv.*), during the rains (Pát. 107); *Ten' ev' antaravassena*, during this very rainy season (Dh. 142); *Antovatthumhi*, within the royal precincts (Mah. 253); *Antaravíthiṁ olokayamáno*, looking down into the street (Dh. 206, 212); *Antaravíthiyaṁ ṭhatvá*, standing in the street (Dh. 338). Compounds of this sort are sometimes again compounded with another word: *Antogahábhimukho*, with his face towards the interior of the house (Dh. 95); *Antovassekadivasaṁ*, one day during the rains (Mah. 110); *Antovassabhávena*, because it was the rainy season (Dh. 105); *Attano puttassa antonisídanayoggaṁ*, fit for his wife and child to sit in (Dh. 324). See *Antara*.

ANTOBHĀVO, ANTOGHARAṀ, ANTOJĀTO, ANTOṬHITO, etc.; see last.

ANTOGADHO (*adj.*), Contained in, being among [see *Ogadha*]. Ab. 742. *Mahávihárìyánaṁ theránaṁ antogadho aññataro sakkataññú koci maháthero*, some eminent thera acquainted with Sanskrit, belonging to the priests of the Mahávihára (Bál. i). *Sásanapaṇṇe taṁ antogadhaṁ karoti*, encloses it in the letter. *Dve aggasávaká mahásávakesu antogadhá*, the two chief disciples are included among the Mahásávakas.

ANTOKAPPO, see *Kappo*.

ANU (*adv.* and *prep.*), After; under; less than; for; according to; along; again; in consequence of [अनु]. Ab. 1174. *Yad ettha maṁ anu siyá*, whatever there be here for me (Cl. Gr. 131). *Sádhu Devadatto mataram anu*, Devadatta is kind to his mother (Ditto). *Anu Sáriputtaṁ paññavá bhikkhu*, a priest inferior to S. in learning (Ditto). *Saccakiriyam anu pávassi*, it rained according to his pious wish. *Anu* is much used in composition with nouns and verbs, e.g. *Anunáyako*, sub-chief; *Anudisá*, inferior direction, intermediate point of the compass; *Anuvassaṁ* (*adv.*), yearly; *Saṅgítá anusaṅgítá ca*, rehearsed and rerehearsed; *Pabbajitam anupabbajiṁsu*, they embraced asceticism in imitation of (or after) the ascetic. *Rukkhaṁ rukkham anuvijjotate cando*, the moon lights up tree after tree (Cl. Gr. 131). *Nadiṁ anvavasitá Báráṇasí*, Benares is situated on a river's bank (Ditto). *Anupaṭipáṭiyá*, according to succession, by degrees (Dh. 369).

AṆU (*adj.*), Small, minute; subtle [अणु]. Ab. 705; Dh. 481. *Aṇu* (*m.*), a measure equal to thirty-six Paramáṇus, an atom (Ab. 194).

ANUBANDHATI, To follow, to pursue; to wait upon, minister to [अनु + बन्ध्]. Mah. 154, 166; Dh. 89, 158. Ger. *anubandhitvá*, *anubandhiya* (Mah. 141, 228). P.p.p. *anubaddho*, following. P.p.p. caus. *anubandhito*, pursued (Ras. 40).

ANUBANDHO, Uninterrupted succession; consequence [अनुबन्ध]. Ab. 980; Alw. I. 1.

ANUBHAVANAṀ, Partaking of, enjoyment (see next). Ras. 15.

ANUBHAVATI, and ANUBHOTI, To feel; to enjoy; to partake of; to obtain, receive [अनु + भू]. *Sukhaṁ dukkhaṁ an.*, to feel happiness, to feel sorrow (Dh. 293; F. Ját. 49). *Mahantaṁ yasaṁ anubhavanto*, enjoying great fame (Dh. 191). *Anubhoti* (Dh. 149, 222; Pát. 9; B. Lot. 836, 837). P.pr. *anubhavanto*, *anubhavamáno*, *anubhonto* (Dh. 138, 293; Ras. 26). Aor. *anubhosi* (Mah. 67). Ger. *anubhutvá* (Ras. 28; Mah. lxxxvi), *anubhavitvá* (Dh. 141).

ĀNUBHĀVAVĀ (*adj.*), Possessing power, gifted with supernatural power [अनुभाव + वन्त्]. Dh. 278.

ĀNUBHĀVO, Dignity, authority; power, might, supernatural power, efficacy [अनुभाव]. *Ānubhávasampanno*, possessed of supernatural power

(F. Ját. 3). Alw. I. 79; F. Jat. 4, 5, 57. Rarely written *ánubhávo* (F. Ját. 23; B. Lot. 340).

ANUBRÚHETI (*caus.*), To cause to grow or increase; to make much of, devote oneself to [अनु + वृंह caus.]. The exact meaning of the expression *vivekam anubrúheti* is difficult to determine. At Dham. p. 270 the comment explains it *vivekaṁ brúheyya vaḍḍheyya upasampajja vihareyya*, "should increase, augment seclusion, should live in the practise of it," whence the phrase would seem to mean "devote oneself to solitude." At Dham. verse 75, Fausböll translates "secessum auget," but Max Muller, "will strive after separation from the world"; and the latter rendering seems to accord with the use of the phrase at Ras. 25, *ekasmiṁ samaye vivekam anubrúhento araññáyatanaṁ pávisi*, which we might expect to mean "on one occasion yearning for solitude he entered the forest." But at Mah. 39 we have *eko 'va Ahogaṅgamhi pabbate vihási sattavassáni vivekam anubrúhayaṁ*, "he dwelt alone for seven years at the Ahogaṅga mountain, devoting himself to seclusion": here Turnour translates "indulging in pious meditation." See *Brúheti*.

ANUBODHO, Knowledge, understanding [अनुबोध]. Kuhn K. S. 32.

ANUBUDDHO, Under-Buddha, lesser Buddha, apostle [अनु + बुद्ध]. This term is applied to Arahá followers of Buddha, such as Kassapa, Ánanda, etc. (Dh. 345).

ANUCARATI, To wander about in, to haunt [अनु + चर्]. *Vyagghánucarito*, infested with tigers (Dh. 390).

ANUCARO, An attendant, companion [अनुचर]. Ab. 380. *Raṭṭhaṁ sánucaraṁ*, a country with its inhabitants (Dh. 52).

ANUCCHAVIKO (*adj.*), Suitable, fit, proper, appropriate, worthy, conformable, proportionate [अनु + छवि + क]. Ab. 715. *Tadanucchaviko*, appropriate thereto (Dh. 277). *Rañño an.*, he will suit the king (Dh. 158). *Kulánucchaviká*, worthy of their illustrious descent (Mah. 68). Mah. 142, 157. A form *anucchaviyo* also occurs; and at Dh. 133 *anucchavo*.

ANUDDAYÁ (*f.*). Compassion, mercy [अनु + दया]. Ab. 160; Dh. 178.

ANUDDHAṀSETI (*caus.*), To vex, to harass [अनुध्वंसयति = ध्वंस]. Pát. 4, 5, 18, 68, 72.

ANUDDHATO (*adj.*), Not puffed up, calm, subdued [अ + उद्धत = हन्]. Dh. 65.

ANUDHAMMO [अनु + धर्म]. This word seems to mean "lesser or inferior dhamma." In the phrase *dhammassa anudhammo* or *dhammánudhammo*, it is explained to be the catupárisuddhisíla, the dhutaṅgas, and other duties to be practised previous to the attainment of the nine lokuttara dhammas: *navalokuttaradhammassa anudhammaṁ pubbabhágapaṭipadásaṅkhátaṁ catupárisuddhisíladhutaṅga-asubhakammaṭṭhánádibhedaṁ* (Dh. 151, 378). *Dhammassa hoti anudhammacári*, he practises the lesser duties for the attainment of the highest state (Dh. 4). *Anudhammatá* is used in the same sense at Pát. 75. Anudhamma is also used in Pátimokkha in another sense, in the compound *akatánudhammo*, "one upon whom justice has not been executed," "one who has not been punished," where the comment explains anudhamma to mean "just punishment" (Pát. 17, 92).

ANUDHÁVATI, To run up to; to pursue [अनु + धाव्]. Dh. 16 (where it perhaps means to run up and down, see Buddh. Parables, lxxxi). Mah. 78.

ANUDISÁ (*f.*), An intermediate point of the compass [अनु + दिश्]. Ab. 29. The four *anudisá* are north-west, north-east, south-west, south-east (Dh. 203, 255). *Puratthimá anudisá*, the south-east (Ras. 69).

ANUDÚTO, A person sent with another, a travelling companion [अनु + दूत]. Mah. 16; Dh. 263.

ANUGACCHATI, To follow; to accompany [अनु + गम्]. Dh. 79, 89, 153, 266. Ger. *anugantvá* (Dh. 84, 239).

ANUGÁMIKO (*adj.*), Following, accompanying [अनुगामिन् + क]. *Anugámiko nidhi*, a treasure that accompanies a man to the next world (Khud. 14).

ANUGAṆHÁTI, To favour, to protect [अनु + ग्रह्].

ANUGATI (*f.*), Following [अनुगति].

ANUGATO (*p.p.p. anugacchati*), Conformable to, following; relating to, concerning [अनुगत = गम्]. Pát. 75; Ab. 1174. *Pubbenivásánugataṁ ñáṇaṁ*, knowledge of former residences (Alw. I. xxxiv; B. Lot. 821).

ANUGGAHÍTO (*p.p.p. anugaṇháti*), Favoured [अनुगृहीत = ग्रह्].

ANUGGAHO, Favour, patronage; help, assistance

[अनुग्रह]. Ab. 925. *Tassa anuggahaṁ kátum*, to show kindness to him (Mah. 231). Mah. 11; Alw. I. x.

ANUGGATO (*adj.*), Not gone up, not gone out [अ + उद्गत = गम्].

ANUGIDDHO (*p.p.p.*), Greedy [अनुगृद्ध = गृध्]. Kh. 15.

ANUGIṆĀTI, To permit (?) [अनु + गॄ]. Kuhn K. S. 28; Cl. Gr. 136.

ANUGĪTI (*f.*), Parallel passage (?) [अनु + गीति]. Alw. I. 106.

ANUGO (*adj.*), Following; conforming to [अनुग]. Alw. I. xiv. *Anugo*, a follower, retainer. *Sattámaccasatánugo*, with a retinue of five hundred nobles (Mah. 47). *Theramatánugo*, following the directions of the thera (Mah. 107). *Therapadánugo*, followed in the thera's footsteps (Mah. 167).

ANUJĀNĀPETI (*caus.* next), To ask permission, to obtain the consent of.

ANUJĀNĀTI, To grant, to permit, to consent to [अनु + ज्ञा]. *Sace maṁ upajjháyo anujáneyya*, if my preceptor will allow me (Alw. I. 93). With acc. and dat. *parinibbánaṁ me anujánátha*, permit me to attain nirváṇa (Dh. 308). Aor. *anuññási* (Mah. 175). Ger. *anujánitvá* (Dh. 104). Dh. 305, 141, 221; Alw. I. 103.

ANUJĪVĪ (*m.*), A servant, retainer [अनुजीविन्]. Ab. 342.

ANUJO (*adj.*), Younger, junior [अनुज]. *Anujo*, a younger brother (Ab. 254).

ANUJU (*adj.*), Crooked, depraved, wicked [अ + ऋजु]. Ab. 737.

ANUKAḌḌHANAṀ, Referring back [अनु + कर्षण]. *Vágahaṇaṁ anukaḍḍhanatthaṁ*, vá is introduced to refer you back to a former rule (Kuhn K. S. 30).

ANUKAMPĀ (*f.*), Compassion, kindness [अनुकम्पा]. Ab. 160. Dat. *Lokánukampáya*, out of pity to the world (Kuhn K. S. 29). *Anukampáya paṭijaggi*, watched tenderly over her (Dh. 156).

ANUKAMPAKO (*adj.*), Compassionate, kind [अनुकम्पक]. Mah. 6, 11; Kh. 11.

ANUKAMPANAṀ, Compassion [अनुकम्पन]. Ab. 1193.

ANUKAMPATI, To pity [अनु + कम्प्]. Mah. 242.

ANUKAMPĪ (*adj.*), Compassionate [अनुकम्पिन्]. Mah. 231.

ANUKANTATI, To cut [अनु + कृत्]. Dh. 55.

ANUKARO (*adj.*), Imitating [अनुकर].

ANUKĀRO, Imitation; resemblance [अनुकार]. *Tesaṁ anukárena*, in imitation of them (Alw. I. 64).

ANUKIRIYAṀ, Imitation [अनु + कृ]. Dh. 146.

ANUKKAMO, Regular order, succession [अनुक्रम]. Ab. 429. Instr. *anukkamena*, in due course (Mah. 81; Dh. 117).

AṆUKO (*adj.*), Small, minute [अणु + क]. Kh. 15.

ANUKŪLO (*adj.*), Suitable, agreeable [अनुकूल]. Mah. 68.

ĀNUKŪLYAṀ, Suitability, agreeableness [आनुकूल्य]. Ab. 1147.

ANULĀPO, Tautology, repetition [अनुलाप]. Ab. 123.

ANULITTO (*p.p.p.*), Anointed [अनुलिप्त = लिप्]. Ras. 32.

ANULOMAṀ (*adv.*), In direct order, with the grain, straight forward [अनु + लोमन्].

ANULOMAṀ, Direct order, succession [अनु + लोमन्]. Pát. xviii; E. Mon. 261.

ANULOMATO (*adv.*), In accordance with [अनुलोम + तस्]. Kh. 21.

ANULOMETI, To be in accordance with [अनुलोमय]. Pát. xviii.

ANUMĀNAṀ, Inference; doubt, uncertainty [अनुमान]. Ab. 1191; Pát. xviii. *Anumánato*, inferentially.

ANUMASATI, To touch [अनु + मृश्].

ANUMATI (*f.*), Consent, assent, sanction, command [अनुमति]. Mah. 5, 235.

ANUMATO (*p.p.p.*), Approved; agreeable to, beloved [अनुमत = मन्]. Mah. 11, 15.

ANUMATTO (*adj.*), Small, least [अनु + मात्रा]. Dh. 50, 375, 386.

ANUMODANĀ (*f.*), and -NAṀ, Rejoicing, satisfaction, approval, thanks (see next). Pát. xv; Dh. 402. *Anumodanaṁ karoti*, to express satisfaction or gratitude, to return thanks (F. Ját. 52; Dh. 112, 126, 130, 134, 168).

ANUMODATI, To approve, to receive with satisfaction, to rejoice at, to express gratitude, to thank [अनु + मुद्]. Dh. 32; B. Lot. 566; Mah. 24, 25; Pát. 74; Kh. 11.

AṆUṀTHŪLO (*adj.*), Small and great [अणु + स्थूल]. Dh. 6, 47, 73, 196; B. Lot. 514.

ANŪNAKO (*adj.*), Complete, not deficient [अ + ऊन + क]. Ab. 702. *Pattíhi anúnako*, fully supplied with infantry (Mah. 155).

ANUNĀSIKO (*adj.*), Nasal [अनुनासिक]. Pát. 29, 30.

ANUNĀYAKO, Sub-chief, vice-president [अनु + नायक]. E. Mon. 46.

ANUNAYO, Endeavour to be friendly, courtesy, compliance, fawning [अनुनय]. Dh. 273.

ANUÑÑĀ (*f.*), Permission, sanction [अनुज्ञा]. Ab. 1192. *Mátápitúhi káretvá pabbajjánuññam*, having obtained his parents' permission to be a monk (Mah. 29). *Rájánuññáya*, by the king's permission or command (Mah. 56, 177).

ANUÑÑĀTO (*p.p.p. anujánáti*), Permitted; sanctioned, ordained [अनु + ज्ञात = ज्ञा]. *Anuññáto 'si mátápitúhi*, have you your parents' consent? (Kamm. 5). *Kappiyabhúmi kira Cittassa gahapatino anuññátá*, a suitable bit of ground was granted to the householder Citta (Dh. 267). Pát. 75; Dh. 303, 363; Alw. I. 72.

ANŪNO (*adj.*), Entire, complete, without deficiency [अ + ऊन]. Alw. I. 65. *Chabbassáni anúnáni*, six full years (Mah. 218).

ANUPABBAJATI, To give up the world after or in imitation of another [अनु + प्र + व्रज्]. *Pabbajitam anupabbajiṁsu*, they embraced the ascetic life in imitation of the ascetic (Kuhn K. S. 13). *Anupabbajitánam*, of those who became priests from his example (Mah. 34).

ANUPACCHINNO (*adj.*), Regular, unbroken, uninterrupted [अ + उप + छिन्न = छिद्]. Ab. 1174; Mah. 49.

ANUPADAṀ (*adv.*), Immediately after, after, behind [अनुपदम्]. With gen. *Therass' anupadaṁ agá*, followed in the thera's footsteps (Mah. 103). For a noun *anupadaṁ*, meaning "that which follows a pada," "a second pada," see Pát. 84.

ANUPĀDĀNO, see *Upádánaṁ*.

ANUPĀDĀYA, see *Upádáya*.

ANUPADDAVO (*adj.*), Uninjured, safe, intact [अ + उपद्रव]. Dh. 60.

ĀNUPADIKO (*adj.*), Following in the footsteps of, immediately following [आनुपदिक]. Dh. 91.

ANUPĀDISESO, see *Upádiseso*.

ANUPĀDIYĀNO, see *Upádiyati*.

ANUPAGHĀTO, Not injuring, not hurting [अ + उपघात]. Dh. 34, 345.

ANUPAKHAJJA, This word represents the Sanskrit अनुप्रस्कन्द्य, and seems to mean "having entered upon," "having occupied." Pát. 12, 15, 43, 87.

ANUPĀLETI (*caus.*), To observe, to maintain [अनुपालयति = पा]. Mah. 128.

ANUPALITTO (*adj.*), Untainted, unpolluted [अ + उपलिप्त = लिप्]. Dh. 63, 415.

ANUPAMO (*adj.*), Incomparable [अ + उपमा]. Mah. 240.

ANUPĀPUṆĀTI, To reach, to attain [अनु + प्र + आप्].

ANUPARIGACCHATI, To walk round and round [अनु + परि + गम्]. Dh. 251; Pát. 71.

ANUPARIVATTO, Directed, turned [अनु + परि + वृत्त = वृत्].

ANUPARIYĀTI, To walk round and round, to watch over [अनु + परि + या]. Dh. 251; Mah. 107.

ANUPARODHO, Non-disturbance, not injuring [अ + उपरोध].

ANUPASAMPANNO (*adj.*), Not ordained [अ + उपसम्पन्न = पद्]. *So puggalo anupasampanno*, that person's ordination is invalid (Pát. 17). *Anupasampanno*, one not yet ordained, a sámaṇera or novice (Man. B. 494).

ANUPASSANĀ (*f.*), Looking at, contemplation (see next). Dh. 389; Man. B. 497.

ANUPASSATI, To look at, to contemplate, to observe [अनु + दृश्]. Dh. 111.

ANUPASSĪ (*adj.*), Looking at, contemplating, observing [अनु + पश्य् (see दृश्) + इन्]. Dh. 2, 45, 63.

ANUPATATI, To follow; to meet with; to fly up to [अनु + पत्]. Dh. 40, 62, 372. P.p.p. *anupatito* (Dh. 53, 392).

ANUPAVĀDAKO (*adj.*), Not speaking ill of (see next). B. Lot. 866.

ANUPAVĀDO, Not speaking evil, not reviling [अ + उप + वाद्]. Dh. 34.

ANUPAVISATI, To enter upon, to enter, to occupy [अनु + प्र + विश्]. Dh. 228; Pát. 87, 95. P.p.p. *anupaviṭṭho*, having entered (Dh. 320).

ANUPĀYO, Wrong means [अ + उपाय].

ANUPĪḶITO (*p.p.p.*), Trodden upon, oppressed [अनु + पीडित = पीड्]. Dh: 163.

ANUPO (*adj.*), Watery [अनुप]. Ab. 187, 813.

ANUPPADAJJATI, To give in return [अनु + प्र + दा]. Pát. 11.

ANUPPADĀNAṀ, Giving [अनु + प्र + दान]. *Bhesajjánaṁ an.*, administering remedies.

ANUPPĀDANĪYO (*adj.*), That ought not to be produced [अ + उद् + पद्]

ANUPPADĀTĀ (*m.*) [अनु + प्र + दातृ]. This

word appears to mean "one who encourages," or "one who incites." It occurs in the two phrases *samaggánaṁ vá bhettá bhinnánaṁ vá anuppadátá*, and *bhinnánaṁ vá sandhátá sahitánaṁ vá anuppadátá*.

ANUPPADINNO (*p.p.p.*), Given, bestowed [अनु + प्र + दत्त = दा]. Kh. 12.

ANUPPÁDO, Not arising, non-appearance [अ + उत्पाद].

ANUPPAÑÑATTI (*f.*), Secondary or additional enactment [अनु + प्रज्ञप्ति].

ANUPPANNO (*adj.*), Not arisen, not born, not appeared [अ + उत्पन्न = पद्]. *Anuppanne buddhe*, before Buddha was born into the world (Dh. 120, 160, 416).

ANUPPATTO (*p.p.p. anupápuṇáti*), Having arrived at; having attained [अनुप्राप्त = आप्]. Dh. 69, 72, 73, 109; Alw. I. 93. *Vayo anuppatto*, grown old. *Mithilam an.*, having reached Mithilá.

ANUPPIYABHĀṆĪ (*adj.*), Saying pleasant things, flattering [अनु + प्रिय + भण् + इन्].

ANUPUBBAṀ, Regular succession, series [आनुपूर्व्य]. Ab. 429.

ANUPUBBENA (*adv.*), In regular order, successively, gradually, one by one, in due course [आनुपूर्वेण]. *Anupubbena vivaranto*, opening them one by one (Alw. I. 79). *Anupubbena nimbá vaḍḍhiṁsu*, gradually the nimbas grew up (F. Ját. 6). *Anupubbena cárikaṁ caramáno*, wandering from place to place. *Anupubbena vayappatto*, in due time grew up. Dh. 43; Mah. 26, 88, 174.

ANUPUBBĪ (*f.*), Regular succession, order, series [आनुपूर्वी]. Ab. 429.

ANUPUBBIKATHĀ (*f.*), Successive or regular narration [आनुपूर्वी + कथा]. Dh. 79, 116; Ras. 25; F. Ját. 25.

ANUPUBBO (*adj.*), Regular, successive [अनुपूर्व]. *Anupubbakathá*, regular narration (Mah. 130). Dasuttara Sutta enumerates nine *Anupubbanirodhas*, or "successive destructions," the destruction of *kámasaññá* by the attainment of the first Jhána, the destruction of *vitakka* and *vicáro* by the attainment of the second Jhána, etc. There are also nine *Anupubbavihāras* or "successive states," the attainment successively of the four Jhánas, the four Arúpabrahmalokas, and of *saññávedayitanirodho*, "extinction of consciousness and sensation."

ANURĀDHĀ (*f.*), Name of one of the Nakkhattas or lunar mansions [अनुराधा]. Ab. 59.

ANURĀJĀ (*m.*), Following king, successor [अनु + राजन्].

ANURAKKHAṆĀ (*f.*), and -ṆAṀ, Guarding, preservation [अनु + रक्षण]. Kh. 21; Dh. 223, 305.

ANURAKKHATI, To guard, to preserve; to observe [अनु + रक्ष्]. Dh. 58; Kh. 16. *Cárittaṁ anurakkhituṁ*, to keep up an observance (Mah. 159).

ANURAKKHĪ (*adj.*), Guarding, watching over [अनु + रक्ष् + इन्]. Dh. 50.

ANURODHO, Compliance, satisfaction [अनुरोध]. Ab. 345; Dh. 283.

ANURUDDHO, Name of a cousin and eminent apostle of Buddha [अनुरुद्ध = रुध्].

ANURUJJHATI (*pass.*), To approve, to be pleased [अनु + रुध्यते + रुध्]. Dh. 283.

ANURŪPAKO (*adj.*), Suitable [अनुरूप + क].

ANURŪPAṀ (*adv.*), According to [अनुरूपम्].

ANURŪPO (*adj.*), Suitable, conformable, proper [अनुरूप]. Dh. 300. With gen. *Ayaṁ árohako mama anurúpo*, this rider suits me (Mah. 142). *Tadanurúpena súpavyañjanena*, with the proper accompaniments of broth and curry (Dh. 401).

ANUSAṀVACCHARAṀ (*adv.*), Yearly [अनु + संवत्सर]. Dh. 120; Mah. 241, 242.

ANUSANDHI (*m.*), Connection, application [अनु + संधि]. *Anusandhiṁ ghaṭeti*, to join the connection, i.e. to show the connection between the story related and the maxim it illustrates (Dh. 89, 99, 277, 305).

ANUSAṄGĪTO (*p.p.p.*), Rehearsed again or subsequently [अनु + संगीत = गै].

ANUSĀRĪ (*adj.*), Following [अनुसारिन्].

ANUSARITO (*p.p.p.*), Going, running [अनु + सृ]. Dh. 410.

ANUSĀRO, Following, conformity [अनुसार]. Ab. 79. Instr. *anusárena*, according to. *Saṅketánusárena*, according to appointment (Ras. 31). Dh. 125, 316.

ANUSĀSAKO, A teacher, preceptor, mentor [अनु + शास् + अक]. *Atthadhammánusásako*, temporal and spiritual counsellor (F. Ját. 7, 16).

ANUSĀSANAṀ, Instruction, admonition; government [अनुशासन]. Ab. 354; Mah. 6; Pát. 69, 75. *Laṅkádípanusásanaṁ katvá*, having governed Ceylon (Mah. 242).

ANUSĀSATI, To teach, to instruct; to admonish; to command; to govern [अनु + शास्]. Mah. 9,

53, 198; Dh. 14, 29, 326; Pát. 66. *Anusási taṁ*, gave him his instructions (Mah. 177).

ANUSAYO, Repentance; inclination, thought, desire [अनुशय]. Ab. 853; Dh. 411; B. Lot. 665. There are seven Anusayas or inclinations, *kámarágánusayo, paṭighánusayo, diṭṭhánusayo, vicikicchánusayo, mánánusayo, bhavarágánusayo, avijjánusayo.*

ANUSIKKHĪ (*adj.*), Studying, learning [अनुशिक्षिन्]. Dh. 41.

ANUSIKKHITABBO (*adj.*), That ought to be studied [अनु + शिक्षितव्य = शक्].

ANUSIṬṬHI (*f.*), Admonition, command [अनु + शिष्टि]. Ab. 354.

ANUSIṬṬHO (*p.p.p. anusásati*), Instructed, admonished, ordered [अनुशिष्ट = शास्]. Mah. 73; Kamm. 5.

ANUSOCATI, To bewail [अनु + शुच्]. Dh. 323.

ANUSSARATI, To remember, to call to mind [अनु + स्मृ]. P.p. *anussaraṁ, anussaranto, anussaramáno* (Dh. 65, 227; Mah. 195; Kh. 12). Adj *anussaraṇiyo*, that ought to be remembered.

ANUSSATI (*f.*), Recollection [अनु + स्मृति]. Ab. 158; B. Lot. 794. There are six *Anussatiṭṭhánas* or subjects to be recollected—*Buddhánussati, dhammán., sílán., sáñghán., cágán., devatánussati*, or Buddha, the Law, the Church, the duties of morality, charity, the gods (Dh. 346).

ANUSSĀVETI (*caus.*), To cause to be heard; to proclaim, to announce [अनु + श्रावयति = श्रु]. Pát. 2.

ANUSSAVIKO (*adj.*), Traditional [आनुश्रविक].

ANUSSAVO, Report, tradition [अनु + श्रव]. Ab. 1199.

ANUSSUKO (*adj.*), Free from desire [अ + उत्सुक]. Dh. 36. At Dh. 352 *anussukko*, for which comp. *Ussukkaṁ* and *Appossukko*.

ANUSSUTO (*p.p.p.*), Heard [अनुश्रुत = श्रु]. B. Lot. 337.

ANUSSUTO, At Dh. p. 71 this word is, no doubt, the equivalent of अ + उद् + सुत = स्रु with the meaning of "free from lust" (comp. ásava). But there is another reading *anussadaṁ*, representing, I suppose, अ + उद् + स्यद्.

ANUSŪYATI (*pass.*), To be heard, to be reported [अनु + श्रूयते = श्रु].

ANUTAKKETI, To consider, to bear in mind [अनु + तर्क].

ANUTĀPO, Repentance [अनुताप]. Ab. 169.

ANUTAPPATI (*pass.*), To suffer, to feel remorse, to repent [अनु + तप्यते = तप्]. Dh. 12, 55.

ANUTHERAṀ, Succession of elders, apostolic succession [अनु + स्थविर]. Cl. Gr. 86.

ANUTHERO, An inferior thera [अनु + स्थविर]. Dh. 384, where it is opposed to *saṅgatthera*, "presiding priest."

ANUTTARIYAṀ, Pre-eminence, supremacy [अनुत्तर + य]. There are three Anuttariyas, *dassanánuttariyaṁ, paṭipadánuttariyaṁ, vimuttánuttariyaṁ.* There are also six, *dassanánuttariyaṁ, savanán., lábhán., sikkhán., páricariyán., anussatánuttariyaṁ*, "preeminence in insight, in learning, etc."

ANUTTARO (*adj.*), Inferior; unrivalled, preeminent, incomparable, supreme [अ + उत्तर]. Ab. 694. 952; Dh. 5, 10; Kh. 9

ANUṬṬHAHĀNO (*adj.*), Not exerting oneself, sluggish see *Uṭṭhahati*. Dh. 49.

ANUṬṬHĀNAṀ, Want of energy, inactivity, supineness [अ + उत्थान]. Dh. 43.

ANUṬṬHUBHAṀ, The Anushṭubh metre [अनुष्टुभ्]. Ab. 945.

ANUṬṬHUNĀTI, To bewail [अनु + स्तन्]. Dh. 28, 323.

ANUTTO (*adj.*), Not uttered, unexpressed [अ + उक्त = वच्].

ANUVADATI, To blame, to censure [अनु + वद्]. Pát. 63.

ANUVĀDO, Blame, censure, admonition [अनुवाद]. Ab. 120; Pát. 63.

ANUVASATI, To inhabit [अनु + वस्]. Cl. Gr. 132.

ANUVASSAKO (*adj.*), Yearly, annual [अनु + वर्ष + क]. Mah. 66.

ANUVASSAṀ (*adv.*), Yearly, annually [अनु + वर्ष]. Mah. 53, 232, 237.

ANUVĀTAṀ (*adv.*), In the direction of the wind, with the wind [अनु + वात].

ANUVATTAKO, Follower, attendant, disciple [अनु + वर्तक]. Alw. I. 55; Mah. 246; Pát. 5.

ANUVATTANAṀ, Compliance [अनुवर्तन]. Ab. 345.

ANUVATTATI, To follow; to conform to; to attend upon, to associate with [अनु + वृत्]. Dh. 335; Pát. 27, 95.

ANUVATTI (*f.*), Acting in conformity with [अनुवृत्ति]. Ab. 1174.

ANUVATTĪ (*adj.*), Conforming to, obedient to, following [अनुवर्तिन्]. Dh. 16.

ANUVICARATI, To walk through [अनु + वि + चर्]. Dh. 320. Caus. *Manasá anuvicáreti*, goes over in his mind, studies.

ANUVICINTETI, To meditate upon [अनु + वि + चिन्त्]. Dh. 65.

ANUVIJJOTATI, To shine on in succession [अनु + वि + द्युत्]. Cl. Gr. 131.

ANUVILOKETI, To take a view of [अनु + वि + लोक्].

ANUVITAKKETI, To reflect upon [अनु + वि + तर्क्].

ANUVYAÑJANAṀ, Minor characteristic [अनु + व्यञ्जन]. There are thirty-two *Mahápurisalakkhaṇáni*, or characteristics of a Buddha, and also eighty *Anuvyañjanáni*, or minor characteristics, such as a well-rounded form, well-proportioned members, the finger-nails smooth and copper-coloured, etc. Man. B. 369; B. Lot. 583 and foll.; Dh. 314, 315.

ANUYOGĪ (*adj.*), Devoted to, applying oneself to [अनुयोगिन्] Dh. 38.

ANUYOGO, A question; being addicted or devoted to, applying oneself to, practising, zeal, exerting oneself [अनुयोग]. Ab. 115. *Anuyogaṁ dadáti*, to apply oneself to. *Jágariyánuyogo*, practising watchfulness (Alw. I. xxxiv). Kh. 18.

ANUYUÑJATI, To practise, to be addicted to, to devote oneself to, to be zealous, to exert oneself [अनु + युज्]. *Buddhánaṁ sásanaṁ anuyuñja*, devote yourself to the religion of the Buddhas (Alw. I. 92). *Pamádam anuyuñjanti*, give themselves up to sloth (Dh. 5, 6). *Surámerayapánaṁ anuyuñjati*, is addicted to drink strong drink (Dh. 44). Mah. 141; Dh. 182, 319, 370, 394. P.pres. of the pass. *anuyuñjiyamáno*, being questioned (Pát. 86).

ANUYUTTO (*p.p.p.* last), Addicted to, devoted to [अनु + युक्त = युज्]. With acc. *Visúkadassanaṁ anuyuttá viharanti*, live addicted to worldly pleasures (Kh. 18). Alw. I. 107; Dh. 358.

ANVĀCAYO, Adding an object of secondary import, a function of the particle ca [अन्वाचय]. Ab. 1187.

ANVADDHAMĀSAṀ, and ANVAḌḌHAMĀSAṀ (*adv.*), Every fortnight, twice a month [अनु + अर्ध + मास]. Kamm. 35; Pát. 108; Dh. 153.

ANVAGĀ, see *Anveti*.

ANVĀHATO (*p.p.p.*), Struck, agitated [अनु + आ + हत = हन्]. Dh. 8.

ANVĀSSAVATI, To flow from, to result from [अनु + आ + स्रु]. B. Lot. 471; Kuhn K. S. 24.

ANVAVASITO (*p.p.p.*), Situated on or near [अनु + अव + श्रित = श्रि]. Cl. Gr. 131.

ANVĀYA, This word is a gerund from अनु + इ, formed on the false analogy of gerunds like -máya from मि. It seems to mean "following upon," "in consequence of," "after." Dh. 120, 205, 226, 268, 378, 403.

ANVAYO, Connection; race, lineage, family; succession [अन्वय]. Ab. 332

ANVESANĀ (*f.*), Search [अन्वेषणा]. Ab. 428.

ANVESATI, To seek; to search [अनु + एष्]. Dh. 255. P.p.p. *anvesito* (Ab. 753).

ANVETI, To follow [अनु + इ]. *Nábbaṇaṁ visam anveti*, poison does not affect him who has not a wound (Dh. 23). Aor. *anvagá* (Mah. 48, 155). Inf. *anvetuṁ* (Dh. 294).

ANVITO (*p.p.p.* last), Possessed of [अन्वित = इ]. *Kaṇḍuttayanvito*, possessing three divisions (Alw. I. ix).

ĀṆYAṀ, Being in debt [ऋण + य].

APA (*adv.* and *prep.*), Away; from, away from [अप]. Ab. 1184. With abl. *Apa sáláya áyanti váṇijá*, the merchants come from the hall (Kuhn K. S. 23; Cl. Gr. 139). Used in composition with verbs and their derivatives.

ĀPABBATO (*adj.*), Reaching to the mountain [आ + पार्वत]. Cl. Gr. 87.

APĀBHATO (*p.p.p.*), Brought away [अप + आ + भृत = भृ]. F. Ját. 55.

APACĀYATI, To honour [अप + चाय्]. Dh. 288.

APACĀYĪ (*adj.*), Honouring [अपचायिन्]. Dh. 20, 185, 186.

APACĀYITO (*p.p.p.*), Honoured [अपचायित = चि]. Ab. 750.

APACAYO, Loss, decay; honour, worship [अपचय]. Ab. 763, 1082.

APACCAKKHO (*adj.*), Unseen, indefinite [अ + प्रत्यक्ष]. Ab. 716; Alw. I. 6.

APACCAṀ, Offspring [अपत्य]. Ab. 240; Alw. I. xxix.

APĀCĪ (*f.*), The South [अपाची]. Ab. 29.

APACITI (*f.*), Offering, worship; loss, decay [अपचिति]. Ab. 425, 1117.

APACITO (*p.p.p.*), Honoured [अपचित = चि]. Ab. 750.

ĀPADĀ (*f.*), Misfortune, necessity [आपद्]. Ab. 385; 743; Kh. 13.

APADADĀTI, To take away [अप + दा]. Cl. Gr. 117.

APĀDAKO (*adj.*), Having no feet [अ + पाद + क].

APADĀNAM̆, Breaking off, removing; a deed, heroic action; a tale, a legend [अप + दान]. Ab. 943. In the sense of "deed" and "legend" the Sanskrit equivalent is अवदान. *Apadānaṁ* is the name of the thirteenth book of the Khuddakanikāya; it is a collection of tales of meritorious actions performed by Buddhas and eminent Arahās, as for instance Ānanda, in former existences (E. Mon. 170; B. Intr. 64, 437).

APĀDĀNAM̆, Taking away, removing; in gram. the ablative relation [अपादान]. Kuhn K. S. 23; Cl. Gr. 117.

APADESO, Stating; pretext, deception, stratagem; cause [अपदेश]. Ab. 860.

ĀPĀDETI (*caus. āpajjati*), To put into a certain state; to inflict [आपादयति = पद्]. With two acc. *Bahū khuddake pāṇe saṅghātaṁ āpādenta*, inflicting destruction upon many minute creatures (Pát. xxviii).

APADHĀRAṆAM̆, Covering [अप + धारण]. Ab. 50.

ĀPĀDI, see *Āpajjati*.

APADISATI, To tell of, to show [अप + दिश्]. Dh. 364.

APADO, see *Padaṁ*.

ĀPAGĀ (*f.*), A river [आपगा]. Ab. 681.

APAGACCHATI, To go away, to depart from [अप + गम्]. With abl. *Tamhá pápapuggalá apagaccheyya*, should depart from that sinful man (F. Ját. 14). Aor. *apágami* (Mah. 119), *apagacchi* (Dh. 299). Ger. *apagantvá* (Dh. 241).

APAGAMO, Departure [अपगम]. Ab. 764.

APAGATO (*p.p.p. apagacchati*), Gone away from, departed [अप + गत = गम्]. Alw. I. 54. *Apagataviññáno*, deprived of sense (Dh. 179). *Apagatakāḷakaṁ vatthaṁ*, cloth free from black specks.

APAHĀRO, Taking away [अपहार].

APAJITO (*p.p.p.*), Defeated (?) [अप + जित = जि]. Dh. 19.

ĀPAJJANAM̆, Entering, falling into (*see next*).

ĀPAJJATI, To enter; to fall into; to undergo [आ + पद्]. Dh. 55. *Sammohaṁ áp.*, to fall into a swoon. *Saṁvegaṁ áp.*, to be grieved. *Vissāsaṁ áp.*, to become confident (Dh. 48). *Lopaṁ áp.*, to undergo elision. *A-kāro u-ttaṁ áp.*, a is changed to u. *Āpattiṁ áp.* to fall into sin (Dh. 103; Pát. 69). *Cakkhundriye saṁvaraṁ āpajjati*, brings the eye into subjection. Aor. *āpādi* (Dh. 48). Inf. *āpajjituṁ* (Ras. 16). Ger. *āpajjitvá* (Dh. 103, Pát. 3). P.p.p. *āpanno*.

ĀPAJJITĀ (*m.*), One who falls into, is guilty of. Formed from *āpajjati* on the analogy of such words as जनितृ.

APAKADDHATI, To remove, to put away [अप + कृष्]. Dh. 209, 275.

APAKKAMATI, To depart [अप + क्रम्]. With abl. *Yūthā apakkamma*, having left the herd (Dh. 106). *Vihāraṁ te apakkamuṁ*, they abandoned the monastery (Mah. 236). Mah. 44; Dh. 143, 194; F. Jat. 13, 46.

APAKKAMO, Departure; retreat, flight [अपक्रम]. Ab. 402.

APAKKO (*adj.*), Unripe [अ + पक्व].

APALĀPO, Keeping silence about, secrecy [अपलाप].

APALOKANAM̆, Giving notice of an intention; obtaining leave [अप + लोक् + अन]. *Apalokanakammaṁ* is the name of a Saṅghakamma, or ecclesiastical ceremony, for obtaining the formal consent of the priests to a proposed course of action; first the permission of the Saṅgha or assembly of priests is obtained to introduce the proposal, then the proposal is formally announced to the assembly, and their assent three times asked for (Pát. 59).

APALOKETI, To give notice of, to obtain consent or permission [अप + लोक्]. *Anapaloketvá bhikkhusaṅghaṁ*, without informing the priests of his intention (Dh. 105). Pát. 61, 62, 97, 98, 108. *Apalokitaṁ*, the Unseen, Nirvána (Ab. 7).

APĀMAGGO, The plant Achyranthes Aspera [अपामार्ग]. Ab. 583.

APAMĀRO, Epilepsy [अपस्मार]. Ab. 325; Kamm. 4. See also *Apasmáro*.

APĀNAM̆, Breathing out, respiration [अपान]. Ab. 39.

ĀPĀNAM̆, A place where people drink together, a tavern [आपान]. Ab. 534; Dh. 299, 307.

APANĀMETI (*caus.*), To remove, to carry off [अप + नामयति = नम्]. Kh. 13.

APANAYANAM̆, Removing [अपनयन].

APANETI, To remove, to put away [अप + नी].

Opt. *apaneyya* (F. Ját. 12). Ger. *apaniya* (Mah. 210), *apanetvá* (Dh. 107, 364; Alw. I. cxxiv). *Nágadásakarájánam apanetvá*, having deposed king Nágadásaka (Mah. 15). P.p p. *apanito*.

APĀṄGO, and -GAṀ, The outer corner of the eye; a sectarial mark on the forehead [अपाङ्ग]. Ab. 261, 1116.

APANIDHETI, To hide away, to conceal [अप + नि + धा]. Pát. 16. Caus. *apanidhápeti* (ditto).

ĀPAṆIKO, A tradesman [आपण + इक]. Ab. 469.

APANĪTO (*p.p.p. apaneti*), Removed, put away [अपनीत = नी]. Alw. I. 76.

APAṆṆAKO (*adj.*), Certain, true, absolute. Ab. 698. *Apaṇṇakaṁ ṭhanaṁ*, real things, i.e. absolute truth as opposed to inductive reasonings (Man. B. 112).

APAṆṆATTIKO (*adj.*), Not appearing, not existing [अ + प्रज्ञाप्त + इक]. Dh. 121, 278.

APAÑÑO (*adj.*), Without wisdom, foolish [अ + प्रज्ञा]. Dh. 67.

ĀPANNO (*p.p.p. ápajjati*), Entered upon, fallen into; unfortunate [आपन्न = पद्]. Ab. 743; Pát. 97. *Párájikaṁ ápattiṁ ápanno hoti*, he has committed a P. offence (Pát. 68). *Vivádaṁ ápanná*, having got into a dispute. *Adayápanno*, unmerciful *Paräjayaṁ ápanno*, having suffered defeat (Pát. 65). *Āpanno*, having fallen into sin (Pát. 3). *Āpannasattá*, a pregnant woman (Ab. 239).

ĀPAṆO, A bazaar or market, a shop [आपण]. Ab. 213; Mah. 25, 139, 213.

APĀNUDATI, To remove, to dispel [अप + आ + नुद्]. Dh. 96.

APARABHĀGE (*adv.*), Afterwards, subsequently [अपर + भाग loc.]. F. Ját. 49; Dh. 78, 114, 153, 310. *Tato aparabhâge*, thereafter (Dh. 421). *Kassapassa bhagavato aparabhâge*, since the time of K. Buddha (B. Lot. 364).

APARADDHO (*p.p.p. aparajjhati*), Having sinned, guilty [अपराद्ध = राध्]. Dh. 148.

APARĀDHO, Offence, guilt, crime, sin [अपराध]. Ab. 355; Dh. 378.

APARAGOYĀNAṀ, Name of one of the four Mahádípas or great continents [अपर + गोदान]. Ab. 183; Man. B. 4, 449.

APARĀJITO (*adj.*), Unconquered [अ + पराजित = जि]. Kh. 6. Fem. *aparájitá*, name of a plant (Ab. 584).

APARAJJHANAṀ, Injury (*see next*).

APARAJJHATI, To offend against; to injure; to sin [अप + राध्]. With dat. (Kuhn K. S. 28). With loc. (Dh. 149, 203, 374).

APARAJJU (*adv.*), On the following day, next day [अपरेद्युस्]. Cl. Gr. 69; Pát. 89.

APARAṀ (*adv.*), Moreover, further [अपरम्], *Athâparaṁ*, and further. See *Aparo*.

APĀRAṀ, Not the further bank, this side [अ + पार]. Ab. 665; Dh. 69.

APARAṆHO, The afternoon or evening [अपराह्ण]. Mah. 170.

APARAṆṆAM, A name given to certain sorts of vegetables [अपर + अन्न]. Pát. 71, 72; Ab. 450. Pát. 87 mentions *mugga*, *mása*, *tila*, *kulattha*, *alábu*, *kumbhaṇḍa*, as of this class.

APARANTO, The future, futurity [अपर + अन्त].

APARĀPARAṀ (*adv.*), On and on, successively; up and down, backwards and forwards [अपरस्पर + म्]. Dh. 86, 172, 315, 320; Ras. 26.

APARĀPARO (*adj.*), Following, successive [अपरस्पर]. *Aparáparesu divasesu*, on the succeeding days (Dh. 146).

APARASELO, The western mountain behind which the sun sets [अपर + शैल]. Ab. 606.

APARIMĀṆO (*adj.*), Undefined, indefinite; boundless, immense [अ + परिमाण]. Kh. 16; Alw. I. 97.

APARIMITO (*adj.*), Boundless, immense [अ + परिमित = मा]. Kh. 21.

APARISESO (*adj.*), Without remainder [अ + परिशेष]. *Ime cattáro mahábhútá aparisesá nirujjhanti*, these four elements are destroyed without remainder (B. Lot. 514).

APARITASSĪ (*adj.*), Undaunted [अ + परि + त्रस् + इन्].

APARIYANTO (*adj.*), Boundless, unlimited; indefinite [अ + पर्यन्त]. F. Ját. 18, 19; Man. B. 492.

APARO (*adj.*), Other; subsequent, following; western [अपर]. Declined like *Sabbo* (Cl. Gr. 52). Plur. *apare* (F. Ját. 52). *Khipitvá aparaṁ kaṇḍaṁ*, having shot another arrow (Mah. 156). *Aparo nayo*, another way. *Na hi dhammáparaṁ atthi*, for there is nothing besides the Law (Ras. 17). *Aparakálamhi*, in after times, subsequently (Alw. I. 64, 65). *Aparabhâge*, subsequently (see separ.). Alw. I. 97, 102; Kh. 20; Dh. 249.

APASĀDETI (*caus.*), To upbraid (?) [अप + सद्]. Dh. 143, 263; Pát. 20.

APASAKKATI, To depart अप + सृप्]. Pát. 20.

APASAVYO (*adj.*), Right (not left); contrary [अप + सव्य]. Ab. 719.

APASMĀRO, Epilepsy [अपस्मार]. Ab. 325. See also *Apamáro*.

APASSENAṀ, The following text occurs in Saṅgíti Sutta, *Cattári apassenáni, idh' ávuso bhikkhu saṅkháy' ekaṁ paṭisevati saṅkháy' ekaṁ adhivásseti saṅkháy' ekaṁ parivajjeti saṅkhay' ekam vinodeti.* Here *paṭisevitabbo* is explained to refer to the four paccayas, *adhivásetabbo* to heat and cold, *parivajjetabbo* to dangerous animals, and *vinodetabbo* to lust, heresy, and other sins. I am disposed to think that *apassenaṁ* represents अप + आ + श्रयन, and to mean "that which should be observed or had recourse to." The comment says *apassenáníti apassayáni* (अपाश्रय?), and the Ṭíká *apassáyitabbaṭṭhena apassayáni*.

APATHAṀ, No road, absence of a road [अपथ]. Ab. 193.

ĀPATTĀDHIKARAṆAṀ, Question of guilt (see *Adhikaraṇaṁ*).

APATTAKO (*adj.*), Not having a bowl [अ + पात्र + क]. Pát. xxvi.

APATTHO (*p.p.p.*), Laid aside, thrown away [अप + अस्त = अस्]. Dh. 27.

ĀPATTI (*f.*), Offence, guilt, sin, crime [आपत्ति]. *Párájikápatti*, and *párájiká áp.*, a Párájika offence (Pát. 68). *Thullaccayápatti*, a Thullaccaya offence. Āpatti appears sometimes to be used adjectively in the sense of "guilty," e.g. *yo pabbájeyya ápatti dukkaṭassa*, "he who shall ordain such a one shall be guilty of dukkaṭa" (Alw. I. 72), and *anápatti bhikkhu párájikassa ápatti dukkaṭassa*, "the priest is not guilty of párájika, he is guilty of dukkaṭa." But in both these examples it is perhaps possible to take ápatti as a noun ("there is the guilt of d.").

ĀPATTIKKHANDHO, Group or class of offences [आपत्ति + स्कन्ध]. There are seven classes of priestly offences, of different degrees of heinousness, viz. Párájika, Saṅghádisesa, Thullaccaya, Nissaggiya, Pácittiya, Dukkaṭa, Dubbhásita.

ĀPATTIKUSALATĀ (*f.*), Skill in offences, i.e. skill in determining to which class an offence belongs [आपत्ति + कुशल + ता].

APAVĀDO, Blame, abuse [अपवाद]. Ab. 120.

APAVAGGO, Completion; renunciation, abandonment; final deliverance, Nirváṇa [अपवर्ग]. Ab. 8, 896, 910; B. Lot. 313.

APAVAHATI, To carry away [अप + वह्].

APAVAJJANAṀ, Giving away, giving up, sacrificing [अप + वृज + अन]. Ab. 420.

APAVĀRAṆAṀ, Covering, concealing [अपवारण].

APAVIDDHO (*p.p.p.*), Thrown away, discarded [अपविद्ध = व्यध्]. Dh. 52, 292.

APAYĀNAṀ, Going away [अपयान].

APAYĀTO (*p.p.p.*), Fallen away, departed [अपयात = या]. Alw. I. vii.

ĀPĀYIKO, One suffering in an Apáya [अपाय + इक]. B. Lot. 310.

APĀYO, Going away, departure; disappearance, loss; misfortune, ruin [अपाय]. *Piyápáyo*, loss of what is dear to us (Dh. 39). *Cha bhogánaṁ apáyamukháni*, six means of dissipating wealth. *Apáyasaháyo*, a spendthrift or debauchee companion. There are four Apáyas, "states of suffering or punishment"; they are *naraka* (hell), *tiracchána* (animals), the *petaloka* and the *asuraloka*. *Catubbidho apáyaloko*, the four worlds of suffering (Dh. 209). Kh. 9; B. Lot. 866.

APEKHĀ, and **APEKKHĀ** (*f.*), Desire, longing, affection, care, regard [अपेक्षा]. Dh. 62, 412; Pát. 89. *Nirapekkho*, regardless (Dh. 255).

APEKKHATI, To regard, to mind; to look for, to expect; to look at [अप + ईक्ष्]. *Jívitaṁ anapekkhitvá*, regardless of my life (Mah. 197). P.p. *apekkhamáno* (Pát. 89), *apekkhanto* (Mah. 64). Mah. 196, 230.

APETI, To go away [अप + इ]. With abl. *Gámá apenti*, they leave the village (Kuhn K. S. 23). Imper. 2nd pers. sing. *apehi* (Dh. 107).

APETO (*p.p.p. last*), Having departed; free from, deprived of [अपेत = इ]. With abl. *Methunasmá apeto*, having departed from fornication. With instr. *Apeto damasaccena*, void of temperance and truth (Dh. 2). *Apetaviññáṇo*, senseless (Dh. 8). Dh. 18.

APHALO (*adj.*), Without fruit, unproductive, barren, unprofitable [अ + फल]. Ab. 541; Dh. 10.

APHĀSU (*n.*), and **APHĀSUKAṀ**, Discomfort, uneasiness, ailment, sickness (see *Phásu*). Pát. 18; Dh. 81, 84, 89, 95, 166. *Aphásuṁ karoti* (with gen.), to annoy (Pát. 107).

API, and **PI** (*part.*), Also; even; though; merely [अपि]. Ab. 1183. *Paháya rajjam api ñátisaṅghe*, leaving my kingdom and my friends (Ras. 21). *Aham pi gamissámi*, I will go too (Dh. 79). *Pubbe pi*, in a former existence also (F. Ját. 16). *Váṇijo pi taṁ paháya pakkámi*, and the merchant left him

and went his way (F. Ját. 16). *Dassámi angam api jívitaṁ ca*, I will give both life and limb (Ras. 16). *Yasapabbajanam pi ca*, and also Yasa's embracing the ascetic life (Mah. 180). *Api — api*, both — and (Dh. 231). *Siñcati pi siñcápeti pi*, both sprinkles and causes to sprinkle (Pát. 74). *Pañcápi te mahátherá therárițțhádayo pi ca*, both the five great elders and the elders of whom Arițțha was the first (Mah. 126), *Pakkáni pi apakkáni pi*, both ripe and unripe. *Api dibbesu kámesu ratiṁ so nádhigacchati*, even in celestial pleasures he finds no happiness (Dh. 34). *Api cakkavattirájá*, even a universal monarch (Alw. I. 76). *Dasakkhattuṁ vijátá pi kho pana sakiṁ vijátá viya avihatayobbaná heva hoti*, though she has borne ten children she is as young looking as if she had been but once a mother (Dh. 233). *Eko pi násakkhi*, not even one was able (F. Ját. 5). *Ekavacanam pi kathetuṁ na sakkoti*, is unable to say a single word (F. Ját. 8). *So sásanassa dáyádo hoti no dáyako api*, he becomes a kinsman, not a mere benefactor, of Religion (Mah. 36). *Te tayo pi uddhari*, pulled them out all three (Ras. 30). *Jánanto pi na sakká ti rájánaṁ áha*, though he knew it, he said to the king, I cannot identify it (Mah. 177). *Bandhágáranivásena dukkhitam pi narádhipaṁ dukkhápetuṁ*, to afflict the monarch already suffering from his imprisonment (Mah. 260). *Uparajjaṁ Mahindassa dátukámo pi*, though anxious to confer the viceroyalty on Mahinda (Mah. 36). *Eva sante pi*, in spite of this (F. Ját. 7). *Ma kadáci pi*, never at all (Mah. 158). Api is sometimes a particle of interrogation, e.g. *Api bhante piṇḍaṁ alabhamáno jigacchádukkhena píḷit' attha*, Lord, not receiving alms are you suffering from hunger? (Dh. 353); *Ap' ávuso amhákaṁ satthá-raṁ jánási*, Pray, sir, do you know our teacher? (Pát. xxvi). With foll. *nu kho* expresses an emphatic interrogation: *Api nu kho koci upaddavo atthi*, Pray, have you any cause of distress? (Dh. 154); *Játinirodhá api nu kho jarámaraṇaṁ paññá-yetha no h' etaṁ bhante*, tell me, after the cessation of birth could decay and death exist? Certainly not, Lord. *Api ca kho pana*, however, nevertheless (F. Ját. 9). With foll. *náma*, *Api náma*, perhaps (Ab. 1191). *Api náma evarúpo pi rakkhaso, dhammaṁ jáneyya*, perhaps even a rakkhasa like this might be acquainted with the Law (Ras. 21). —When followed by a word beginning with a vowel, Api sometimes becomes App (Sansk. apy), e.g. *app-eva-náma*, "perhaps." The initial a of Api is sometimes absorbed by sandhi, as *ajjápi = ajja api, cápi = ca api, nápi = na api*. The final i is sometimes elided, as *sabbe p' ete = sabbe pi ete* (Mah. 253), *tatráp' ásiṁ = tatra api ásiṁ*. The mutilated form Pi owes its origin to the frequent elision of the initial *a* in such cases as *manusso 'pi, vá 'pi, sabbe 'pi*. This elision was so frequent that Pi came to be looked upon as a perfect vocable, and thus we have such forms as *dutiyam pi, iti pi, tísu pi*, in which an initial a is ignored. It is equally correct to write *manusso 'pi, vá 'pi*, etc., or *manusso pi, vá pi*, etc., but the latter forms are the more convenient. See *Pi*.

APIDHĀNAṀ, Covering, concealment; a cover, a lid [अपिधान]. Ab. 51. See also *Pidhánaṁ*.

ĀPO, Water [आपः = अप्]. Ab. 661; B. Lot. 514. Retains its form in composition, as *ápodhátu, ápokasiṇaṁ*, etc.

APPĀBĀDHATTAṀ, Freedom from illness [अल्प + आबाध + त्व].

APPĀBĀDHO, Slight illness, tolerable health [अल्प + आबाध]. This word, though literally meaning "slight illness," is used in the sense of "good health" (*appábádhatá ti arogatá*). *Ānandaṁ appábádhaṁ pucchati*, asks Ā. about his good health, viz. asks if he is in good health (B. Lot. 427).

APPĀBĀDHO (*adj.*), In good health (see last). Alw. I. 108.

APPABHĀVO, Fewness, paucity [अल्प + भाव]. Kh. 21.

APPABHIKKHUKO (*adj.*), Containing few priests [अल्प + भिक्षु + क]. Alw. I. 92.

APPABHOGATTAṀ, Poverty [अल्प + भोग + त्व].

APPABODHATI, I have met with this word only at verse 143 of Dhammapada, in a phrase the exact meaning of which it is difficult to determine— *yo nindaṁ appabodhati asso bhadro kasám iva*. Fausböll takes *appabodhati* as the equivalent of अ + प्रबोधति, and renders the sentence "who does not excite (gives no occasion for) blame, as a spirited horse does not need the whip." Dr. Weber refers it to अल्प + बोधति, and compares the analogous compounds alpa-man and bahu-man; in this case the line might mean "he does not resent (lit. makes little of, acquiesces in) reproof, as the spirited horse does not resent the

whip but answers to it." Subhúti is of opinion that *appa* is the prep. *apa* with the consonant doubled metri causâ, and this seems to be in agreement with the comment, which says *nindam apaharanto bujjhatíti appabodhati.* The comment evidently understands it in the sense of "wards off reproof," sees his error in time to amend it, and so averts the threatened reproof (*uppannam nindam*), just as a spirited horse does not wait for the stroke to fall, but as soon as the whip is raised starts forward, and thereby renders the blow unnecessary (*attani patamánam kasam apaharati attani patitum na deti*, "arrests the whip in its fall, and does not suffer it to reach him").

APPACCAYÁ (*adv.*), Without a cause [अ + प्रत्यय abl.].

APPACCAYO, Mistrust, heartburning, discontent [अ + प्रत्यय].

APPADHÁNO (*adj.*), Secondary, subordinate [अ + प्रधान]. Ab. 787.

APPADÍPO (*adj.*), Without a lamp [अ + प्रदीप]. Pát. 105.

APPADUṬṬHO (*adj.*), Undepraved, innocent [अ + प्रदुष्ट = दुष्]. Dh. 23.

APPAGABBHO (*adj.*), Free from boldness or impudence, retiring, modest [अ + प्रगल्भ]. Dh. 44; Kh. 15.

APPAHARITO (*adj.*), Having little grass, free from grass [अल्प + हरित्]. Pát. 13.

APPAKICCO (*adj.*), Having few duties, free from care [अल्प + कृत्य]. Kh. 15.

APPAKO (*adj.*), Few, little, trifling [अल्प + क]. Dh. 16, 381.

APPALÁBHO (*adj.*), Receiving little [अल्प + लाभ]. Dh. 66, 220.

APPAMÁDO, Vigilance, carefulness, thoughtfulness, earnestness, zeal; diligence, haste, despatch [अ + प्रमाद्]. Dh. 5; Kh. 5; Mah. 132, 261.

APPAMÁṆÁBHO (*adj.*), Of infinite splendour [अप्रमाण + आभा]. The *Appamáṇábhá devá* are the inhabitants of the fifth Brahmaloka (B. Intr. 611; Man. B. 26).

APPAMÁṆASUBHO (*adj.*), Of infinite beauty (or purity?) [अप्रमाण = शुभ]. The *Appamáṇasubhá devá* are the inhabitants of the eighth Brahmaloka (B. Intr. 612; Man. B. 26).

APPAMAÑÑÁ (*f.*), This is one of the Buddhist technical terms. There are four Appamaññás, consisting in an unlimited or perfect exercise of the qualities of friendliness, compassion, goodwill, and equanimity (*mettá, karuṇá, muditá, upekhá*; comp. Ab. 782 with E. Mon. 249). Appamaññá represents the S. अप्रमाण + य, and I think it is properly an adjective *appamañño* in the feminine gender in agreement with the feminines *mettá, karuṇá*, etc.

APPAMAÑÑATI, To underrate, to despise [अल्प + मन्]. Dh. 22.

APPAMÁṆO (*adj.*), Unlimited, boundless, infinite, innumerable [अ + प्रमाण]. B. Lot. 836; Mah. 248.

APPAMÁRISO, The plant Amaranthus Polygamus [अल्प + मारिष]. Ab. 594.

APPAMATTAKO (*adj.*), Little, slight, trifling [अल्प + मात्र + क]. Dh. 407; Kuhn K. S. 26.

APPAMATTO *adj.*, Little, slight, moderate [अल्प + मात्र]. Dh. 11.

APPAMATTO (*adj.*), Vigilant, careful, thoughtful, heedful, earnest, zealous, strenuous, diligent, quick, active [अ + प्रमत्त + मद्]. *Appamatto hohi*, make haste to work out your salvation (Ras. 25; comp. Mah. 20, Dh. 81, 175, 176). *Rakkhatha appamattá*, guard them vigilantly (Kh. 6). With loc. *Sadatthe appamatto tato bhava*, therefore strive earnestly for thy spiritual good (Mah. 12; B. Lot. 296). Dh. 5, 6; F. Ját. 11; B. Lot. 530.

APPAMEYYO (*adj.*), Unlimited, boundless, innumerable [अप्रमेय = मा]. Mah. 242.

APPANÁ (*f.*), Thought, reasoning, resolve [अर्पण]. Ab. 155; Dh. 375; E. Mon. 256.

APPÁṆÍ (*adj.*), Inanimate [अ + प्राणिन्]. Kuhn K. S. 29.

APPAṆIHITO (*adj.*), Free from longing or desire [अ + प्रणिहित = धा]. Dh. 281, 282 ("free from rága and the other paṇidhis").

APPASADDO (*adj.*), Free from noise, quiet; making little noise [अल्प + शब्द्]. Mah. 18; Pát. 21.

APPASÁDO, Dissatisfaction [अ + प्रसाद्]. Ab. 1181.

APPASANNO (*adj.*), Dissatisfied, discontented; not having faith, unbelieving [अ + प्रसन्न = सद्]. Dh. 169; Pát. xiv.

APPASATTHO (*adj.*), Bad, inferior [अ + प्रशस्त = शंस्].

APPASATTHO (*adj.*), With a small caravan, having few attendants [अल्प + सार्थ]. Dh. 22, 294.

APPASSÁDO (*adj.*), Insipid [अल्प + स्वाद्]. Dh. 34.

APPASSUTO (*adj.*), Having learnt little, possessing

small knowledge, unlearned, ignorant [अल्प + श्रुत = श्रु]. Dh. 28; Pát. xiv.

APPĀTAṄKO, Light ailment, freedom from bodily suffering or fatigue [अल्प + आतङ्क]. B. Lot. 427. *Appátaṅko* is also an adjective meaning "free from suffering." Comp. *Appábádho*.

APPATARO (*adj.*), Fewer, less [अल्प + तर]. Alw. I. 93. *Appataramúlo*, cheaper (Dh. 250).

APPAṬHAMO (*adj.*), Not first [अ + प्रथम]. Ab. 1199.

APPAṬIBĀHIYO (*adj.*), Not to be put away or averted (see *Paṭibáheti*). Dh. 223.

APPAṬIBHAYO (*adj.*), Free from danger, safe [अ + प्रतिभय].

APPAṬIHATO (*adj.*), Meeting with no obstacle, unopposed [अ + प्रति + हत = हन्]. *Appaṭihataṁ ñáṇaṁ*, unlimited knowledge (B. Lot. 344, 649).

APPATIRŪPO (*adj.*), Unsuitable, improper [अ + प्रतिरूप]. Dh. 293.

APPAṬISAṀVEDANO (*adj.*), Inaccessible to sensation [अ + प्रति + संवेदन].

APPAṬISANDHIKO (*adj.*), That cannot be reunited [अ + प्रति + संधि + क]. Kamm. 10.

APPAṬISSO (*adj.*), Disobedient, rebellious [अ + प्रति + श्रु?]. Some MSS. read *appatisso*.

APPATĪTO (*adj.*), Dissatisfied, angry [अ + प्रतीत + इ]. Pát. 4, 5, 72.

APPATTO (*adj.*), Not obtained; not having arrived; not having obtained [अ + प्राप्त = आप्]. Dh. 48, 196; F. Ját. 50.

APPAVĀRITO (*adj.*), Uninvited [अ + प्र + वारित + वृ]. Pát. 11.

APPĀYUKO (*adj.*), Shortlived [अल्प + आयु + क]. Dh. 143.

APPEKACCE, This is, I think, *api ekacce*, and should therefore be written *App ekacce*.

APPESAKKHO (*adj.*), Having little power or majesty [अल्प + ईश + आख्या]. Lit. "he who is named lord of little," or "he who has the name of a little lord." See B. Intr. 239.

APPETI (*caus.*), To fit, to fasten; to deliver, to hand over, to assign [अर्पयति = ऋ]. *Tesaṁ rajjaṁ appesi*, made over his kingdom to them (Mah. 63). *Paṇḍuvásadevaṁ Laṅkárajjena appayuṁ*, they invested P. with the sovereignty of Ceylon (Mah. 54). *Appetvá rájasandesaṁ*, having delivered the royal message (Mah. 111). *Kumárasenass' appetvá*, assigning the task to prince Sena (Mah. 257). *Kátuṁ nagaram appayi*, gave orders to build a citadel (Mah. 254). *Samádhiṁ appeti*, to indulge in Samádhi meditation (Mah. 7, 90).

APPEVA (*adv.*), Perhaps [अपि + एव]. Ab. 1158; Ras. 34.

APPEVANĀMA (*adv.*), Perhaps [अपि + एव + नाम]. Ab. 1158; Alw. I. 93; Pát. 4; Ras. 17. *Appevanáma janatáya hitáya ettha*, surely it would be for the good of the people (Alw. I. 112).

APPHOṬĀ (*f.*), Name of a sort of jasmine [आस्फोटा]. Ab. 575.

APPHUṬO (*adj.*), This word appears to be a p.p.p. of *pharati* compounded with the negative a, and probably means "not pervaded," "not penetrated." The MSS. also read *apphuṭo*. B. Lot. 649.

APPICCHATĀ (*f.*), Contentment, frugality [अल्प + इच्छा + ता]. Dh. 302, 372.

APPICCHO (*adj.*), Wanting little, contented, frugal [अल्प + इच्छा]. Dh. 72, 302, 372.

APPITO (*p.p.p. appeti*), Fastened [अर्पित = ऋ]. Mah. 179. *Appito* at Pát. 11 is explained to mean "thick."

APPIYO (*adj.*), Not dear, not beloved; not pleasant, disagreeable; unfriendly, unkind, inimical [अ + प्रिय]. Dh. 14, 140, 149; Ab. 735. *Appiyo*, an enemy (Kh. 13). *Appiyaṁ*, unkindness, hostility (Mah. 246).

APPĪYO (*adj.*), Less [अल्पीयंस्].

APPO (*adj.*), Little, moderate, slight, few [अल्प]. Ab. 704. *Appaṁ puññakammaṁ*, a small act of virtue (B. Lot. 340). *Appáni pupphàni*, few flowers (Dh. 253). *Appo saggáya gacchati*, few go to heaven (Dh. 32). *Appena bahum icchati*, wants much in return for little. *Appabhogo*, poor. *Appapañño*, having little wisdom, foolish (F. Ját. 11).

APPODAKO (*adj.*), Having little water [अल्प + उदक]. Dh. 241. *Appodake sote*, when the torrent was nearly dry (Ras. 90).

APPOSSUKKATĀ (*f.*), Reluctance, hesitation; inaction, rest (see next). Dh. 119; B. Lot. 408.

APPOSSUKKO (*adj.*), Having little desire for exertion, having little zeal, reluctant to act; living a life of ease or enjoyment, inactive, resting from work, taking one's ease [अल्प + औत्सुक्य]. Dh. 59, 104, 108, 141, 143, 407.

APPOṬHETI, To snap the fingers (clap the hands)

in token of pleasure [आस्फोटयति = स्फुट्]. Mah. 162.

ĀPUCCHANAṀ, Salutation, adieu (see next).

ĀPUCCHATI, To take leave of, to bid adieu; to ask leave [आ + प्रछ्]. *Pattacīrarapaṭiggahaṇaṁ ápucchi,* asked to be allowed to take the priest's bowl and robe (Dh. 107). *Āpucchitabbo,* whose leave ought to be asked, or who ought to be taken leave of (Dh. 79). F. Ját. 9; Mah. 29; Dh. 112, 211, 265.

APUÑÑAṀ, Demerit, sin [अ + पुण्य]. Ab. 84; Ras. 84; Mah. 239. *Apuññalábho,* acquisition of demerit (Dh. 55).

APŪPO, A cake [अपूप]. Ab. 463.

ĀPŪRATI, To be filled, to increase [आ + पृ].

APUTHUJJANO, see *Puthujjano.*

APUTTAKATTAṀ, Not having a son, childlessness [अ + पुत्रक + त्व]. Mah. 45.

APUTTAKO (*adj.*), Sonless [अ + पुत्रक]. Dh. 77, 232, 415. Fem. *aputtiká* (Dh. 219).

APUTTO (*adj.*), Sonless [अ + पुत्र]. Mah. 124.

ĀRĀ (*f.*), An awl [आरा]. Ab. 528; Dh. 71, 72.

ĀRĀ (*adv.*), Far off [आरात्]. Ab. 1157; Dh. 380. With abl. *Ārá so ásavakkhayá,* he is far from the extinction of passion (Dh. 45).

ĀRABBHA (*ger. árabhati*), Beginning with, from; concerning, with reference to; with a view to, for [आरभ्य = रभ्]. With acc. *Múlam ár.,* beginning from the root (Ab. 548). *Idaṁ satthá vipakkhaseviṁ ár. kathesi,* this the Teacher related concerning a traitor (F. Ját. 1). *Bhikkhú ár. paññattaṁ,* ordained for priests only. Dh. 77, 313, 327.

ĀRABHĀPETI (*caus.* next), To cause to be commenced or undertaken. Mah. 26, 103.

ĀRABHATI, To begin; to undertake; to attempt; to exert oneself; to obtain by exertion [आ + रभ्]. *Vácetuṁ árabhi,* began to read (Alw. I. 80). *Maccuná yuddham árabhiṁ,* I have begun the conflict with death (Mah. 194). *Rájá tam ánápetum árabhi,* the king took steps to have her brought to him (Mah. 223). *Anto pavisitum árabhi,* attempted to enter (Mah. 244). *Maháthúpattham árabhi,* set to work to build the Maháthúpa (Mah. 169). *Dhátu-oropanatthája árabhi,* attempted to take down the relic (Mah. 107). *Ārabhatha,* rouse yourselves (B. Lot. 530). *Viriyaṁ ár.,* to make an effort (Alw. I. 107; Dh. 289). *Víriyaṁ árabhato daḷhaṁ,* to one who makes a strenuous effort (Dh. 21). *Vipassanaṁ ár.,* to attain vipassaná (Mah. 32). Ger. *árabhitvá* (Mah. 32), *árabbha* (see sep.). Kh. 23; Dh. 249; Mah. 172, 175. P.p.p. *áraddho.*

ĀRĀCĀRĪ (*adj.*), Living far from sin, leading a virtuous life [आरात् + चारिन्].

ĀRADDHO (*p.p.p. árabhati*), Having begun; striving, exerting oneself [आरब्ध = रभ्]. *So ratanaṁ vicinituṁ áraddho,* he began to look for a treasure (Alw. I. 75). *Āraddhaviriyo,* making an effort, strenuous (Dh. 2, 200). *Accáraddho,* too eager.

ĀRADDHO (*p.p.p.*), Accomplished, won, provided for [आ + राद्ध = राध्].

ĀRĀDHANAṀ, Satisfying, propitiating; winning, accomplishing [आराधन].

ĀRĀDHETI (*caus.*), To propitiate, to conciliate, to make favour with; to win, to attain, to accomplish [आराधयति = राध्]. *Dharaṇípatiṁ árádhayantá,* enjoying the favour of their sovereign (Mah. lxxxix). Dh. 50, 81, 327, 383; Pát. 68; Mah. 2. P.p.p. *árádhito.*

ĀRĀDHO [आराध]. Clough (Gr. 135) translates *árádho me rañño* (or *rájánaṁ*) by "my request is to the king," and in his Siṁhalese Dictionary he gives to *Árádhana* the meaning of "request, invitation." But at Kuhn K. S. Ārádha appears to be an adjective, *árádho me* (or *maṁ*) *rájá,* which Kuhn translates "the king is propitious to me."

ĀRAGGAṀ, The point of an awl [आरा + अग्र]. Dh. 71, 72.

ARAHĀ, and ARAHAṀ (*m.*), A venerable person, a holy man, a saint; one who has attained final sanctification, an Arhat [अर्हन्त्]. Acc. *arahantaṁ* (Dh. 74). Gen. and dat. *arahato* (Kh. 2). Plur. *arahanto* (Dh. 18, 240; Mah. 104). Acc. plur. *arahante* (Dh. 240). Gen. and dat. plur. *arahataṁ* (Dh. 30). There are two sorts of Arahá, the *arahattamaggaṭṭho* and the *arahattaphalaṭṭho;* the latter is entirely free from human passion (*khíṇásavo, vítarágo*), he is said to have attained Nirváṇa (viz. *kilesaparinibbána* or *upádisesanibbána*), and when he dies he ceases to exist (attains *khandhaparinibbána* or *anupádisesanibbána*). By the word Arahá standing alone the Arahattaphalaṭṭha is generally intended. Ab. 10; E. Mon. 6, 280-288, 290; Man. B. 38, 39; B. Intr. 294; B. Lot. 287, 520; Dh. 83. Arahá properly means only "a venerable man," and at Dh. 240 we find it applied by a non-Buddhist to

Acelakas or naked ascetics. Of the two nominatives Araham is no doubt the primitive one, retaining as it does the form of a present participle from *arahati; arahá* follows the analogy of *mahá*. It is possible that *araham* is used exclusively as an adjective, and *arahá* as a noun, but I have not sufficient data to determine this with certainty (see *Araham*). See *Maggo*.

ARAHADDHAJO, The robes or dress of a Buddhist priest [अर्हन्त् + ध्वज]. Ab. 296.

ARAHAṀ (*m.*), Worthy, venerable, sanctified, holy [अर्हन्त्]. This nominative occurs in the well-known formula, *Iti pi so bhagavá arahaṁ sammá-sambuddho vijjácaraṇasampanno*, etc. (Alw. I. 77). In the formula *Namo tassa bhagavato arahato sammásambuddhassa* we have the dative. In both cases *arahaṁ* seems to be used adjectively. See *Arahá*.

ARAHATĀ (*f.*), Worthiness [अर्ह + ता]. Cl. Gr. 97.

ARAHATI, To deserve; to be worthy of; to be able; to be fit; to honour [अर्ह्]. *Na so kásávam arahati*, he is not worthy of the yellow robe (Dh. 2). *Imáni me sahayo 'rahate*, my friend is worthy of these jewels (Mah. 69). *Ime mama sarire upayogaṁ na arahanti*, these are not fit for use upon my body. i.e. too good for me to use (Dh. 291). *Kumbhaṁ arahati*, is equal to a kumbha (Cl. Gr. 91). *Ko taṁ ninditum arahati*, who would dare to reprove him (Dh. 41). *Tasmá 'yaṁ Damiḷásanne vásetuṁ n' eva arahati*, therefore he is by no means the man to cause to dwell among Tamuls, i.e. he is too good to dwell among them (Mah. 139). *Tvam evaṁ vicarituṁ na arahasi*, you ought not to go about thus (Dh. 309). Cl. Gr. 136.

ARAHATTAṀ, State of being an Arahá, Arhatship, final sanctification [अर्हन्त् + त्व]. Ab. 436. The last of the four Maggas is called *arahatta-maggo*, subdivided into *arahattamaggo* and *arahattaphalaṁ*, "the path of Arhatship and the fruition of Arhatship." The latter is identical with Kilesaparinibbána or Upádisesanibbána (see *Maggo* and *Nibbánaṁ*). *Arahattappatto*, having attained Arhatship (Dh. 273; Mah. 103). *Arahattappatti*, attainment of Arhatship. Dh. 195, 273, 411, 421.

ARAHATTAMAGGAṬṬHO, One who is walking in the path of Arhatship [अर्हन्त् + त्व + मार्ग + स्थ].

ARAHATTAPHALAṬṬHO, One who is in the full fruition of Arhatship [अर्हन्त् + त्व + फल + स्थ].

ARAHITO (p.p.p. *arahati*), Revered [अर्हित = अर्ह्]. Ab. 750.

ARAHO (*adj.*), Deserving, worthy, fit, worth [अर्ह]. With acc. *Satthaghátaṁ no 'rahá*, not fit to be lopped with a weapon, viz. too precious to be lopped (Mah. 111). With gen. *Buddhabhásitassárahání*, suited to the word of Buddha (Alw. I. vii). *Daṇḍakammáraho*, worthy of punishment (Mah. 28). *Manussáraho*, fit for human habitation (Mah. 4). *Samaṇáraho*, suited to priests, sacerdotal (Mah. 212). *Bodhiṭṭhánárahá mahí*, a spot worthy to be the site of the Bo tree (Mah. 89). *Saṅkhamuttaṁ satasahassadvayárahaṁ*, chanks and pearls worth two lacs (Mah. 53).

ARĀJIKO (*adj.*), Without a king [अ + राजन् + इक]. Mah. 54.

ĀRAKĀ (*adv.* and *prep.*), Far off, from afar [आरकात्]. Ab. 1157. *Disvá tam áraká*, seeing her from a distance (Mah. 43). *Asádhusaṁsaggaṁ áraká parivajjiya*, flying far from association with evildoers (Mah. 238). With abl. *Āraká imasmá dhammavinayá*, far from this Doctrine and Discipline (Kuhn K. S. 7, also with acc. and instr.).

ĀRAKATTAṀ, Being far from [आरकात् + त्व]. Dh. 433.

ĀRAKKHEYYO (*adj.*), That ought to be guarded [आ + रक्ष् + एय]. There are three *Tathágatassa árakkheyyáni* enumerated in Saṅgíti Sutta. The text is as follows, *Parisuddhakáyasamácáro ávuso tathágato n' atthi tathágatassa káyaduccaritaṁ yaṁ tathágato rakkheyya má me idaṁ paro aññásíti: parisuddhavacísamácáro . . . vacíduccaritaṁ . . . aññásíti: parisuddhamanosamácáro . . . manoduccaritaṁ . . . aññásíti*, "the conduct of Buddha is pure in action; there is not in Buddha any wrong conduct in action which he should guard, saying, Let not my enemy know this; the conduct of Buddha is pure in word," etc. etc.

ĀRAKKHATI, To guard, to protect [आ + रक्ष्]. P.p.p. *árakkhito* (Mah. 170).

ĀRAKKHIKO, A guard, a keeper, a policeman [आरक्षिक]. Dh. 158, 219.

ĀRAKKHO, Guard, protection [आरक्ष]. *Ārakkhadevatá*, tutelar gods (Dh. 103). *Vidháya tattha árakkhaṁ*, posting a guard there (Mah. 160). Mah. 18, 241.

ĀRAKŪṬO, and -ṬAM, Brass [आरकूट]. Ab. 492.

ARAṀ (adv.), Speedily, presently [अरम्]. Ab. 40.

ĀRAMBHANAṀ, Commencement [आरम्भण]. Mah. 163.

ĀRAMBHO, Commencement; exertion, effort; mischief, injury [आरम्भ]. Ab. 852. *Thúpárambho*, commencement of the thupa (Mah. 174). *Anárambho*, free from mischief or danger (Pát. 4). There are eight *Ārambharatthúni*, "matters or occasions for exertion, or for making an effort," viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, etc.

ĀRĀMIKO, One employed about the grounds of a Buddhist temple, a temple servant, gardener, etc. [आराम + इक]. Mah. 239; Pát. 9, 68.

ĀRAMMAṆAṀ, That on which anything rests or dwells, a support, stay, basis, ground, cause, material, object; an object of sense; a thought, an idea [आलम्बन]. Ab. 94, 1132. The six *Ārammaṇas*, or objects of sense, are *rúpaṁ*, *saddo*, *gandho*, *raso*, *phasso*, *dhammo*, "form, sound, odour, taste, contact and ideas"; they are thus identical with the Báhira Āyatanas, and are the objects of the six Ajjhattika Āyatanas or Senses (Ab. 94). Ārammaṇa is also used in a more restricted sense, "the object or material of the mind or of thought," "thoughts," "ideas." At Man. B. 408, Hardy defines Ār. as "thoughts that proceed from contact with sensible objects in the mind" (see also p. 500). Clough in his Siṁhalese Dict. defines Ār. as "being affected, reflection, thought; the subject of thought, that which occupies the mind."—Ex. *Iṭṭhárammaṇe mánasaṁ vissajjetvá*, allowing the mind to dwell on a pleasing object (Dh. 111). *Cittaṁ nám' etaṁ nánárammaṇesu dígharattaṁ cárikaṁ carantaṁ*, that mind of his long wandering in many channels of thought (Dh. 405: comp. in the same page *pápádisu árammaṇesu*, dwelling on sinful and unworthy thoughts). *Tesaṁ hi dibbapaṭibhágáni pi árammaṇáni cittaṁ cáletuṁ na sakkonti*, for even the most divinely attractive fancies cannot tempt their mind from its ascetic calmness (Dh. 284). *Ime taṇhásotá cakkhudvárádínaṁ vasena sabbesu rúpádisu árammaṇesu savanato*, these currents of desire, from flowing by means of the eye, the ear, etc., through all the (six) channels of Form, Sound, etc. (Dh. 410). *Nirodhaṁ árammaṇaṁ katvá*, making annihilation its aim (Dh. 381). *Ekárammaṇo*, having one (or the same) object (Dh. 90). *Aṭṭhatiṁsáya árammaṇesu kammaṁ karonto*, exercising himself in the thirty-eight subjects of meditation (Dh. 422). *Taṁ árammaṇaṁ katvá viharantánaṁ*, who live with their minds set on this object (Dh. 282). *Ārammaṇaṁ gaṇhati* or *gaheti* is a phrase used in connection with Kammaṭṭhána meditation: it means to obtain or lay hold of an idea, a topic, a thought, upon which the mind is brought to dwell with intense force until supernatural illumination is obtained. Thus we read, at Dh. 195, that a certain priest, who had made strenuous but unavailing efforts to attain Arhatship, happened to see a great fire break forth in the forest. He hastily climbed a bare hill, and while seated watching the conflagration, grasped this thought with his mind, As this fire advances, consuming in its progress all fuel great and small, even so I should advance, consuming with the fire of the knowledge conferred by the Ariyamagga all obstacles great and small. Here, then, we have an árammaṇa, or subject for Kammaṭṭhána meditation: another will be found at Dh. 210, where a priest sitting by a torrent side watches the bubbles of foam, and fixes his mind upon the idea, As these bubbles are formed and burst, so the human body is born and perishes. For this subject comp. Hardy's account of the Kasiṇa meditation, E. Mon. p. 252 and foll. The primitive form *Ālambanam* also occurs. In the modern Siṁhalese Prákṛit *aramuṇu karaṇavá* (आलम्बनं कृ) means "to resolve," "to intend." B. Intr. 449; B. Lot. 831; Dh. 121, 200, 273, 350.

ĀRĀMO, Pleasure; a pleasure garden, a park; the gardens or wooded enclosure surrounding a Buddhist temple; a vihára, a Buddhist monastery or temple [आराम]. Ab. 537; B. Lot. 436; Kh. 4; Mah. 67, 225, 234; Dh. 209.

ĀRANĀLAṀ, Sour gruel [आरनाल]. Ab. 460.

ARAṆĪ (m. and f.), Wood for kindling fire by attrition [अरणी]. Ab. 419.

ARAÑJARO, A water-jar [अलिञ्जर]. Ab. 456.

ĀRAÑÑAKO (adj.), Belonging to the forest, situated in the forest [आरण्यक]. *Āraññako vihâro*, a forest hermitage (Dh. 85). *Āraññako*, one who lives in the forest, a recluse (Dh. 144). *Āraññakaṅgaṁ* is one of the thirteen Dhutaṅgas, and enjoins living in a forest. It is possible that *áraññi-*

kangam may be also a correct form. Clough gives *áraññikanga* under *Teles Dhútánga* in his Dictionary, and I find *áraññikavattaṁ* ("duties of an eremite priest") in a MS. of Saṅkhyártha Prakáça.

ARAÑÑAṀ, A forest, a wood [अरण्य]. Ab. 536; Dh. 18.

ARAÑÑÁNÍ (*f.*), A large forest [अरण्यानी]. Ab. 536.

ARATI (*f.*), Dislike; discontent; abstinence from [अ + रति]. Dh. 74; Ab. 783; B. Lot. 443.

ARĀTI (*m.*), An enemy [अ + राति]. Ab. 344.

ĀRATI (*f.*), Leaving off, cessation, abstinence [आरति]. Ab. 160; Kh. 5; Kuhn K. S. 26.

ARAVINDAṀ, A lotus [अरविन्द]. Ab. 684.

ĀRĀVO, Sound, noise [आराव]. Ab. 128.

ARE (*interj.*), Here! I say! Sirrah! [अरे]. Ab. 1139; Dh. 159, 168, 299.

ARI (*m.*), An enemy [अरि]. Ab. 344.

ARINDAMO (*adj.*), Victorious [अरिंदम].

ARISAṀ, Hemorrhoids [अर्शस्]. Ab. 327.

ĀRISSAṀ, Rishiship [आर्ष]. *Isino bhávo árissaṁ* (Cl. Gr. 97).

ARITTAṀ, A rudder [अरित्र]. Ab. 667; Mah. 120.

ARIṬṬHAṀ, Buttermilk or whey; bad symptoms, signs of approaching death; good luck; bad luck [अरिष्ट]. Ab. 822.

ARIṬṬHO, The soap-berry plant, Sapindus Saponaria; the Nimba-tree; a crow; a sort of spirituous liquor [अरिष्ट]. Ab. 555, 570, 638, 822.

ARIYADHANAṀ, Noble or sublime treasure [आर्य + धन]. There are seven, *saddhádhanaṁ, síladhanaṁ, hiridhanaṁ, ottappadhanaṁ, sutadhanaṁ, cágadhanaṁ, paññádhanaṁ*, "faith, a moral life, modesty, fear of sin, learning, self-denial, wisdom."

ARIYAKO (*adj.*), Aryan as opposed to Milakkha [आर्यक]. *Anariyako*, non-Aryan, as Tamul, etc. (Pát. xliii).

ARIYAMAGGO, Sublime path, viz. Arahattamagga; see E. Mon. 280, 281, 294; Dh. 195. [आर्य + मार्ग].

ARIYAPHALAṀ, Sublime fruition, viz. Arahattaphala [आर्य + फल]. Dh. 180, 334.

ARIYAPUGGALO, Holy personage, i.e. one who is in one of the four Paths or four Fruitions, see *Ariyo* [आर्य + पुरुष]. The eight Ariyapuggalas are, *Sotápattimaggaṭṭho, Sotápattiphalaṭṭho, Sakadágámimaggaṭṭho, Sakadágámiphalaṭṭho, Anágámimaggaṭṭho, Anágámiphalaṭṭho, Arahattamaggaṭṭho, Arahattaphalaṭṭho.*

ARIYASACCAṀ, Sublime truth [आर्य + सत्य]. The *cattári ariyasaccáni*, or "four great truths," are four theses upon which the whole doctrine of Buddha is based; they are, *dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ, dukkhanirodhagáminí paṭipadá ariyasaccaṁ*, "suffering, the cause of suffering, the cessation of suffering, the path leading to the cessation of suffering." They are also sometimes briefly expressed thus, *dukkhaṁ, samudayo, nirodho, maggo*. Stated in full the four truths are as follows:—Firstly, that existence is suffering; secondly, that human passion (*taṇhá*, desire) is the cause of continued existence; thirdly, that by the destruction of human passion existence may be brought to an end; fourthly, that by a life of holiness the destruction of human passion may be attained. The Magga or Paṭipadá of the last truth is the Ariyo Aṭṭhaṅgiko Maggo (see *Aṭṭhaṅgiko*). B. Lot. 517; Man. B. 496; Kh. 8; Kuhn K. S. 32; Dh. 35, 346, 347.

ARIYASĀVAKO, Holy disciple [आर्य + श्रावक]. The Ariyasávakas are the disciples of Buddha who are walking in the Four Paths, Sotápannas, Sakadágámins, etc. Dh. 79, 205, 240; Ras. 39.

ARIYAVAṀSO, Noble family [आर्य + वंश]. Mah. 227. Saṅgíti Sutta mentions four Ariyavaṁsas, to which belong respectively the recluse who is contented with the robes presented to him, the recluse who is contented with the food presented to him, the recluse who is contented with the bedding presented to him, the recluse who delights in meditation.

ARIYAVĀSO, Noble or holy state [आर्य + वास]. Ten are enumerated in Saṅgíti Sutta,—the state of being free from the five bad qualities (*pañcaṅgaṁ*), of being possessed of the six good qualities (*chaḷaṅgaṁ*), etc.

ARIYAVOHĀRO, Noble or honourable practice [आर्य + व्यवहार]. There are four, *musávádá veramaṇí, pisuṇavácáya v., pharusavácáya v., samphappalápá v.*, "abstinence from lying, from slander, from harsh language, from frivolous talk." There are also two other sets of four each, "saying you have not seen when you have not seen, saying you have not heard when you have not heard," etc. Comp. *Anariyavohāro*. See also *Ariyo* (2).

ARIYO *(adj.)*, Honourable, respectable, venerable; noble; excellent, eminent; holy, sanctified [आर्य]. Ab. 696. *Ariyo gotto*, born of an honourable family. *Imaṁ ariyaṁ sīlakkhandhaṁ samannāgato*, endowed with this sublime assemblage of virtues. *Ariyadhammā* at Dh. v. 236 is explained to mean the five Suddhāvāsas. At Dh. v. 236 we have *ariyaṁ*, with the long a of the Sanskrit revived metri causâ. Dh. 48.

ARIYO, A venerable or holy man, a saint; one who has entered on the Four Paths, a converted man; one who has attained final sanctification, an Arahā; a Brahman; an Ārya or Aryan [आर्य]. As a technical term for one walking in the Four Paths the word Ariya includes Buddhas, Paccekabuddhas, Arahās, Anágamins, Sakadāgāmins and Sotāpannas. These are collectively designated by the plural *Ariyā*, "the saints," "the elect," "the righteous," which includes the whole Buddhist hierarchy (Ab. 1092; B. Intr. 290, 291; B. Lot. 520, 866; Dh. 5, 37, 180). The plural *Ariyá* is sometimes restricted to Arahás, including Buddhas and Pacceka Buddhas, as at Dh. v. 79, and 164. *Ariyo* is sometimes used synonymously with Arahá (Ab. 435). *Ariyúpavádo*, speaking evil of the saints (Pát. 92). *Ariyavohúro*, the vernacular speech of the Aryans (Alw. I. cvii).

ĀROCĀPETI *(caus.)*, To cause to be announced; to announce [आ + caus. वच्]. F. Ját. 6; Dh. 265, 395.

ĀROCETI *(caus.)*, To tell, to announce, to declare [आ + रोचयति = वच्]. With acc. *Rájánaṁ evaṁ árocayáhi*, thus address the king. With dat. *Ārocayámi vo*, I tell you (Kuhn K. S. 28). With dat. and acc. *Bhagavato kálaṁ árocesi*, informed Buddha that it was time (B. Lot. 362). *Raññá vuttasásanaṁ árocesi*, delivered the king's message (Alw. I. 79). *Gehaṁ gantvá árocesuṁ*, went home and brought the news (F. Ját. 15). P.p.p. *árocito*, declared. *Bhattakále árocite*, when dinner was announced (Mah. 7). Ras. 73.

AROGO *(adj.)*, Free from sickness, healthy [अ + रोग]. *Kato arogo*, cured (Mah. 244). *Arogabhávo*, health (Dh. 206).

ĀROGYAṀ, Health [आरोग्य]. Ab. 331; Dh. 37, 356.

ĀROHĀ *(f.)*, An elegant woman [आरोहा].

ĀROHAKO, A rider [आरोहक]. Mah. 142.

ĀROHAṆAṀ, Ascent, ascending; a ladder, stairs [आरोहण]. Ab. 216. *Sukhen' árohaṇatthāya*, to facilitate the ascent (Mah. 162). *Pabbatárohaṇaṁ*, ascending the mountain (Mah. 163).

ĀROHAṆĪYO *(adj.)*, Fit for mounting [आरोहणीय]. *Árohaṇiyo nágo*, riding elephant (Dh. 188).

ĀROHO, A rider; ascent; length [आरोह]. Ab. 205. *Hatthároho*, an elephant rider. *Assároho*, a horseman. *Rathároho*, a chariot rider (Ab. 376). *Svároho*, easily mounted up to, of moderate height (Mah. 112).

ĀROPANAṀ, Raising; establishing (see next).

ĀROPETI *(caus. ruhati)*, To cause to ascend, to raise, to lift up to or upon; to put; to establish, to set on foot, to introduce; to transfer, to render, to turn into [आरोपयति = रुह्]. *Nāvaṁ ār.*, to put on board ship. *Etadaggaṁ ār.*, to raise to the chief place. *Rūpaṁ āropetvá mahárathaṁ*, having put the image into his state chariot (Mah. 248). *Attano piṭṭhiṁ áropetvá*, having mounted him on his back (Dh. 149). *Tulaṁ áropetvá*, putting them into the balance (Dh. 380). With two acc. *Satasahassádhiká nava koṭiyo sakaṭe áropetvá*, putting nine koṭis and a hundred thousand into carts (Dh. 248, 249). *Vihâraṁ Cetiyagiriṁ theraṁ áropayi*, established the thera in the C. vihára (Mah. 76). *Tepiṭakaṁ Buddhavacanaṁ tantiṁ áropento*, when fixing the text of the Tipiṭaka word of Buddha (Alw. I. v). *Buddhavacanaṁ chandaso áropema*, let us turn (translate) the word of Buddha into chandas (Pát. xlii). *Vádaṁ ár.*, to found a religious sect, to create a schism (Pát. v). *Tass' eva dosaṁ áropetvá*, fixing the guilt upon him (Dh. 263). *Assa moho áropetabbo*, he should be convicted of folly (Pát. 18). Dh. 176, 194, 220, 239. P.p.p. *áropito*.

ARU *(n.)*, A wound [अरुस्]. *Arukáyo*, this mass of corruption (Dh. 27).

ĀRUHATI, and **ĀROHATI**, To ascend, to mount, to go up into [आ + रुह्]. *Assaṁ ár.*, to mount a horse (Mah. 142). *Rathaṁ ár.*, to mount a chariot (F. Ját. 10). *Pabbataṁ ár.*, to climb a mountain (Ras. 24). *Nâvaṁ ár.*, to go on board ship (F. Ját. 4). *Nâvaṁ pun' áruhi*, re-embarked (Mah. 46). Fut. *árohissati* (Mah. 40). Imper. 2nd pers. *ároha* (Mah. 142: pl. *árohatha*, Mah. 81). P.pr. *árohanto*. Ger. *áruyha*, *áruhitvá*, *áruyhitvá* (F. Ját. 4; Mah. 142; Dh. 199).

ĀRŪḶHO *(p.p.p. last)*, Having ascended; having

put; put; rendered, transferred [आरूढ = रुह्]. *Assárúḷho,* on horseback (Mah. 151). *Ratháráḷho,* having mounted his chariot (Mah. 203). *Árúḷho taṁ mahindharaṁ,* having climbed that mountain (Mah. 167). *Upáhanárúḷho,* wearing slippers (Pát. 23). *Tisso saṅgítiyo árúḷhadhammaṁ,* the doctrines introduced into the three Rehearsals (Pát. 85). *Potthakárúḷho,* put into books. *Vinayapiṭake tantim árúḷhá,* having fixed the text of the Vinayapiṭaka (Alw. I. vi).

ARUṆO (*adj.*), Light red; dark red [अरुण]. Ab. 97, 980.

ARUṆO, The dawn; the sun [अरुण]. Ab. 980; Alw. I. 76. *Aruṇuggamanaṁ,* dawn, sunrise (Dh. 81, 106).

ARŪPABHAVO, Formless existence, existence in the Arúpabrahmaloka (see Bhavo).

ARŪPABRAHMALOKO, Formless Brahma heaven [अरूप + ब्रह्म + लोक]. There are four heavens peopled by formless or incorporeal Brahmas. Their names are *Ākásánañcáyatanaṁ, Viññáṇañcáyatanaṁ, Ākiñcaññáyatanaṁ, Nevasaññánásaññáyatanaṁ* (see each sep.). Their inhabitants are called respectively *Ākásánañcáyatanúpagá devá, Viññáṇañcáyatanúpagá devá, Ākiñcaññáyatanúpagá devá* and *Nevasaññánásaññáyatanúpagá devá:* they have no bodily form, but are mere effulgences endowed with intelligence. B. Lot. 811; E. Mon. 308; Man. B. 26. The four Formless Brahma heavens are called collectively *Arúpabrahmaloko,* "the Formless Brahma World."

ARŪPADHĀTU, see *Dhátu.*

ARŪPAṀ, Absence of form [अ + रूप]. B. Lot. 807.

ARŪPĀVACARO (*adj.*), Belonging to the Arúpabrahmaloka [अरूप + अवचर].

ARŪPĀVACARO, Realm or world of Formlessness, the Arúpabrahmaloka [अरूप + अवचर]. Man. B. 3, 423.

ARŪPĪ (*adj.*), Formless, incorporeal, immaterial [अरूप + इन्]. Dh. 90.

ARŪPO (*adj.*), Without form, incorporeal, immaterial [अ + रूप]. Neut. *arúpaṁ,* Nirváṇa (Ab. 6).

ĀRUPPO (*adj.*), Formless, incorporeal, belonging to the Arúpabrahmaloka (अरूप + य].

ĀRUYHA, see *Áruhati.*

ĀSĀ (*f.*), Desire, longing [आशा]. Ab. 162; Dh. 73, 431; Pát. 75, 114. *Vantáso,* free from lust (Dh. 18).

ASABBHO (*adj.*), Improper, wrong, sinful [अ + सभ्य]. Dh. 14.

ĀSABHO (*adj.*), Belonging to a bull, taurine [आर्षभ].

ASACCO (*adj.*), Untrue, false [अ + सत्य]. Ab. 127, 1176. Neut. *asaccaṁ,* falsehood.

ASADDHAMMO, Evil state, sin; sexual intercourse, fornication [अ + सत् + धर्म]. Ab. 317; Kuhn K. S. 8. *Asaddhammavacanaṁ,* sinful language (Pát. 69). There are seven Asaddhammas, being devoid of faith, of shame, etc.

ASĀDHĀRAṆO (*adj.*), Uncommon, special, peculiar, unrivalled [अ + साधारण]. Alw. I. x; Dh. 193. *Asádháraṇam aññesaṁ,* not shared with others (Kh. 14).

ASĀDHU (*adj.*), Bad, wicked [अ + साधु]. F. Ját. 1; Dh. 30.

ASADISO (*adj.*), Unexampled; incomparable [अ + सदृश]. Alw. I. 76; Dh. 402.

ĀSAJJA (*ger.*), Having approached, having attained [आसाद्य = सद्].

ASAJJHĀYO, Non-repetition [अ + स्वाध्याय]. Dh. 43.

ĀSAJJO (*adj.*), Attainable [आसाद्य = सद्]. Ab. 745.

ASAKIṀ (*adv.*), More than once, repeatedly [अ + सकृत्]. Ab. 1137.

ASAKYAPUTTIYO, Not a son of Sakya, not a true disciple of Buddha [अ + शाक्य + पुत्र + य]. Kamm. 9.

ĀSĀḶHĀ, and -HO, Name of a month (June-July), and of a Nakkhatta [आषाढ]. According to Ab. 75 the name of the month is both masc. and fem. According to Ab. 59 the name of the lunar mansion is masc., *Pubbásáḷho* and *Uttarásáḷho* being the 18th and 19th lunar mansions. At Mah. 12, 103, *Āsáḷhí* (आषाढी).

ASAMĀNO (*adj.*), Unequal, dissimilar [अ + समान]. Dh. 53.

ASAMAYO, Wrong time (see *Akkhaṇo*).

ASAṀCICCA, see *Asañcicca.*

ASAMO (*adj.*), Uneven, unequal; unequalled, peerless [अ + सम]. Cl. Gr. 81.

ASAṀVĀSO (*adj.*), Deprived of co-residence, expelled from the priesthood [अ + संवास]. Kh. 29; Pát. 3, 65; E. Mon. 8.

ASAṀVUTO (*adj.*), Unrestrained, intemperate [अ + संवृत = वृ]. Dh. 2.

ASANAṀ, Shooting; an arrow [असन]. Ab. 389, 1004.

ASANAṀ, Eating; food [अशन]. Ab. 465, 1004. The four Asanas are *khajjaṁ*, *bhojjaṁ*, *leyyaṁ*, *peyyaṁ* (Ab. 466).

ĀSANAṀ, Sitting; a seat [आसन]. Ab. 311, 765, 1099; Mah. 39; Dh. 372; B. Lot. 305. The withers of an elephant (Ab. 363).

ASAÑCICCA (*adv.*), Inadvertently, unintentionally [अ + संचिन्त्य = चिन्त]. Mah. 128; Dh. 103. Also written *asañcicca*.

ĀSANDI (*f.*), A long or easy chair [आसन्दि]. Ab. 311.

ASAṄGO (*adj.*), Detached, free, absolute [अ + सङ्ग]. B. Lot. 344.

ĀSAṄGO, Attachment [आसङ्ग].

ASANI (*m.*), and ASANĪ (*f.*), Indra's thunderbolt [अशनि]. Ab. 24. *Asanipātasaddo 'va*, like the noise of a falling thunderbolt (Mah. 143; comp. Dh. 219). *Asanī viya gajjanto*, roaring like thunder (Mah. 152).

ĀSAṄKĀ (*f.*), Fear, apprehension, anxiety, suspicion, doubt [आशङ्का]. Dh. 396.

ĀSAṄKATI, To fear, to suspect, to doubt [आ + शङ्क्]. Dh. 417.

ASAṄKHATADHĀTU (*f.*), The unconditioned or immaterial element or principle, Nirvāṇa [अ + संस्कृत = कृ + धातु]. Ab. 8.

ASAṄKHATO, see *Saṅkhato*.

ASAṄKHEYYO (*adj.*), Incalculable, innumerable [असंख्येय = ख्या]. The neut. *Asaṅkheyyaṁ* is the highest of the numerals, and is equal to $10,000,000^{20}$, or 1 followed by 140 ciphers (Ab. 476; Man. B. 7; B. Lot. 852; Ras. 72). *Asaṅkheyyaṁ* is also a period of an asaṅkheyya of years (Dh. 79; Mah. 8).

ASAṄKHIYO (*adj.*), Innumerable [असंख्य + ख्या]. Mah. 3. *Asaṅkhiyā devā*, innumerable devas (Mah. 81). *Nānārāgambaraṁ asaṅkhiyaṁ*, innumerable cloths of various dyes (Mah. 258).

ĀSAṄKĪ (*adj.*), Apprehensive, anxious [आशङ्किन्]. Mah. 103.

ASAṄKITO (*adj.*), Without hesitation or doubt, fearless [अ + शङ्कित = शङ्क्]. Mah. 134, 230; Ras. 24.

ASAÑÑASATTO (*adj.*), Unconscious [अ + संज्ञा + सत्त्व]. The *Asaññasattā devā* are the inhabitants of the eleventh Brahmaloka; they pass their existence in a state of total unconsciousness. E. Mon. 308; Man. B. 26, 103; B. Intr. 614.

ASAÑÑATO (*adj.*), Unrestrained, intemperate [अ + संयत = यम्]. Dh. 44, 54; Mah. 232.

ASAÑÑĪ (*adj.*), Unconscious [अ + संज्ञा + इन्].

ĀSANNO (*p.p.p.*), Near [आसन्न = सद्]. Ab. 705. *Āsannamaraṇo*, dying (Mah. 132). Loc. *āsanne*, *āsannamhi*, near. With gen. *Gantvāna tassa āsanne*, going close to him (Mah. 39). *Lenāsannamhi*, in the neighbourhood of the cave (Mah. 167).

ASANO, The tree Terminalia Alata Tomentosa [असन]. Ab. 363, 1004.

ASANTĀSĪ (*adj.*), Free from fear [अ + संत्रास + इन्]. Dh. 63.

ASANTO (*adj.*), Not being, not existing; absent; false; bad, wicked [अ + सन्त् = अस्]. *Mayi asante*, if I had not been present (Dh. 352). *Asataṁ hoti appiyo*, he is a foe to evildoers (Dh. 14). Acc. *asataṁ* (Dh. 13), *asantaṁ* (Dh. 268). Intr. *asatā* (Dh. 66). Loc. *asati* (Dh. 235), *asante* (Dh. 352). Loc. fem. *asantiyā* (Pát. 2). Nom. plur. *asanto* (Dh. 53). Gen. and dat. plur. *asataṁ* (F. Ját. 7).

ASĀRO, Unreality, vanity, worthlessness [अ + सार]. *Asāre sāramati*, taking the real for the unreal (Dh. 2).

ASĀRO (*adj.*), Vain, unsubstantial, unessential, unreal [अ + सार]. Ab. 698. *Asārehi dhanehi*, with perishable riches (Mah. 224).

ĀSĀRO, A heavy shower [आसार]. Ab. 50.

ASASSATIKO (*adj.*), Not eternal, finite [अ + शाश्वत + इक].

ASATĀ, ASATAṀ, etc., see *Asanto*.

ĀSĀṬIKĀ (*f.*), A fly's egg, nit (Ab. 645). Comp. Márāṭhi आसाडी.

ASATIYĀ, Heedlessly, unintentionally [अ + स्मृति instr.] Dh. 103.

ASATTAṀ, Non-existence [अ + सत्त्व]. Ab. 1103.

ASATTHENA, Not by the sword, peacefully [अ + शस्त्र instr.]. B. Lot. 581.

ĀSATTI (*f.*), Attachment, desire [आ + सक्ति]. Alw. I. 107.

ASATTO (*adj.*), Free from attachment or desire [अ + सक्त = सञ्ज्]. Dh. 74, 433.

ĀSATTO (*p.p.p.*), Attached, clinging; intent, attentive, diligent [आसक्त = सञ्ज्]. Ab. 726, 816.

ĀSAVAKKHAYO, Extinction or cessation of human passion, Arahatta [आस्रव + क्षय]. Dh. 45, 48; E. Mon. 284; B. Lot. 795, 822.

ĀSAVATI, To trickle, to flow [आ + स्रु].

ĀSAVO, Distilled spirit [आसव]. Ab. 533, 822, 968.

ĀSAVO, Oozing, scum; misfortune; human passion, sin, corruption, depravity [आस्रव, often incorrectly written आश्रव]. Ab. 968; B. Lot. 288, 822, 823; Dh. 17, 41, 45, 52, 279. Āsava is synonymous with Kilesa. The three Āsavas are *kámásavo, bhavásavo, avijjásavo*, "the lust of the flesh, the love of existence, and the defilement of ignorance" (B. Lot. 823). The first of these is explained by *pañcaguṇiko rágo*, the second by "attachment to existence in the rúpa and arúpa worlds," and the third is the defilement arising from ignorance of the Four Great Truths (*ariyasaccáni*). There are also four Āsavas, *kámásavo, bhavásavo, diṭṭhásavo, avijjásavo*, sensual pleasure, existence, heresy and ignorance (E. Mon. 290; Man. B. 496).

ASAYHO (*adj.*), Invincible [अ + सह्य = सह्]. Kuhn K. S. 23.

ĀSAYO, Meaning, intention, inclination; dependence; support; abode, retreat, haunt [आश्रय, and आशय]. *Visamásayo*, evil-disposed (Mah. 122). *Jalásayo*, a tank (Ab. 677). Ab. 766, 936; Mah. 117; Pát. 71, 72.

ASECANO (*adj.*), Charming, captivating, bewitching [असेचन]. Ab. 697.

ASEKHO, and **ASEKKHO** (*adj.*), Belonging to an Asekha (see next). The *dasa asekhá dhammá*, or ten attributes of an Arahá, are *asekhá sammádiṭṭhi, asekho sammásaṅkappo, asekhá sammávácá, asekho sammákammanto, asekho sammáájívo, asekho sammaváyámo, asekhá sammásati, asekho sammásamádhi, asekhaṁ sammáñáṇaṁ, asekhá sammávimutti*, "right views, right thoughts, right speech, right action, right living, right exertion, right recollection, right contemplation, right knowledge, right emancipation."

ASEKHO, and **ASEKKHO**, One who is no longer a Sekha, one who has nothing to learn, who is perfect in knowledge, an Arahá [अ + शैक्ष]. Ab. 10; B. Intr. 322; B. Lot. 295; Alw. I. 76. This term applies only to the Arahattaphalaṭṭha, the Arahattamaggaṭṭha being a Sekha.

ASESAKO (*adj.*), All, entire [अ + शेष + क]. Mah. 13.

ASESATO (*adv.*), Without omission, entirely [अशेष + तस्]. Mah. 13, 118.

ASESITO (*adj.*), All [अ + शेषित = शिष्]. B. Lot. 332.

ASESO (*adj.*), All, every [अ + शेष]. Ab. 702; B. Lot. 514. *Bhikkhú asese sannipátayi*, assembled all the priests (Mah. 41).

ĀSEVATI, To practise [आ + सेव्]. Dh. 202.

ĀSEVĪ (*adj.*), Addicted to [आसेविन्]. Dh. 163.

ASI (*2nd pers. sing. atthi*), Thou art. Alw. I. 38. The initial a is frequently elided, as *gato 'si* (Dh. 97), *papto 'si* (Dh. 24), *adhiggahíto 'si* (Ras. 21).

ASI (*m.*), A sword [असि]. Ab. 391; Mah. 154. *Asicammaṁ*, sword and shield. *Asivaro*, good sword.

ĀSI (*preterite 3rd sing. atthi*), He was, it was, there was. Mah. 200; Ras. 7.

ĀSI (*f.*), Blessing [आशिस्]. Ab. 872.

ĀSĪ (*f.*), Fang of a snake [आशी]. Ab. 655, 872.

ASĪLAKO (*adj.*), Immoral, impious [अ + शील + क]. Mah. 216.

ASILESĀ (*f.*), Name of a Nakkhatta [अश्लेषा]. Ab. 58.

ĀSIṀ, see *Atthi*.

ĀSIṀSĀ (*f.*) Wish, hope, benediction [आ + शास्]. Kuhn K. S. 29.

ĀSIṀSANĀ (*f.*), Wish, hope, benediction (see last). Ab. 872.

ĀSIṀSU, see *Atthi*.

ĀSIÑCATI, To sprinkle, to moisten, to anoint [आ + सिच्]. Ger. *ásiñcitvá* (Dh. 82).

ĀSĪNO (*p.pres.*), Sitting [आसीन = आस्]. Dh. 41, 69; Ras. 28.

ASIPUTTĪ (*f.*), A knife [असिपुत्री]. Ab. 392.

ASITABBO (*adj.*), To be eaten [अशितव्य = अस्].

ASITAṀ, and **-TO**, A sickle. Ab. 448, 1005.

ASĪTI (*f.*), Eighty [अशीति]. *Asíti puttá*, eighty sons (Mah. 247). With foll. gen. *Asíti sávakánaṁ*, eighty disciples (Ditto).

ASITO (*adj.*), Black [असित]. Ab. 96, 647, 1005.

ASITO (*p.p.p.*), Eaten; enjoyed [अशित = अश्]. Ab. 757, 1005.

ĀSIṬṬHO (*p.p.p.*), Wished, prayed for [आ + शिष्ट = शास्]. Ab. 1160.

ĀSITTO (*p.p.p. ásiñcati*), Sprinkled; anointed [आ + सिक्त + सिच्]. Dh. 82; Mah. 124, 157.

ĀSIVĀDO, Blessing [आशिस् + वाद].

ĀSĪVISO, A snake [आशीविष]. Ab. 653; Kuhn K. S. 34.

ASMA, We are (see *Atthi*). Alw. I. 37.

ASMĀ, see *Ayaṁ*.

ASMĀ (*m.*), A stone [अश्मन्]. Ab. 605. *Asmapupphaṁ*, benzoin (Ab. 591).

ASMARĪ (*f.*), Name of a plant [अश्मरी]. Ab. 558.

ASMI, I am (see *Atthi*). The a is frequently elided, e.g. *patto 'smi* (Rus. 16), *katamakiccho 'smi* (Dh. [illegible]). Dh. 63; F. Ját. 57; E. Mon. 2.

ASMIṀ, see *Ayam*.

ASMIMĀNO, The pride that says I am, the pride of self [अस्मि = अस + मान]. Alw. N. 94.

ĀSO, Eating [आश]. *Pātarāso*, breakfast.

ASOKO (adj.), Free from sorrow [अशोक]. Dh. 6; Kh. 6. Masc. *asoko*, the shrub Jonesia Asoka (Ab. 573); name of a famous Indian king (E. Mon. 177; Mah. 21, 22, etc.).

ASSA (opt. [illegible]), [illegible], if I thought, lit. if there was to me. [illegible] be thus spoken to. [illegible], if there be no wound in his hand (Dh. 23).

ASSA ([illegible] masc. and neut. [illegible]), Of him, his, to him, to it, etc. [illegible], are [illegible] by [illegible] (Kh. 9). *Ath' assa jānato*, but to him knowing (Dh. 60). *Parikkhepo pan' assa*, now its covering (F. Ját. 6). Dh. 13, 25. The initial a is frequently elided, e.g. *Amhi 'ssa dāso*, I am his slave; *Idam pi 'ssa hoti sīlasmiṁ*, this also is part of his morality; *evam 'ssa* (Cl. Gr. 14); *hi 'ssa* = *hi assa* (Dh. 301).

ASSĀ (*f.*), A mare [अश्वा]. Ab. 371.

ASSĀ, see *Ayaṁ*.

ASSĀDANAṀ, Tasting [आस्वादन]. Ab. 938.

ASSADDHO (*adj.*), Without faith, unbelieving; not credulous [अ + श्रद्धा]. Dh. 18, 264.

ASSĀDO, Tasting, enjoyment, happiness [आस्वाद]. Alw. I. 106; Alw. N. 36.

ASSAKAṆṆO, One of the seven circles of rock that surround Meru; the tree Vatica Robusta [अश्व + कर्ण]. Ab. 27, 562; Man. B. 12; B. Lot. 842.

ASSAṀ, **ASSĀMA**, see *Atthi*.

ASSAMAṆO, Not a Samaṇa, not a true priest of Buddha [अ + श्रमण]. Kamm. 9; Pát. 73.

ASSAMĀRAKO, Oleander [अश्व + मारक]. Ab. 577.

ASSAMEDHO, Name of a sacrifice, the Açvamedha [अश्व + मेध]. Ab. 413.

ASSĀMIKO (*adj.*), Without a master or owner [अ + स्वामिन् + क]. Dh. 383. *Assāmikaṁ vatthu*, unclaimed property (Mah. 235).

ASSAMO, and **-MAṀ**, A hermitage; a religious order [आश्रम]. Ab. 212, 928. There are four Assamas, or steps in the life of a Brahman, *brahmacári, gahaṭṭho, vánapattho, bhikkhu*, "religious student, householder, hermit, mendicant" (Ab. 409). *Assamapadam*, a hermitage (F. Ját. 4). Dh. 135.

ASSARO, Not a vowel, a consonant [अ + स्वर]. Alw. I. xvii.

ASSASATI, To inhale air, to inspire, draw in the breath [आ + श्वस्]. *Assasanto passasanto*, panting for breath; sobbing (Dh. 401, 404). P.p.p. *assattho*.

ASSĀSETI (caus. last), To refresh, to comfort, to encourage [आ + श्वासयति = श्वस्]. *Assāsento mahājanaṁ*, comforting the people (Mah. 12). *Assāsento bhayaṭṭite*, reassuring the terrified Nāgas (Mah. 6). B. Lot. 376; Dh. 84.

ASSĀSO, Inhaled air, inhalation; comfort, consolation [आश्वास]. Ab. 1038; Mah. 158. *Assāso*, or inhaled air, is one of the six Vayus (Ab. 39; Man. B. 400). *Assāsapassāso*, inhalation and expiration (B. Lot. 614; E. Mon. 266).

ASSATARO, A mule; name of a Nāga [अश्वतर]. Ab. 369, 652; Dh. 57.

ASSATHA, see *Atthi*.

ASSATTHO, The Bo tree, Ficus Religiosa [अश्वत्थ]. Ab, 551, 1038.

ASSATTHO (*p.p.p. assasati*), Encouraged, comforted [आश्वस्त = श्वस्]. Ab. 1038; B. Lot. 376; Mah. 205.

ASSAVANAṀ, Not hearing [अ + श्रवण].

ASSAVO, Discharge, matter, pus [आस्रव]. Ab. 324, 1036.

ASSAVO (*adj.*), Obedient [आश्रव]. Ab. 730, 1036.

ASSAYUJO, Name of a Nakkhatta; name of a month, September-October [आश्वयुज]. Ab. 58, 75.

ASSO, Corner, edge [अस्र]. Ab. 394, 1102.

ASSO, A horse [अश्व]. Ab. 368, 1102; F. *assá*, a mare (Ab. 371). Dh. 6, 17, 236.

ASSOSI, see *Suṇoti*.

ASSU (*n.*), A tear [अश्रु]. Ab. 260; Kh. 3; Dh. 308; Mah. 116. *Assumukho*, with tearful face (Dh. 12; B. Lot. 863).

ASSU (*opt. 3rd plur. atthi*), Let them be. Dh. 13, 269. *Evam assu vacanīyá*, let them be thus addressed (Pát. 100). *Ime chinná assu*, let these be divided (Pát. 74).

ASSU, Although the grammarians give this particle with an initial a, I am disposed to believe that it represents the S. स्विद्, and ought, when written independently, to be *su*. *Kiṁsu* (Cl. Gr. 10) is

undoubtedly किं स्विद्, and thus we know that स्विद् may become *su* in Páli, and at Alw. I. 106 we have *kiṁsu* and *kena ssu* in the same gáthá. In the phrase *tayassu dhammá jahitá bhavanti* (Kh. 9), *tayassu* is resolved by the grammarians into *tayo assu*, with the final vowel of *tayo* elided before the initial vowel of *assu*; but Mr. Trenckner prefers to write *tayas su*, making *tayas* the equivalent of the Sansk. त्रयस्; I believe he is right, and that the remaining *su* is the S. स्विद्. *Api su* at Kuhn K. S. 33 is probably अपि स्विद्. Ab. 1150 however gives *assu*, and calls it an expletive particle.

ASSUTAVĀ (*adj.*), Not learned, ignorant [अ + श्रुतवत्]. Alw. N. 72.

ASSUTO (*adj.*), Unheard [अ + श्रुत = श्रु]. Dh. 301. *Assutálápo*, one who has never heard speech (Alw. I. cvii).

ASU (*m.*), Breath, life [असु]. Ab. 407, 945.

ASU (*pron.*), This; that [असौ = अदस्]. Nom. masc. and fem. *asu* (Cl. Gr. 59, 60). Neut. *aduṁ*. Plur. masc. and f. *amú*, *amuyo*. Pl. neut. *amú*, *amúni*. Loc. sing. *amumhi* (Kamm. 3). Gen. and dat. pl. *amúsaṁ*, *amúsánaṁ*. The crude base in Páli is *amu* (comp. Cl. Gr. 52 and 59, and at Ab. 195 *amudviccha*, "twelve of these"). Ab. 1089.

ĀSU (*adv.*), Quickly [आशु]. Ab. 40.

ASUBHO (*adj.*), Bad, ugly, disagreeable, nasty, disgusting, offensive [अ + शुभ]. Neut. *asubhaṁ*, nastiness, impurity, corruption. There are ten Asubhas or offensive objects (Dh. 111, 413). *Asubhabhávaná* and *asubhajhánaṁ*, contemplation of the impurity of the body (E. Mon. 247). *Asubhasaññaṁ paṭilabhiṁsu*, obtained an idea of impurity, realized how impure the body is (Dh. 127).

ASUCI (*adj.*), Impure [अ + शुचि]. Ab. 1024. Masc. *asuci*, semen virile (Ab. 274, 1024). *Asucikhádako*, eating filth (Dh. 241). Dh. 102; Kuhn K. S. 25; Pát. 74.

ASUDDHO (*adj.*), Impure [अ + शुद्ध = शुध्]. *Pitito asuddho*, base-born on the father's side (Alw. I. xlv).

ASUKO (*adj.*), Such a one [*Asu* (2) + क; the S. equivalent is असुक]. *Asukaṭṭhánaṁ*, such and such a place (Dh. 147, 200). *Asukena katam*, made by such a one (Dh. 362). *Asukena me telaṁ pakkaṁ*, so and so compounded an ointment for me (Dh. 83). *Báráṇasiyaṁ asukáya nama vithiyá asukagehe vasámi*, I live at Benares, in a street named so and so, at such and such a house (Ras. 31). *Asuko mahớthero*, some eminent thera or other (Bál. i). *Asukathero náma*, such and such a priest (Dh. 372). *Asukarogassa náma*, for such and such a disease (Dh. 93). *Asukassa náma salákabhattaṁ*, ticket food for the priest named so and so (Alw. I. 103). *Asukasmiṁ náma kále marissámi*, I shall die at such and such a time (Dh. 387).

ĀSUṀ (*preterite 3rd plur. atthi*), They were. Alw. I. 40; Mah. 24, 35.

ĀSUṆĀTI, and -ṆOTI, To hear, to listen to [आ + श्रु]. With dat. *Āsuṇanti Buddhassa bhikkhú*, the priests listen to Buddha (Kuhn K. S. 28).

ASURO, An Asura, a Titan or fallen angel [असुर]. Ab. 14; Man. B. 46, 58. *Asurabhavanaṁ*, the Asura world (Dh. 193). *Asurindo*, chief of the Asuras, a name of Ráhu and of Vepacitti (Dh. 193).

ASUTTO (*adj.*), Without seam [अ + सूत्र]. Mah. 22; Dh. 237.

ATAKKITO (*adj.*), Unexpected [अतर्कित = तर्क्]. Ab. 1148.

ATALAMPHASSO (*adj.*), Bottomless, unfathomable [अतलस्पर्श]. Ab. 669.

ATANDITO (*adj.*), Unwearied, unremitting [अतन्द्रित]. Dh. 54.

AṬANĪ (*f.*), Name of a part of a bedstead [अटनी]. Ab. 309; Pát. 19, 89.

ĀTAṄKO, Sickness, affliction, pain [आतङ्क]. Ab. 323, 1045.

ĀTĀPANAṀ, Sunshine; burning [आ + तापन]. Dh. 382, 416.

ĀTAPATTAṀ, A parasol [आतपत्र]. Ab. 357.

ĀTĀPĪ (*adj.*), Ardent, zealous, strenuous, active [आ + ताप + इन्]. Dh. 26.

ĀTAPO, Sunshine, sunlight [आतप]. Ab. 37, 953. *Víhí sosetuṁ átape khipi*, put some paddy in the sun to dry (Mah. 129).

ĀTĀPO, Heat, burning; ardour, zeal, exertion, energy [आ + ताप]. Ab. 1135.

ĀTAPPAṀ, Ardour, zeal, energy, exertion [आ + ताप + य]. Ab. 156; Dh. 310.

ATASĪ (*f.*), Flax [अतसी]. Ab. 452.

AṬAṬAṀ, One of the high numerals, 10,000,000[13], or 1 followed by 84 ciphers. Ab. 475; Man. B. 6; B. Lot. 855.

ĀTATAṀ, Generic name for drums covered with leather on one side [आतत = तन्]. *Ātatavita-*

tam, drums completely covered with leather (Ab. 141).

ĀTATĀYĪ (*m.*), A felon, murderer, highwayman [आततायिन्]. Ab. 736.

ATATI, To go [अत्]. Cl. P. Verbs, 10.

AṬATI, To roam [अट्]. Cl. P. Verbs, 10.

AṬAVĪ (*f.*), A forest [अटवी]. Ab. 536; Mah. 44.

ATHA (*adv.*), And; but; then; now [अथ]. Ab. 1190; Alw. I. 2. *Atha naṁ sakko evam áha*, and the Sakka said thus to him (F. Ját. 2). *Ath' ekadivasaṁ rájá*, now one day the king (Mah. 27). *Ath' etam upasaṅkamma*, then approaching him (Mah. 243). *Athámaccehi mantetvá*, accordingly having consulted with his ministers (Mah. 53). *Narindo 'tha*, the king one day (Mah. 157). *Atha ugghosayi saṅgho*, then the assembly shouted forth (Mah. 252). *Yadá — atha*, when — then (Dh. 49). *Paṭhamaṁ — atha*, first — then (Dh. 29). *Vanditvá sammásambuddham ádito atha dhammañ ca saṅghañ ca*, having saluted Buddha first and then the Law and the Church. *Atha kiṁ karissasi*, well but what do you mean to do (Dh. 93). *Athâparaṁ*, and further (see *Aparaṁ*). *Atha ca pana*, but on the other hand (F. Ját. 11). *Atha kho Uttaro mánavo*, and it came to pass that the youth Uttara (Alw. I. lxix). *No h' etaṁ bhante atha kho naṁ mayam eva abhivádeyyáma*, not so, lord, nay I should respectfully salute him.

ATHABBANAVEDO, The Atharva Veda [अथर्वन् + वेद]. Alw. I. cxxiv.

ATHAVĀ (*adv.*), Or [अथ + वा]. Dh. 15, 25, 48.

ATHENO, Not a thief, honest [अ + स्तेन].

ATHO (*adv.*), And; also; then [अथो]. Ab. 1190; Dh. 28; Kh. 13. *Sata' atho dasa*, a hundred and ten (Mah. 144). *Atho játikkhayaṁ patto*, who also has attained the end of births (Dh. 75). *Atho pi sakkacca suṇantu*, let them also carefully listen (Kh. 6).

ATI (*adv. and prep.*), Over; beyond; exceedingly; too much [अति]. Ab. 1138, 1182. Much used in composition. *Atibahalo*, very thick (Dh. 159; Alw. I. 76). *Atibahubhaṇḍo*, having too much property (Dh. 302). *Atibahubhuñjí*, very greedy (Dh. 401). *Atihaṭṭho*, exceeding glad (Mah. 85). *Atimanoramo*, delightful (Mah. 87). *Atimukharo*, very garrulous (F. Ját. 18). *Atisantike*, too near (Mah. 84). *Atisítalo*, very cold (F. Ját. 57). *Atisundaro*, very beautiful (Alw. I. 74). *Atitaṇho*, very desirous (Ab. 729). *Atitaruṇo*, very young (Dh. 157). *Atiritthárito*, too diffuse (Mah. 1). *Ativimhito*, astounded. *Ativissuto*, renowned. Before a vowel *ati* in composition sometimes becomes *aty*, as in *atyappo*, but generally *acc*, as in *acciraddho*.

ATIBAHU (*adj.*), Too much, too many, very numerous [अति + बहु]. Dh. 174.

ATIBALO (*adj.*), Very strong [अति + बल]. Mah. 126.

ATIBHĀYATI, To be much afraid [अति + भी]. Mah. 78.

ATIBHĪTO (*adj.*), Much alarmed [अति + भीत = भी]. Mah. 17.

ATICARATI, To transgress; to commit adultery [अति + चर्]. Dh. 205.

ATICĀRĪ (*adj.*), Transgressing [अतिचारिन्]. Fem. *aticáriní*, an adultress (Ab. 238; Dh. 371).

ATICARIYĀ (*f.*), Adultery [अति + चर्या].

ATICĀRO, Transgression, adultery [अतिचार]. Dh. 371.

ATICCHATHA (*imperat. 2nd pers. plur.*), This is the formula for civilly refusing alms to a bhikkhu. Mr. Trenckner refers the word to अति + इष्, and renders it "Go and beg further on," viz. Seek alms elsewhere. Dh. 241.

ATICIRĀYATI, To tarry long [अति + चिराय]. Dh. 224.

ATIDASSANO (*adj.*), Beyond ken, invisible [अति + दर्शन]. B. Lot. 515.

ATIDHONACĀRĪ (*adj.*), This word is explained to mean "one who lives transgressing the Paccayasannissitasíla." The etymology of *dhona* is uncertain.

ATIDŪRE (*adv.*), Very far, too far [अति + दूर loc.]. Mah. 84. *Nagará nátidúrasmiṁ*, not very far from a town (Ab. 536).

ATIGACCHATI, To overcome [अति + गम्]. Aor. *accagamá*.

ATIGATO (*p.p.p.* last), Escaped from [अति + गत = गम्]. Dh. 428.

ATIGO (*adj.*), Escaping from; going beyond [अतिग]. *Pañcasaṅgátigo*, escaped from the five bonds (Dh. 66, 71). *Símátigo*, versed in boundaries (Mah. 103).

ATIHATTHAYATI, To cross on an elephant [अतिहस्तय]. Cl. Gr. 111; Alw. I. 17.

ATIKHIṆO (*adj.*), Not harsh, gentle [अ + तीक्ष्ण]. Ab. 1067.

ATIKHĪṆO, The commentator renders *cápátikhíṇá* at Dh. verse 156 by "shot from a bow," making *atikhíṇá* a p.p.p. from क्षि with अति, and understanding *sará*. He says, "As arrows shot from a bow flying swiftly and falling to the ground, if there be none to pick them up, become a prey to the white ant on the spot where they fell." Perhaps, however, the reading should be *cápá 'tikhíṇá*, "worn out bows."

ATIKKAMANAṀ, Going beyond, passing [अति-क्रमण]. Dh. 340.

ATIKKAMATI, To escape from; to go beyond, to pass, to cross; to transgress; to elapse; to excel, to surpass [अति + क्रम्]. *Saññojanaṁ sabbam atikkameyya*, let him free himself from all bonds (Dh. 40). *Sekkhabhúmiṁ atikkamitvá*, having passed the degree of S. (B. Lot. 297). *Asaṅkheyyaṁ atikkamitvá*, passing over an Asaṅkkheyya of years (Dh. 135). *Indakhílaṁ atikkameyya*, should cross the threshold (Pát. 18). *Āṇaṁ atikkamituṁ*, to transgress his command (Dh: 142). *Majjhimayáme atikkamante*, while the middle watch was passing away (Dh. 83). *Aṭṭha vassáni 'tikkamuṁ*, eight years elapsed (Mah. 15). *Puthujjane atikkamitvá*, excelling ordinary men (Dh. 256).

ATIKKĀMETI (*caus.* last), To go beyond, to exceed [अतिक्रामयति = क्रम्]. Pát. 7, 10.

ATIKKAMO, Passing away, transgression [अति-क्रम]. Ab. 776. *Dukkhassa atikkamo*, the termination of suffering (Dh. 35). *Sattáhatikkame*, after the lapse of a week (Mah. 119)

ATIKKANTO (*p.p.p. atikkamati*), Past; surpassing [अतिक्रान्त = क्रम्]. *Paṭhamamáse atikkante*, when the first month had elapsed (Dh. 81). *Atikkantamánusako*, superhuman (B. Lot. 866). Mah. 206.

ATIMĀNĪ (*adj.*), Vainglorious, conceited [अति-मानिन्]. Kh. 15.

ATIMAÑÑATI, To despise, to dislike [अति + मन्]. Dh. 66; Kh. 16.

ATIMĀPETI (*caus.*), To injure, to destroy [अति + मापयति = मी]. Dh. 44.

ATIMATTO (*adj.*), Exceeding, excessive [अति + मात्र]. Ab. 41. *Atimattaṁ* (*adv.*), exceedingly.

ATIMUTTAKO, Name of a tree [अतिमुक्तक]. Ab. 555.

ATIMUTTO, The creeper Gaertnera Racemosa [अतिमुक्त]. Ab. 577.

ATINĀMETI (*caus.*), To cause to pass; to let go by [अति + नामयति = नम्]. *Kálaṁ atinámenti*, they spend the time (Dh. 227).

ATINDRIYO (*adj.*), Beyond the reach of the senses [अतीन्द्रिय]. Ab. 716.

ATIPĀTO (*adv.*), Very early [अति + प्रातर्].

ATIPĀTO, Injuring, destruction; transgression [अतिपात]. Ab. 776.

ATIPPAGE (*adv.*), Too early [अति + प्रगे]. Sandhi Kappa (rule 36) quotes *Atippago kho táva Sávatthiyaṁ piṇḍáya carituṁ*, "it is too early to beg alms in Sávatthi," and states that *atippago* is for *atippage*.

ATIPPASATTHO (*adj.*), Very excellent [अति + प्रशस्त = शंस्]. Ab. 918.

ATIREKALĀBHO, Extra allowance [अतिरेक + लाभ]. There is a general rule that Buddhist monks are to dress in dirty rags, but flaxen or hempen garments, etc., are exceptions (*atirekalábho*). So again there is a rule that a monk is to live at the foot of a tree, but viháras, etc., are exceptions. Kamm. 9.

ATIREKATARO (*adj.*), More excessive, more abundant [अतिरेक + तर]. Dh. 308. *Akkhíni atirekataraṁ rujanti*, my eyes hurt worse than ever (Dh. 89).

ATIREKO (*adj.*), Exceeding, excessive [अतिरेक]. *Idaṁ cívaraṁ atirekaṁ já ·ṁ*, this robe is now superfluous (Dh. 113). *Atirekaṁ ce hoti*, if there is too much (Dh. 380). *Pesitapaṇṇákárato atirekaṁ pesituṁ*, to send a present surpassing that received (Alw. I. 75). *Atirekacívaraṁ*, an extra robe (Pát. 76). *Atirekappamáṇaṁ bhásati*, talks beyond measure (F. Ját. 50). *Atirekamásam ciráyitvá*, having tarried more than a month. *Atirekapádaṁ ádiyati*, takes more than a páda (Kamm. 10). *Atirekavísativaggo*, consisting of more than twenty priests (Pát. xl).

ATIRITTAKO (*adj.*), In excess, superfluous [अति-रिक्त + क]. Mah. 49.

ATIRITTO (*p.p.p.*), Exceeding, in excess, extra, superfluous [अतिरिक्त = रिच्]. Ab. 712. *Anatirittabhojanaṁ* appears to mean "fresh food": when a priest has eaten a meal at the house to which he has been invited he is not to begin again to eat fresh food, lit. "food which is not the leavings of his meal": Gogerly says, "food not part of the meal." Pát. xxxix, 14.

ATIROCATI, To out-shine [अति + रुच्]. Dh. 11; Pát. xiii.

ATISĀYAṀ, Very late in the evening [अति + सायम्].

ATISAYO. Excess; excellence [अतिशय]. Ab. 41, 761, 771. Instr. *atisayena*, exceedingly.

ATISUNO, A mad dog [अति + शुन]. Ab. 519.

ATISŪRATĀ (*f.*), Great heroism [अति + शूर + ता].

ATĪTAṀSO, Past time [अतीत + अंश]. B. Lot. 649, 654.

ATITHI (*m.*), A guest, a stranger [अतिथि]. Ab. 424; Kh. 13.

ATITHOKO (*adj.*), Very little, too little [अति + स्तोक].

ATĪTO (*p.p.p. acceti*), Past, elapsed; passed; having transgressed [अतीत = इ]. *Atíte tamhi sattáhe*, when this week had passed (Mah. 114). *Khaṇátítá*, those who allow the right moment to pass (Dh. 56). *Sabbopamátito*, beyond all comparison, incomparable (Kh. 23). *Ekaṁ dhammaṁ atíto*, having transgressed a single commandment (Dh. 32). Loc. *atíte*, formerly, once upon a time (F. Ját. 2, 21), in the past (B. Lot. 344). Neut. *atítaṁ*, a tale or legend (F. Ját. 2, 21).

ATITTO (*adj.*), Unsated [अ + तृप्त = तृप्]. Dh. 9.

ATĪVA, and ATIVIYA (*adv.*), Very, exceedingly [अतीव]. Ab. 1138; Dh. 101; Kh. 27. *Atíva dhañño*, very fortunate (Mah. 200). *Ativiya gambhíro*, exceedingly deep (Dh, 182). For the form *ativiya* comp. *Viya*.

ATIVĀKYAṀ, Bad language, abuse, opprobrious speech [अति + वाक्य]. Ab. 122; Dh. 57.

ATIVASO (*adj.*), Subject to, in the power of [अति + वश]. Dh. 13.

ATIVATTATI, To go beyond, to pass; to overcome; to transgress [अति + वृत्]. Dh. 179, 320.

ATIVELO (*adj.*), Unseasonable [अति + वेला]. F. Ját. 18. *Ativelaṁ* (*adv.*), unseasonably (F. Ját. 49).

ATIVISĀ (*f.*), Name of a plant [अतिविषा]. Ab. 586.

ATIVIYA, see *Atíva*.

ATIVUDDHO (*adj.*), Very old [अति + वृद्ध = वृध्]. Ab. 918.

ATO (*adv.*), Hence; now; therefore; accordingly [अतस्]. Cl. Gr. 68; Kh. 21; Alw. I. xvi. *Ato — yato*, because — therefore (Alw. I. vii).

ĀTOJJAṀ, A musical instrument [आतोद्य = तुद्]. Ab. 142.

ATRA *adv.*, Here [अत्र]. Ab. 1155, 1161. See also *Attha*.

ATRAJO, Offspring, son [आत्मज]. Ab. 210; F. Ját. 49; Mah. 15, 76, 228. Comp. *Attajo*.

ATTĀ, and ĀTUMĀ (*m.*), Self, body, person, individuality; life, mind, soul; in a non-Buddhist sense the Paramátman or Universal Soul [आत्मन्]. Ab. 92, 861. Acc. *attaṁ* (Dh. 68; Ras. 20), *attánaṁ* (F. Ját. 18), *átumánaṁ*. Instr. and abl. *attaná* (Dh. 68). Gen. and dat. *attano* (Dh. 68; Alw. I. 76). Loc. *attani* (Ab. 808). Plur. *attáno* (Cl. Gr. 21), *átumáno*. Gen. and dat. plur. *attánaṁ*, *átumánaṁ*. Clough gives also the forms *attena* (instr. sing.), *attasmá* (abl.), *attasmiṁ* (loc.). —Ex. *Attano sámikassádá*, bestowed it on her own husband (Mah. 253). *Attano uyyáne*, in his own garden (F. Ját. 5). *Ayaṁ me attano attho*, this is my own advantage. *Attano attano visayappadese*, each within the limits of his own district (Alw. I. 79). *Attá hi kira duddamo*, for self is difficult to tame (Dh. 29). *Attano ásane yeva attánaṁ dassesi*, showed himself in his own seat. *Attá hi attano n' atthi*, he himself does not belong to himself (Dh. 12). *Rakkhituṁ sakam attánaṁ*, to save his own life (Mah. 120). *Sakattánaṁ sammanni*, chose himself (Mah. 13). *Apassi sakam attánaṁ pakkhittaṁ Lohakumbhiyá*, saw his own soul cast into hell (Mah. 17). *Sucibhútena attaná viharati*, lives with a purified heart *Vedaná me attá*, sensation constitutes my individuality. *Attá hi attano nátho*, for self is one's protector (Dh. 68). *Attánaṁ pariccajitvá*, sacrificing my own life (F. Ját. 56). The instr. *attaná* is sometimes used when we should expect the nominative, e.g. *Attaná attánaṁ sammanni*, he himself (lit. by himself) chose himself (Cl. Gr. 134); *Attaná coday' attánaṁ*, thyself rouse thyself (Dh. 68); *Attaná marantá pi*, even when themselves dying (Dh. 223). The base used in composition is *atta* or *átuma*. *Attadanto*, self-subdued (Dh. 57). *Attahetu*, for one's own sake (Dh. 15). *Ātumapádo*, his own foot (Alw. I. xiii). *Attasambhavo*, proceeding from oneself. *Attasamo*, like oneself (F. Ját. 50). *Attagutto*, self-protected (Dh. 68). *Attalábho*, one's own gain (Ab. 1168). See *Ātumá*.

ATTABHĀVĪ (*adj.*), Having a body [आत्मभाव + इन्].

ATTABHĀVO, Person, self, individual, personality,

body, form [आत्मन् + भाव]. Ab. 151; Man. B. 439, 440; B. Lot. 411. *Dibbattabhávo*, celestial shape Ras. 24). *Accharásahassaparivárаṁ attabhávaṁ oloketvá*, seeing himself surrounded by a thousand nymphs (Dh. 94). *Attabhávaṁ vijahitvá*, quitting his present form (Ras. 19). *Dutiye attabháve*, in your last existence before this (Mah. 195). *Anantarattabháve*, in her next existence (Dh. 402). *Dvísu attabhávesu sílassa rakkhitattá*, from having kept the precepts in two anterior births (Dh. 193). *Attabhávaṁ maṇḍayamáná*, adorning her person (Dh. 189).

ATTADAṆḌO (*adj.*), Using the stick or punishment [आत्त = दा + दण्ड]. *Attadaṇḍesu nibbuto*, mild among the violent (Dh. 72).

ATTADATTHO, One's own advantage or good [आत्मन् + अर्थ, the d is euphonic]. *Attadatthaṁ paratthena bahuná pi na hápaye*, let not a man forego his own spiritual good for that of another, however great (Dh. 30). Cl. Gr. 11; Dh. 334. See also *Attattho*.

ATTĀDHĪNO (*adj.*), Independent [आत्मन् + अधीन].

ATTĀDHIPATEYYAṀ, see *Adhipateyyaṁ*.

ATTADUTIYO (*adj.*), With one companion [आत्मन् + द्वितीय]. Dh. 146.

AṬṬAHĀSO, A horse-laugh [अट्टहास]. Ab. 175.

ATTAJO (*adj.*), Proceeding from oneself; self-begotten [आत्मज]. Dh. 29. Comp. *Atrajo*.

AṬṬAKO, Name of a Rishi. Ab. 109.

AṬṬĀLAKO, A watch tower [अट्टालक]. Ab. 204.

AṬṬĀLO, A watch tower [अट्टाल]. *Gambhíraparikhaṁ pákáraparikkhittaṁ dváraṭṭálayuttaṁ*, having a deep moat, surrounded with a wall, fitted with gates and towers (Dh. 201, comp. 397). Ab. 1126.

ATTAMANATĀ (*f.*), Rapture, delight (see next). Ab. 87.

ATTAMANO (*adj.*), Rapt, delighted, joyful [आत्त = दा + मनस्]. B. Lot. 367, 434; Dh. 58; Alw. I. 75.

ATTANĀ, ATTANO, etc., see *Attá*.

ATTANIYO (*adj.*), Belonging to oneself, own [आत्मन् + य]. Ab. 736, 808.

ATTAÑÑU (*adj.*), Knowing oneself [आत्मज्ञ].

ATTANOPADAṀ, A grammatical term meaning "intransitive," and equivalent to the Sanskrit आत्मनेपद. Cl. Gr. 100; Alw. I. 2.

ATTANTAPO (*adj.*), Self-mortifying [आत्मन् + तपस्].

ATTATO (*adv.*), According to the *attá* or self [आत्मन् + तस्]. *Rúpaṁ attato samanupassati*, looks on Form as the soul (Alw. N. 72).

ATTATTHO, One's own good, self interest [आत्मन् + अर्थ]. See also *Attadattho*.

ATTAVĀDO, Assertion of self or individuality [आत्मन् + वाद]. This is one of the four Upádánas. Alabaster explains it by "the belief that I and mine exist" (Wheel of the Law, p. 239). For the Buddhist doctrine of the unreality of the Attá (Soul or Self) see Man. B. 388, 390, 395, 424, etc.; Alw. N. 48; E. Mon. 289; B. Intr. 264.

ATTHA (*2nd pers. plur. atthi*), Ye are. Dh. 366. The initial a is sometimes elided, as *nu 'ttha* = *nu attha* (F. Ját. 8).

ATTHA (*adv.*), Here [अत्र]. Ab. 1161. See also *Atra*.

AṬṬHA (*num.*), Eight [अष्टन्]. Dh. 131, 241. Gen. and dat. *aṭṭhannaṁ* (Pát. 75; Dh. 311). Instr. and abl. *aṭṭhahi*. Loc. *aṭṭhasu*. *Aṭṭhavísati*, eight and twenty.

ATTHACARIYĀ (*f.*), Wise or beneficial conduct [अर्थ + चर्या]. This is one of the four Saṅgahavatthus; Alwis renders it (Attanagaluvaṁsa 138) "fruitful conduct, acts productive of benefit, well-being in law." Alw. I. 81; B. Lot. 406.

AṬṬHĀDASA (*num.*), Eighteen [अष्टादशन्]. Cl. Gr. 66. See also *Aṭṭhárasa*.

ATTHADASSĪ (*m.*), Name of one of the twenty-four Buddhas [अर्थ + दर्शिन्]. Dh. 117; Man. B. 95.

AṬṬHADHĀ (*adv.*), Eightfold, in eight ways [अष्टधा]. Ab. 656.

ATTHAGAMANAṀ, Setting (of the sun); destruction [अस्तम् + गमन]. Ab. 896. *Suriyass' atthagamanaṁ*, the going down of the sun.

ATTHAGAMO, and **ATTHAṄGAMO**, Setting (of the sun); disappearance, perishing, destruction, annihilation [अस्त + गम].

AṬṬHAKAṀ, An octad, a collection of eight things [अष्टक]. Ab. 479.

ATTHAKARO (*adj.*), Beneficial, advantageous, useful [अर्थ + कार]. Pát. 70.

AṬṬHAKATHĀ (*f.*), Exposition of meaning, explanation, exegesis; a commentary [अर्थ + कथा]. B. Lot. 437; E. Mon. 171; Dh. 418; Mah. 207, 251, 252, 253. The following is a list of the existing Páli Aṭṭhakathás, or commentaries on

the text of the Tipitaka: *Samantapásádiká* (commentary on the Vinaya); *Kaṅkháritaraṇí* (c. on Pátimokkha); *Sumaṅgalavilásiní* (c. on D'ghanikáya); *Papañcasúdaní* (c. on Majjhimanikáya); *Sáratthappakásiní* (c. on Saṁyuttanikáya); *Manorathapúraṇí* (c. on Anguttaranikáya); *Paramatthajotiká* (c. on Khuddakanikáya and Suttanipáta); *Dhammapadaṭṭhakathá*; *Paramatthadípaní* (c. on Udána, Vimánavatthu, Petavatthu, and Theragáthá); *Abhidhammatthadípaní* (c. on Itivuttaka); *Játakaṭṭhakathá*; *Saddhammapajjotiká* (c. on Niddesa); *Saddhammappakásiní* (c. on Paṭisaṁbhidá); *Visuddhajanavilásiní* (c. on Apadána); *Madhuratthavilásiní* (c. on Buddhavaṁsa); *Cariyápiṭakaṭṭhakathá*; *Atthasáliní* (c. on Dhammasaṅgani); *Sammohavinodaní* (c. on Vibhaṅga); *Pañcappakaraṇaṭṭhakathá* (c. on the Five Pakaraṇas).

ATTHAKKHĀYĪ (*adj.*), Telling another what is for his good, giving good advice [अर्थ + आख्यायिन्].

ATTHAṀ, Disappearance, destruction [अस्त]. Ab. 1154. *Atthaṁ gacchati*, or *atthaṅgacchati*, to set, to perish, to vanish (Dh. 41, 69, 365, 389, 425). *Atthameti*, to set. See *Attho* (1).

ATTHAṀ (*adv.*), For the sake or purpose of, on account of, for [अर्थम्]. *Dhammasavanatthaṁ gacchanti*, they go to hear the Law (Dh. 79). *Jalatthaṁ gacchanti*, they go to fetch water (Mah. 24). *Cuṇṇatthaṁ vissajjayi*, sent him for the chunam (Mah. 219). *Saṅghakammatthaṁ bhavissati*, it will be for the performance of sacerdotal acts (Mah. 86). *Pasádatthaṁ Dhammásokassa rájino*, to please king D. (Mah. 35). *Tadatthaṁ*, on that account. *Kimatthaṁ*, why? *Atthatthaṁ* and *hitatthaṁ*, for the good of.

ATTHAMETI, To set (of the sun) [अस्तम् + इ].

ATTHAMITO (*p.p.p.* last), Set, gone down [अस्तम् + इत = इ]. *Suriye anatthamite*, before sunset (Dh. 118, 319).

AṬṬHAMO (*ord. num.*), Eighth [अष्टम]. Mah. 10. Fem. *aṭṭhamí*, the eighth day of a lunar half month (Mah. 249).

AṬṬHAṀSO (*adj.*), Octagonal [अष्टन् + अंश].

AṬṬHAṀSU, see *Tiṭṭhati*.

ATTHANĀ (*f.*), Request, begging [अर्थना]. Ab. 759.

AṬṬHĀNAṀ, Wrong place [अ + स्थान].

ATTHANGACCHATI, To set; to perish, to vanish [अस्तम् + गम्]. See *Atthaṁ* (1).

AṬṬHAṄGAṀ Eight divisions or parts; eight qualities [अष्ट + अङ्ग]. Ab. 780. *Aṭṭhaṅgasamupágato*, possessed of eight divisions, eightfold (Mah. 249; Dh. 404). *Aṭṭhaṅgasamannágato*, possessed of eight qualities (B. Lot. 566; Dh. 314).

ATTHAṄGAMO, see *Atthagamo*.

AṬṬHAṄGASĪLAṀ, The eightfold moral practice, the eight precepts [अष्टन् + अङ्ग + शील]. These are the first eight of the ten Sikkhápadas.

ATTHAṄGATO (*p.p.p. atthaṅgacchati*), Set, disappeared [अस्तम् + गत = गम्]. *Atthaṅgate suriye*, when the sun had set (F. Ját. 46; Pát. 13).

AṬṬHAṄGIKO (*adj.*), Having eight parts or divisions, eightfold [अष्टन् + अङ्ग + इक]. The *Ariyo aṭṭhaṅgiko maggo*, or "holy eightfold Path," is the way pointed out by Buddha for escape from the misery of existence (see *Ariyasaccaṁ*). Briefly summed up it is A VIRTUOUS LIFE. Its eight aṅgas or divisions are *sammádiṭṭhi*, *sammásaṅkappo*, *sammávácá*, *sammákammanto*, *sammá-ájívo*, *sammáváyámo*, *sammásati*, *sammásamádhi*, "right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, right meditation." B. Lot. 519; Man. B. 498; Kh. 4; Dh. 35, 48, 388; Ab. 129.

AṬṬHAṄGULO (*adj.*), Eight inches long or thick [अष्टन् + अङ्गुल]. Mah. 169.

AṬṬHAṄGUPOSATHĪ (*adj.*), Keeping the eightfold Uposatha, viz. the Aṭṭhaṅgasíla [अष्टाङ्ग + उपवसथ + इन्]. Mah. 230.

AṬṬHĀPADAṀ, and -DO, A chequered board for draughts, dice, etc. [अष्टापद]. Ab. 532; B. Lot. 363.

ATTHARAṆAṀ, A covering, a coverlet, a rug, a carpet [आस्तरण]. Ab. 312; Mah. 12, 87, 157; Alw. I. 93. *Bhummattharaṇaṁ*, a carpet.

ATTHARĀPETI (*caus. attharati*), To cause to be spread. Mah. 12, 84, 87, 169, 213.

AṬṬHĀRASA (*num.*), Eighteen [अष्टादशन्]. B. 649; Mah. 256. Loc. *aṭṭhárasasu* (Mah. 174; Alw. I. cvii). See also *Aṭṭhádasa*.

AṬṬHĀRASAMO (*ord. num.*), Eighteenth [अष्टादशन् + म]. Mah. lxxxvi.

ATTHARATI, To spread, to lay out, to cover [आ + स्तृ]. Mah. 3; Dh. 325; Pát. 75. *Attánaṁ kalale attharitvá*, stretching himself in the mud (Dh. 117). P.p.p. *atthato*.

ATTHĀRO, Spreading [आस्तार]. Pát. 75, 76, 114.

ATTHASATTHAṀ, Ethics [अर्थ + शास्त्र]. Ab. 113.

ATTHASO (*adv.*), According to the sense, according to the spirit as opposed to the letter [अर्थ + अस्]. Kh. 29.

ATTHATO (*adv.*), According to the sense or meaning; intelligently, sensibly [अर्थतस्]. Alw. I. cvii; Dh. 90, 179, 365; Mah. 252.

ATTHATO (*p.p.p. attharati*), Spread, laid out [आ + स्तृत = स्तृ]. Pát. 75, 76.

ATTHATTHAṀ, For the good or advantage of [अर्थ + अर्थम्]. See *Atthaṁ* (2).

ATTHAVĀDĪ (*adj.*), Speaking sensibly or truthfully [अर्थ + वादिन्].

AṬṬHAVIDHO (*adj.*), Eightfold [अष्टन् + विधा].

ATTHĀYA (*adv.*), For the good of; in order to, on account of, for the sake of, for [अर्थाय]. With gen. *Tass' attháya*, for his good (Mah. 231). *Attháya me bhavissati*, it will be of use to me (Kh. 12). *Attháya hitáya sukháya devamanussánaṁ*, for the advantage, the welfare, the happiness of gods and men. *Buddhassa attháya jívitaṁ pariccajámi*, for Buddha's sake I will lay down my life (Kuhn K. S. 28). *Apaññáyamánass' attháya rodanto*, crying for something that does not exist (Dh. 96, comp. 129). *Hitattháya sukhattháya ca páṇinaṁ*, for the welfare and happiness of men (Mah. 88). *Ropanattháya*, for the purpose of sowing it (Mah. 87). *Upavánattheraṁ uṇhodakattháya pahiṇi*, sent Upavána Thera for hot water (Dh. 434). *Phaláphalattháya vanaṁ na pavisati*, does not enter the forest to gather fruits (Dh. 155). *Etadattháya*, on this account (Kh. 13). Kuhn K. S. 29; Mah. 103; Alw. I. 76.

AṬṬHENA (*adv.*), On account of, by reason of [अर्थ instr.]. *Sabbarogánaṁ nivásanaṭṭhánaṭṭhena roganiḍaṁ*, because it is the dwelling place of all diseases it is called nest of disease (Dh. 313). Dh. 90, 210, 311, 343, 383, 410.

ATTHETI, To request [अर्थ]. Cl. P. Verbs, 13.

ATTHI, To be, to exist [अस्]. The following is the conjugation: Present, 1. *Asmi, amhi*; 2. *asi*; 3. *atthi*; 4. *asma, amha*; 5. *attha*; 6. *santi*. Preterite, 1. *Āsiṁ*; 2. *ási*; 3. *ási*; 4. *ásimha*; 5. *ásittha*; 6. *ásuṁ, ásiṁsu*. Optative, 1, *Assaṁ*; 2. *assa*; 3. *assa, siyá*; 4. *assáma*; 5. *assatha*; 6. *assu, siyuṁ*. Imperative, 1. *Asmi*; 2. *áhi*; 3. *atthu*; 4. *asma*; 5. *attha*; 6. *santu*. Part. present *Santo, samáno* (see sep.). For some of these forms see Alw. I. 37, 39, 40.—Ex. *Atthi paroloko*, there is a future life. *Rájá ce atthi*, if there is a king (Mah. 254). *Añño buddho náma n' atthi*, there is no other Buddha (B. Lot. 365). *Parihínaṁ n' atthi*, there has been nothing omitted (F. Ját. 7). *Tasmiṁ samágame ásuṁ asíti bhikkhukoṭiyo*, in that assembly there were eighty koṭis of priests (Mah. 35). *Bhuttaṁ atthi nu no*, have I eaten anything (Mah. 158). *Atíva dhañño so ási*, he was very prosperous (Mah. 200). *Aham asmi ágato*, I have come. *Nikkhant' amha*, we have come away (Dh. 161). *Evam assu vacaníyá*, they should be thus spoken to (Pát. 100). *Ce tumhe assatha ánandino*, if ye were glad. *Caṇḍálo núna so siyá*, he is probably a Caṇḍála (Mah. 24). Possession is frequently expressed by Atthi with the dative; *Kaniṭṭhabhátá me atthi*, I have a younger brother (Dh. 79); *Santi te evarúpá ábádhá*, have you got any such diseases as these? (Kamm. 4); *Yassa mayi sineho atthi*, he who has love for me (Dh. 333); *Mama hiraññaṁ suvaṇṇaṁ atthi*, I have got gold and wrought gold (Pát. 80); *Paláyato te mokkho n' atthi*, you cannot escape by flight (Dh. 404). Atthi with the dative is sometimes used in the sense of "to think" (comp. the phrase *etad ahosi*): *N' atthi paraloko ti iti ce me assa*, if I thought there was a future life. The singular *atthi* is frequently used with a nominative in the plural: *Puttá m' atthi*, I have sons (Dh. 12). *Sace páṇaká atthi*, if there are insects (F. Ját. 57). *Ye keci páṇabhút' atthi*, whatever beings there be (Kh. 15). In some of the forms elision of the initial a sometimes takes place: *patto 'smi*, I have obtained (Ras. 16); *ágato 'mhi*, I am come (Dh. 88; Ras. 21); *manussí 'mhi*, I am a woman (Dh. 155); *gato 'si*, thou art gone (Dh. 97); *nu 'ttha* = *nu attha* (F. Ját. 8); *játo 'siṁ* = *játo ásiṁ* (Ras. 28); *sadá 'si* = *sadá asi*. On the other hand, before some of the forms beginning with a, the final vowel (whether short or long) of the preceding word is frequently elided: *tuṇh' assa* = *tuṇhí assa* (Kamm. 8); *ágat' attha* = *ágatá attha* (Dh. 235); *nam' atthu* = *namo atthu* (Kh. 22).

AṬṬHI (*n.*), A bone; a kernel or stone of a fruit; a seed [अस्थि], Ab. 278; F. Ját. 12; Kh. 18. *Kappásaṭṭhi*, a cotton seed (Dh. 301). Used of the stone of a mango (F. Ját. 5). Dh. 27; F. Ját. 15.

ATTHĪ (*adj.*), Desirous, wishing for [अर्थिन्].

Sásanujjotanatthí, anxious for the prosperity of religion (Mah. 160). *Páṭavatthí*, wishing for skill (Alw. I. vii). *Atthí*, a beggar (Ab. 740).

ATTHIBHĀVO, Being, existence [अस्ति = अस् + भाव]. *Tassá atthibhávaṁ vá natthibhávam vá na jánáma*, we know not if she be alive or dead (Dh. 157). *Táya saññáya atthibhávaṁ jánissáma*, by this sign we shall know we are there (Dh. 153).

AṬṬHIKAṀ, A bone; kernel, seed [अस्थि + क]. *Ambaṭṭhikaṁ*, mango-stone (Mah. 87).

ATTHIKO (*adj.*), Connected with existence [आस्तिक]. *Ye keci atthikavádaṁ vadanti*, all who maintain the view that something exists.

ATTHIKO (*adj.*), Desirous of [अर्थिन् + क]. With instr. *Ganthehi atthiko*, wanting books. *Seyyatthiko*, desirous of final happiness (Alw. I. xvi). *Atthiká gaṇhantu*, let those who want them take them (Dh. 142). *Sásanujjotanatthiko*, desirous of making religion prosper (Mah. 28). Mah. 24, 83, 170, 259; Pát. 88. *Atthiko*, a pauper or beggar.

AṬṬHIMIÑJĀ (*f.*), Marrow [अस्थि+मज्जा]. Kh. 3.

ATTHITĀ (*f.*), Being, existence [अस्ति = अस् + ता]. *Suriyálokassa atthitáya*, owing to there being daylight (Pát. 1).

AṬṬHITO (*adj.*), Not standing; not staying [अ + स्थित = स्था]. Mah. lxxxvi.

ATTHITTAṀ, Existence [अस्ति = अस् + त्व]. *Pápass' atthittanatthittaṁ theraṁ pucchi*, asked the thera if there was or was not guilt (Mah. 41).

ATTHO, Setting, disappearance, destruction; the western mountain behind which the sun sets [अस्त]. Ab. 606, 785. See *Atthaṁ*.

ATTHO, AṬṬHO, and AṬṬO, Desire, want, need, occasion; cause, reason, purpose; object, aim; substance, object, thing; property, wealth; advantage, good, welfare; meaning, sense, significance [अर्थ]. Ab. 485, 785. With instr. *Agginá me attho*, I want fire (F. Ját. 2). *Mayhaṁ hiraññádíhi attho n'atthi*, I do not want gold and such like treasures (Dh. 173, comp. 163). *Atthe samuppanne*, when occasion arises (Kh. 12). *Atthamhi játamhi sukhá saháyá*, blessed are friends in need (Dh. 59). *Tav atthe sati mama santikam ágaccháhi*, if ever you are in trouble come to me (Ras. 31). *Ken' atthena*, and *ken' aṭṭhena*, for what purpose, on what account (F. Ját. 10). *Uttamatthaṁ anuppatto*, who has attained the highest end (Dh. 69). *Atthaṁ hitvá piyaggáhí*, forsaking the real aim of life and grasping at pleasure (Dh. 38). *Iṭṭhattho* and *icchitattho*, desired object or aim (Ab. 727). *Kin nu kho ahaṁ samaṇaṁ Gotamaṁ puccheyyaṁ diṭṭhadhammikaṁ atthaṁ vá samparáyikaṁ vá*, shall I question Buddha about temporal matters or spiritual, lit. things belonging to this world or to the next. *Sakalatthasamavhayadípaní*, declaring the names of all things (Alw. I. ix.). *Tam atthaṁ pucchanto*, inquiring about this matter (Dh. 434). *So tam atthaṁ ácikkhi*, he told him what was the matter (F. Ját. 12). *Bhagavato etam atthaṁ ároceyyaṁ*, let me tell this thing to Buddha (Ras. 83). *Tam atthaṁ nivedayuṁ*, they reported the circumstance (Mah. 166). *Tadatthaṁ dípanattháya*, to explain how this took place, lit. to relate the circumstances of this (Mah. 130). *Etaṁ atthavasaṁ ñatvá*, knowing the force or significance of this thing (Dh. 51). *Atthajívitaṁ*, life and property (Ras. 63). *Attho parihàyati*, his substance is wasted. *Atthápagamo*, loss of property (Ab. 764). *Sadattho, sakattho, attattho, attadattho*, one's own good. *Parattho*, the good of others. *Esanto cápi atthaṁ*, seeking also their welfare (Alw. I. 112). *Atthaṁ karissámíti anatthaṁ akari*, thinking he would do a good action he has done a bad one (Dh. 88). *Atthapadaṁ*, a profitable saying (Dh. 19). *Atthasaṁhito*, beneficial. *Atthakusalo*, skilled in seeking his own spiritual good (Kh. 15). *Samánattho* synonymous. *Saṁsayatthamhi*, in the sense of doubt (Ab. 1158). *Bhusatthe*, in the sense of excessive (Ab. 1162). *Gadrabhánaṁ rave atthaṁ kiṁ jánási*, do you know the meaning that lurks in the bray of asses (Mah. 250). *Mahantaṁ atthaṁ gahetvá tiṭṭhati*, possess vast significance (Dh. 179). *Imasmiṁ loke anindito náma natthíti attho*, the meaning is that in this world no man escapes blame (Dh. 367), *Tass' attho*, the meaning of it is as follows (Dh. 434). *Atthabyañjanasampanno*, possessed of meaning and of letter (B. Lot. 330). *Atthaṁ hi nátho saraṇaṁ avoca na byañjanaṁ*, for our Lord has declared salvation to be in the spirit and not in the letter (Kh. 21; comp. Dh. 123, and Alw. I. 63). *Atthavasena vá vyañjanavasena vá*, according to the spirit or according to the letter (Alw. I. xxviii). *Attho dhammo ca*, appears sometimes to mean "meaning and text of the Scriptures" (see Alw. I. 54, 63, 66). But I think it may also mean "things (phenomena) and doctrines," as in the phrase

atthadhammánusasako, "temporal and spiritual counsellor" (F. Ját. 7). At Dh. v. 363 the commentator evidently understands *attham dhammañ ca dípeti* to mean "explains the meaning and the text," though in the first instance he renders *dhammam* by *desanádhammam*, which would rather mean doctrines than text (see Dh. 90, line 2 and foll.). At Alw. I. 107 *Ratto attham na jánáti ratto dhammam na passati* is translated, "he who is actuated by lust knows not causes of things: perceives not what is right." See Lotus 839. For the less common form Aṭṭha see *Aṭṭhena* and *Aṭṭhakathá*; Subhúti quotes *Dukkhassa pílanaṭṭho saṅkhataṭṭho santápaṭṭho viparinámaṭṭho*, when *aṭṭho* is the S. अर्थः. For the adverbial forms *Attham*, *Attháya*, *Aṭṭhena*, see separately. For *Aṭṭo* see separately.

ATTHU, see *Atthi*. It may be used as an exclamation, conveying the sense of reluctant acquiescence, "Let it be," "It cannot be helped" (Ab. 1151).

ATTHUDDHĀRO, Exegesis, explanation [अर्थ + उद्धार]. Alw. I. 67.

ATTO (*p.p.p.*), Thrown [अस्त = अस्]. Ab. 744.

AṬṬO, A watch tower [अट्ट]. Ab. 204, 1126.

AṬṬO (*adj.*), Hurt, distressed, afflicted [आर्त्त]. Ab. 1126.

AṬṬO, A case, cause, lawsuit [अर्थ]. Ab. 1126. *Kúṭaṭṭaparájitamanussá*, some persons who had been defeated in a false action at law (Dh. 220). *Dubbinicchayam aṭṭam vinicchinitvá*, having settled a very difficult case.

ATULO (*adj.*), Incomparable, admirable [अ + तुला]. Dh. 41; Alw. I. xiii.

ĀTUMĀ (*m.*), A rare form of *Attá* (which see). The nom. sing. *átumá*, and plur. *átumáno* will be found under rules 138, 139 of Kaccáyana's Náma Kappa. Comp. *átumapádo*, his own foot (Alw. I. xiii).

ĀTURO (*adj.*), Ill, diseased; affected [आतुर]. Ab. 322; Dh. 27, 36. *Rogáturo*, diseased (Mah. 249). *Vaṇarogáturo*, troubled with boils (Mah. 24). *Sokáturo*, afflicted (Mah. 12).

ATYAPPO (*adj.*), Very small [अति + अल्प]. Ab. 929.

AVA (*prep.*), Away, off; down [अव]. This is one of the twenty Upasaggas, and is much used in composition with verbs and their derivatives. It is very frequently in Páli contracted to o, e.g. *otarati* = S. अवतरति. In some cases, as *avabodho*, the full form only is found; in others both forms are in use, as *avadhi* and *odhi*, *avatáro* and *otáro*; but in the great majority of instances the prep. *ava* is in Páli contracted to o.

AVA-, For many words beginning thus see under O-.

AVABODHANAM̊, Instruction [अवबोधन].

AVABODHO, Full knowledge or understanding [अवबोध].

AVACĀ, see *Vatti*.

AVACARATI, To go through, to traverse, to occupy, to make one's home [अव + चर्].

AVACARO, Sphere, realm, home [अवचर]. *Kámávacaro*, *rúpávacaro*, *arúpávacaro*, the realm or world of Desire, of Form, and of Absence of Form (Man. B. 3). *Rúpávacaravipákacittam*, thoughts which lead to birth in the world of Form (Man. B. 423). *Kámávacaradevaloko*, a god-world belonging to the realm of Desire (Man. B. 29). *Kámávacarakusalam*, meritorious works in the realm of Desire (Dh. 89). *Atakkávacaro dhammo*, doctrines not within the domain of thought, unattainable by reasoning (Gog. Ev. 6). *Yogávacarakulaputto*, a young man of family who lives in the practice of meditation (B. Lot. 354). *Santikávacaro yeva kátabbo*, he should be kept close (or at home), viz. near the senior priests, or under the superintendence of his Upajjháya. The compounds *kámávacaro*, *rúpávacaro*, *arúpávacaro* are also used adjectively with the meaning of "belonging to the realm of Desire, of Form, of absence of Form," e.g. *Akusalá cetaná kámávacará*, sinful thoughts in the realm of Desire (Gog. Ev. 68). The word Avacara implies motion, action, life within certain limits or in a certain sphere. It partly coincides in meaning with Gocara, but in the latter word the idea of motion or action is less prominent. I do not feel myself competent to decide whether Avacara is ever an adjective with the meaning of "having its sphere in," "belonging to." Burnouf says that it is sometimes a noun and sometimes an adjective, but I think that in each of the examples he gives it may be treated as a noun, e.g. Antaríkshávacara might well be rendered "whose home or sphere is the sky."

AVADĀRAṆAM̊, A spade or hoe [अवदारण]. Ab. 447.

AVADHĀNAM̊, Attention [अवधान].

AVADHĀRAṆAṀ, Ascertainment; affirmation, emphasis; restriction [अवधारण]. Ab. 1152, 1159.

AVADHĀRETI (*caus.*), To ascertain [अव + धारयति = धृ]. P.p.p. *avadhárito* (Ab. 797).

AVADHI (*m.*), Limit [अवधि]. Ab. 1082, 1193; Dh. 262. See also *Odhi*.

AVAGAṆḌO, A protuberance on the cheek (?) [अव + गण्ड]. *Na avagaṇḍakárakaṁ bhuñjissámi* is explained to mean, I will not stuff out my cheeks by eating two mouthfuls at a time (Pát. 22; Pát. 93 adds "like a monkey").

AVAGAṆETI, To neglect, to disregard [अव + गण्]. P.p.p. *avagaṇito* (Ab. 756).

AVAGATO (*p.p.p.*), Known, understood [अवगत = गम्]. Ab. 757.

AVAGGO (*adj.*), Unclassed [अ + वर्ग]. This term is applied to those consonants which are not in the five classes (Cl. Gr. 8).

ĀVAHANAṀ, Bringing [आ + वह् + अन]. Dh. 230.

ĀVĀHANAṀ, Getting a wife for a young man [आवाहन].

AVAHARAṆAṀ, Taking away, stealing [अवहरण]. Pát. 66.

AVAHARATI, To take away, to steal; to draw down [अव + हृ]. Dh. 100, 412.

AVAHĀRO, Taking away [अवहार]. Dh. 373.

ĀVAHATI, To bring [आ + वह्]. Dh. 126, 198, 293.

ĀVAHO (*adj.*), Bringing, causing [आवह]. *Sukhávaho*, bringing happiness (Dh. 7). Mah. 253.

ĀVĀHO, Marriage [आवाह]. *Puttassa áváhamaṅgalaṁ karonto*, celebrating his son's wedding (Dh. 240). *Dhitaraṁ áváhatthāya deti*, gives her daughter in marriage (Mah. 49).

AVAJAHATI, To leave, to abandon [अव + हा].

AVAJĀNĀTI, To despise [अव + ज्ञा]. Dh. 294.

AVAJĀTO (*p.p.p.*), Base-born, born of a mother lower in caste than her husband [अव + जात = जन्]. Alw. I. 101.

AVAJĪYATI, and **AVAJIYYATI** (*pass.*), To be conquered [अव + जीयते = जि]. Dh. 33, 342.

AVAJJAṀ, Blame [अवद्य].

ĀVAJJANAṀ, Meditation [आ + वर्जन]. Dh. 281, 343.

ĀVAJJATI, To reflect, to consider [आ + वृज्]. Dh. 340, 403. F. Ját. 53, 54.

ĀVAJJETI (*caus.* last), To bend, to incline; to upset [आ + वृज् caus.]. F. Ját. 3.

AVAJJHĀYATI, To waste away, to perish [अव + क्षै]. Dh. 322.

AVAJJO (*adj.*), Not to be shunned, not forbidden, not wrong, harmless [अ + वर्ज्य = वृज्]. Dh. 56.

ĀVAJJO (*adj.*), Low, bad, inferior. Ab. 699. A Ṭíká says *ávaditabbo ti ávajjo*.

AVAKAḌḌHATI, To drag down, to remove [अव + कृष्].

AVAKAṀSO, Inferiority, abasement [अव + कर्ष].

AVAKĀSO, see *Okáso*.

AVAKKANTI (*f.*), Introduction, descending into [अव + क्रम् + ति]. *Gabbhávakkanti*, conception, commencement of pregnancy.

AVALAMBANAṀ, Hanging, depending from [अवलम्बन]. Ab. 525.

AVALEPO, Anointing; pride [अवलेप]. Ab. 1079.

ĀVALĪ (*f.*), A row or range [आवली]. Ab. 539.

AVALITTO (*p.p.p.*), Smeared [अवलिप्त = लिप्]. At Pát. 70 *ullitto* and *avalitto* are explained to mean "plastered inside" and "plastered outside."

AVALOKETI, see *Oloketi*.

AVAMĀNAṀ, Disrespect [अवमान]. Ab. 172.

AVAMĀNETI (*caus.*), To despise [अवमानयति = मन्]. P.p.p. *avamánito* (Ab. 756).

AVAṀSIRO (*adj.*), Head downwards, head foremost [अवाक् + शिरस्]. Dh. 190; Cl. Gr. 14.

AVANADDHO, see *Onaddho*.

AVANI (*f.*), The earth [अवनि]. Ab. 182.

AVAÑÑĀ (*f.*), Disrespect, contempt [अवज्ञा]. Ab. 172.

AVAÑÑĀTO (*p.p.p. avajánáti*), Despised [अवज्ञात = ज्ञा]. Pát. 83.

AVAÑÑITO (*adj.*), Despised. Ab. 756.

AVAṆṆO, Dispraise, blame, reproach [अ + वर्ण]. *Avaṇṇavádo*, blame (Ab. 120). *Buddhassa avaṇṇaṁ bhásati*, speaks evil of Buddha (B. Lot. 314, 445).

AVANTI (*m. pl.*), Name of a country and its people [अवन्ति]. Ab. 184. *Avantísu viharati*, is living in the Avanti country (Alw. K. 92).

ĀVANTIKO (*adj.*), Belonging to the Avanti country [अवन्ति + क]. Mah. 16.

AVĀPURAṆAṀ, A key [अव + आ + वृ + अन]. Ab. 222.

ĀVARAṆAṀ, Covering; obstruction; restraint, interdiction, prohibition [आवरण]. Dh. 351; Ab. 1167.

AVASĀNAṀ, see *Osánaṁ*.

AVASANNO (*p.p.p. osīdati*), Depressed, languid [अवसन्नस = सद्]. Dh. 383.

AVASARATI, To go to [अव + सृ]. *Yena Mithilá tad avasari*, went to Mithilá. See Dh. 105.

AVASARO, Opportunity, occasion; turn [अवसर]. Ab. 770.

ĀVASATHO, Dwelling-place, abode, house, dwelling [आवसथ]. Ab. 206; Dh. 185; Pát. 14, 88, 108. *Bhujagávasatho*, the Nága world (Alw. I. ix.).

ĀVASATI, To dwell, to inhabit [आ + वस्] *Mithilaṁ ávasuṁ*, dwelt at Mithilá (Mah. 8). Mah. 17; Dh. 392.

AVASESETI (*caus.*), To leave, to spare [अव + शेषयति = शिष्]. Dh. 225.

AVASESO, Remainder [अवशेष].

AVASESO (*adj.*), Remaining [अवशेष]. *Avasesá tasanti*, the rest are afraid (Dh. 296). *Avasesaṁ Buddhavacanaṁ*, the rest of the word of Buddha.

ĀVĀSIKO (*adj.*), Resident, in residence, living at home [आवास + इक]. *Ávásiko bhikkhu*, a resident priest, one staying at his own monastery (Dh. 88; Pát. 27). *Ávásikavattaṁ*, duties to be observed by a resident priest.

AVASISSANAṀ, Being left, remainder [अव + शिष् + अन]. Ab. 157.

AVASITO (*p.p.p.*), Finished; determined, known, ascertained [अवसित = सो]. Ab. 963.

AVASIṬṬHO (*p.p.p.*), Remaining, left [अवशिष्ट = शिष्]. *Bahu avasiṭṭhaṁ*, much remains to be done (Dh. 323). Pát. 1.

AVASO (*adj.*), Unsubdued, independent; powerless [अ + वश]. Ab. 743; Mah. 10.

ĀVĀSO, Residing, dwelling; a dwelling, a residence; a monastery [आवास]. Ab. 206; Dh. 13; Mah. 220; Pát. xl.

AVASSAṀ (*adv.*), Certainly, surely [अवश्यम्]. Ab. 1150. *Avassaṁ yeva bhijjati*, must inevitably perish.

AVASSAYO, Support, help, protection, refuge [अव + आश्रय]. Ras. 34; Mah. 195; Dh. 187, 301, 384.

AVASSUTO (*p.p.p.*), Filled with desire, lustful [अव + आ + स्रुत = स्रु: comp. *ásavo*]. Pát. 94. *Anavassuto*, free from lust (Dh. 8). I have not found Avassuta in the sense of "oozing, flowing," but Subhúti quotes from a Ṭíká *avassuto ti tinto kilinno*; and at Dh. 201 *anavassutacitto* is explained by *rágena atintacitto*, "having the mind unwetted by lust."

AVASUSSATI, To dry up [अव + शुष्]. Cl. Gr. 13.

ĀVĀṬAKAṀ, A pit (see *Ávāto*). Mah. 129.

AVATAṀSO, A crest; an earring [अवतंस]. Ab. 870.

AVATĀRO, AVATARATI etc., see *Otáro* etc.

AVATI, To protect [अव्]. Cl. P. Verbs, 18.

AVATIṆṆO, see *Otiṇṇo*.

ĀVAṬO (*p.p.p. ávuṇáti*), Covered, enveloped, shrouded [आवृत = वृ]. Alw. N. 98. *Anávaṭaṁ ñáṇadassanaṁ*, unlimited insight.

ĀVĀṬO, A hole in the ground, a pit [comp. अवट]. Ab. 650, 931, 1125; Ras. 35; Dh. 191, 299.

AVATTABBATA (*f.*), Ineffability [अ + वक्तव्य = वच् + ता]. Dh. 362.

ĀVATTATI, To turn; to return [आ + वृत्]. Dh. 404. P.pr. *ávattamáno* (B. Lot. 864). Ger. *ávattitvá* (Mah. 250).

ĀVAṬṬATO (*adv.*), In circumference [आवर्त + तस्]. Dh. 348.

AVATTHĀ (*f.*), State, condition; time, period [अवस्था]. Ab. 1127.

AVATTHĀNAṀ, Standing-place; state; abiding [अवस्थान].

AVATTHĀPANAṀ, Fixing, settling [अवस्थापन].

AVATTHARATI, see *Ottharati*.

AVAṬṬHITI (*f.*), Abiding, steadiness [अवस्थिति]. Ab. 1172.

AVAṬṬHITO (*p.p.p.*), Abiding, steady, firm [अवस्थित = स्था]. *Anavaṭṭhito*, unsteady (Dh. 7).

AVATTHO (*adj.*), Naked [अ + वस्त्र]. Ab. 734.

ĀVATTĪ (*adj.*), Returning [आवर्तिन्].

ĀVAṬṬO, Turning; a whirlpool; circuit, circumference [आवर्त]. Ab. 660; Mah. 213. *Dakkhiṇávaṭṭo*, turning to the right.

AVAYAVO, A limb, a member; a part [अवयव]. Ab. 278; Mah. 180.

AVECCA, This is a gerund from इ with अव, and appears to be used adverbially, but with what exact meaning I do not know, perhaps "intelligently," "clearly," "wisely." I leave it untranslated in the following quotations. *Vyákaraṇaṁ avecca adhíte ti veyyákaraṇo*, one who reads grammar is a grammarian (Cl. Gr. 92). *Ariyasaccáni avecca passati*, beholds the four great truths (Kh. 8). *Buddhe aveccappasádena samannágato hoti*, is endowed with faith in Buddha. *Ahaṁ pana Buddhasásane aveccappasannassa kulassa dhítá*, I am the daughter of a family that has faith in the religion of Buddha (Dh. 244).

AVEKKHATI, To look down upon: to look at; to consider; to perceive; to foresee; to contemplate [अव + ईक्ष]. *Aniccataṁ avekkhate*, contemplates impermanence (Mah. 10). *Sásanassa patiṭṭhánaṁ paccantesu avekkhiya*, foreseeing the establishment of religion in foreign countries (Mah. 71). Dh. 6, 10, 31; Mah. 132.

ĀVEḶĀ (*f.*), A garland worn on the crown of the head. Ab. 308.

ĀVEṆIKO (*adj.*), Free from contact, detached, independent [अ + वेणि + क]. The *aṭṭhárasa áveṇiká dhammá*, or "eighteen independent states," are explained at B. Lot. 648 and foll. Eitel says they are "the distinguishing marks of a Buddha, who is detached from the imperfections which attach to the majority of mankind."

AVERAṀ, Friendliness, mildness, kindness [अ + वैर]. Dh. 2.

AVERĪ (*adj.*), Free from hatred, mild, peaceable [अ + वैरिन्]. Dh. 36, 46.

AVERO (*adj.*), Peaceable [अ + वैर].

ĀVESANAṀ, A workshop; a dwelling; fury; entrance [आवेशन]. Ab. 212, 906.

ĀVESIKO (*adj.*), Entering, arriving, adventitious [आवेश + इक]. *Āvesiko*, a guest (Ab. 424).

AVHĀ (*f.*), Name, appellation [आह्वा]. Ab. 114. *Thúpavhe*, in that which bears the name of Thúpa, viz. the Thúpáráma (Mah. 215). *Buddhappiyavho yati*, the priest named Buddhappiya (Alw. I. xv).

AVHĀNAṀ, Calling, addressing [आह्वान]. Ab. 1139.

AVHAYANAṀ, Invocation, summons [आह्वयन].

AVHAYO, Name; calling, invocation [आह्वय]. Ab. 114, 1111. *Medaṅkaravhayamaháyati*, the eminent elder named Medaṅkara (Alw. I. xiii). *Kuṭumbiko Dhátusenavhayo*, a landed proprietor named Dhátusena (Mah. 254). *Khuddiká Kakudhavhayá vápi*, the lesser Kakudha tank (Mah. 88). *Uposathavhaye*, in that which bears the name of Uposatha, viz. the Uposatha hall (Mah. 215). *Sirivhayo*, invocation of Sirí.

AVI (*m.*). A ram, a sheep [अवि]. Ab. 501.

ĀVI (*adv.*), Manifestly, in full view, close before the eyes [आविस्]. Ab. 1149, 1157. *Āviṁ va yá divá raho*, openly or in secret (Dh. 404). Compounded with the verbs *bhavati* and *karoti* and their derivatives (see below). In Saṅgíti S. I find *ávi c'eva raho ca*.

ĀVIBHAVATI, To become visible or manifest, to appear, to be evident [आविस् + भू]. Fut. *ávibhavissati* F. Ját. 16; Dh. 267; Ras. 70.

ĀVIBHĀVO, Appearance, manifestation [आविस् + भाव].

AVĪCI (*m.*), Name of one of the eight Narakas or hells [अ + वीचि]. Man. B. 26. Ab. 657 gives *Avíci* (*fem.*), but the Sansk. equivalent is masc., and at Dh. 148, 340, we have the loc. *avícimhi*.

AVIDDASU (*adj.*), Ignorant (see *Viddasu*). Dh. 47, 380.

ĀVIDDHO (*p.p.p.*), Thrown [आविद्ध = व्यध्]. Ab. 744.

AVIDŪRO (*adj.*), Not very far, near [अ + वि + दूर]. Ab. 706. Loc. *avidúre*, *avidúramhi*, near. With gen. *Lenassa avidúramhi*, not far from the cave (Mah. 167). With abl. *Tato avidúre*, not far from that place (Dh. 155). F. Ját. 5; Kh. 16; Ras. 20, 22, 65.

AVIGGAHO, The god of love [अ + विग्रह]. Ab. 42.

AVIHIṀSĀ (*f.*), Mercy, humanity [अ + वि + हिंसा].

AVIHO (*adj.*), The *Aviha devá* are the inhabitants of the twelfth Brahmaloka (B. Intr. 614; Man. B. 26, 29). The meaning of Aviha is uncertain, perhaps "making no effort," or "not thinking." The S. equivalent is अवृह. *Avihesu nibbattitvá*, having been born in the Avṛiha heaven, lit. among the Avṛihas (Dh. 362).

AVIJJĀ (*f.*), Ignorance, error [अ + विद्या]. Ab. 168, 1087; B. Intr. 473, 485, 488, 506, 507, 638; B. Lot. 823; Man. B. 392, 413, 432, 435, 496; E. Mon. 290, 295, 302. Avijjá is one of the Āsavas, of the Oghas, of the Yogas, etc.

AVIJJAMĀNO (*adj.*), Not existing, non-existent [अ + विद्यमान = विद्].

ĀVIKAROTI, To make manifest, to show, to explain [आविस् + कृ]. 1st pers. pres. *ávikaromi* (Kuhn K. S. 29; Cl. Gr. 137). P. pr. *ávikaronto* (Dh. 344). Ger. *ávikatvá* (Mah. 205). Att. 195 has p.p.p. *ávíkato* with long i.

ĀVIKATTĀ (*m.*), One who manifests [आविस् + कर्तृ].

AVIKKHEPO, Equanimity, calmness [अ + विक्षेप]. Ab. 155; B. Lot. 519.

AVILAMBITO (*adj.*), Speedy [अविलम्बित = लम्ब्]. Ab. 40.

ĀVILO (*adj.*), Turbid; stained; agitated [आविल].

Ab. 669, 1106. *Anávilo*, pure, serene. *Hatánaṁ lohitávilo*, stained with the blood of the slain (Mah. 154). Dh. 105.

AVINAYO, Wrong or false Vinaya; misconduct, sin [अ + विनय]. *Avinayavádino*, followers of a false Vinaya (Mah. 234). Att. 192.

AVIÑÑĀṆAKO (*adj.*), Without intelligence or consciousness, inanimate [अ + विज्ञान]. Alw. K. 75. *Aviññáṇakaṁ dhanaṁ*, personal and landed property as opposed to live stock (Dh. 79).

AVIÑÑŪ (*adj.*), Ignorant, foolish, stupid [अ + विज्ञ]. Ab. 721.

AVIRATO (*adj.*), Uninterrupted, continual [अविरत = रम्]. Ab. 41.

AVIRUDDHO (*adj.*), Not contrary; unobstructed, without difficulties, certain, absolute [अविरुद्ध = रुध्]. Ab. 698.

AVIRŪḶHO (*adj.*), Not grown [अ + विरूढ = रुह्]. *Avirúḷhapakkho*, unfledged (F. Ját. 49).

ĀVISATI, To approach, to enter [आ + विश्]. Mah. 175; Pát. 119.

AVISESENA (*adv.*), Not specially, generally [अ + विशेषेण]. Pát. xl.

AVITATHO (*adj.*), True [अ + वि + तथा]. Ab. 127. Neut. *avitathaṁ*, truth (Ditto).

ĀVITO, Guarded, protected. Ab. 754 (both MSS. read á-).

AVOCA, see *Vatti*.

ĀVUDHAṀ, and ĀYUDHAṀ, A weapon [आयुध]. *Ávudhaṁ* (Ab. 18, 44; F. Ját. 5, 15; Dh. 8, 202). *Áyudhaṁ* (Ab. 49; Ras. 20; Cl. Gr. 45; Mah. 64, 152). Saṅgíti Sutta mentions three Ávudhas, *sutávudhaṁ, pavivekávudhaṁ, paññávudhaṁ*.

ĀVUṆĀTI, and -ṆOTI, To cover, to inclose; to put a string through, to string [आ + वृ]. Alw. I. 20; F. Ját. 53. P.p.p. *ávuto, ávuto*.

ĀVUSO (*indecl.*), Friend! Sir! Brother! This address is used by senior priests in speaking to priests of equal or inferior standing (Cl. Gr. 70). Used in speaking to several persons: *Kin nu kho ávuso karissáma*, brethren, what shall we do? (Dh. 333). Used by priests to Upásakas or lay devotees (Dh. 105). By a priest to another priest (Dh. 103; Pát. 15). By an Ācariya to his pupil (Pát. xvi).

ĀVUTO (*p.p.p.*), Covered, hedged, inclosed, surrounded; strung [आवृत = वृ]. Ab. 372, 745.

AVYĀKATO, and ABYĀKATO (*adj.*), Undefined, unexplained [अव्याकृत = कृ]. As an epithet of Kamma it means "indefinite," "neither good nor bad." Man. B. 445.

AVYĀPĀDO, and ABY-, Absence of desire to injure another person, absence of malice [अ + व्यापाद्].

AVYĀPAJJHO, and ABY- (*adj.*), Free from suffering. This singular form is no doubt due to a confusion between the roots बाध् and पद्; its meaning shows that it represents a Sanskrit form अव्याबाध्य. Neut. *avyápajjhaṁ* Nirváṇa (Ab. 8). Alw. N. 135.

AVYĀPANNO (*adj.*), Free from desire to injure, free from malice [अव्यापन्न = पद्].

AVYĀSEKO (*adj.*), Charming, fascinating [अ + वि + आ + सेक]. Ab. 697.

AVYAYĪBHĀVO, Indeclinable compound, a grammatical term [अव्ययीभाव]. Cl. Gr. 86.

AVYAYENA (*adv.*), Without loss, safely [अ + व्यय instr.].

AVYAYO (*adj.*), Unchangeable [अ + व्यय]. Neut. *avyayaṁ*, an indeclinable word, particle, adverb (Ab. p. 171, 181, v. 826, 957).

ĀYĀCANAṀ, Request [आ + याच् + अन]. Ab. 790; Pát. 69.

ĀYĀCATI, To ask, to request [आ + याच्]. With two acc. *Áyácuṁ abhayaṁ Jinaṁ*, they asked Buddha for safety (Mah. 3). P.p.p. *áyácito*, requested.

AYAṀ (*pron.*), This [अयम् = इदम्]. Cl. Gr. 38. The following is the declension: Masc. *ayaṁ*; acc. *imaṁ* (Dh. 31); instr. *anena, iminá* (Mah. 24; Dh. 303); gen. and dat. *assa, imassa* (Dh. 238, 329); abl. *asmá, imasmá, imamhá* (Dh. 39); loc. *asmiṁ, imasmiṁ, imamhi* (Dh. 39, 199). Fem. *ayaṁ* (Dh. 64); acc. *imaṁ* (Dh. 304); instr. and abl. *imáya*; gen. and dat. *assá, assáya, imissá, imassáya, imáya* (Dh. 240, 315, 329); loc. *assaṁ, imissaṁ, imáyaṁ*. Neut. *idaṁ* (Dh. 66); acc. *idaṁ, imaṁ* (Dh. 8, 247); rest like masc. Plur. masc. nom. and acc. *ime* (Dh. 366); instr. and abl. *ehi, imehi*; gen. and dat. *esaṁ, esánaṁ, imesaṁ, imesánaṁ* (Dh. 241); loc. *esu, imesu* (Dh. 306). Plur. fem. nom. and acc. *imá, imáyo* (Mah. lxxxviii; Dh. 352); instr. and abl. *imáhi*; gen. and dat. *imásaṁ, imásánaṁ*; loc. *imásu*. Plur. neut. *imáni* (Dh. 27); rest like masc.—Ayaṁ may be used either adjectively or substantively: *Ayaṁ vejjo*, this physician (Dh. 89); *Ayaṁ itará pajá*, this

other folk (Dh. 19); *Ayañ ca ayañ ca ácáro*, such and such conduct (Dh. 239); *Asmiṁ loke*, in this world (Dh. 31); *Idaṁ mayhaṁ mátu detha*, give this to my mother (Dh. 240); *Ime nassissanti*, these people will perish (Dh. 353); *Kass' imáni*, whose are these things? (Dh. 302); *Assá duccaritaṁ*, her misconduct (Dh. 371). The initial a of Ayaṁ is frequently elided or absorbed by sandhi: *antimo 'yaṁ* (Dh. 63), *sacâyaṁ = sace ayaṁ* (Dh. 329), *apassutâyaṁ = appassuto ayaṁ* (Dh. 28), *tatrâyaṁ = tatra ayaṁ* (Dh. 67), *myâyaṁ = me ayaṁ*. The base used in composition is *idaṁ*, as *Idattayaṁ*, these three (Ab. 100). *Idamatthe*, in the sense of "this" (Ab. 1186).

AYAM, Iron (see *Áyo*).

ĀYAMATI, To draw, to stretch, to extend [आ + यम्]. P.p.p. *áyato*.

ĀYĀMATO (*adv.*), In length [आयाम + तस्].

ĀYĀMO, Length [आयाम]. Ab. 295. *Saṭṭhiyojanáyámo*, sixty yojanas long (Dh. 16). *Áyámena*, in length (Kh. 20).

AYANAṀ, A road; going, motion [अयन]. Ab. 191, 1101. *Uttaráyanaṁ*, the half year in which the sun is north of the equator (Ab. 81). *Dakkhiṇáyanaṁ*, the half year in which the sun is south of the equator (Ab. 80). Mah. 251.

ĀYASMĀ (*adj.*), Old, venerable [आयुष्मन्त्]. Cl. Gr. 94. Used, either adjectively or absolutely, as a respectful appellation of a Buddhist priest of some standing (E. Mon. 11). Junior priests are directed to address senior priests by this title. *So hi áyasmá*, for this venerable man (Dh. 254, said of the Thera Godhika). *Yass' áyasmato khamati*, any priest who agrees to this (Kamm. 7). *Áyasmá Tisso*, the venerable Tissa (Kamm. 5). *Uddiṭṭhaṁ kho áyasmanto nidánaṁ*, reverend brethren, the introduction has been read (Pát. 2).

AYASO, Ill reputation, disgrace [अ + यशस्]. See *Yaso*.

ĀYASO (*adj.*), Made of iron [आयस]. Dh. 62.

ĀYATANAṀ, Place, dwelling-place, abode, home, seat, rendezvous, haunt, receptacle, mine; altar, shrine; place of origin, source, fount, cause, origin [आयतन]. Ab. 207, 801. *Yakkhassa ramaṇiyyaṭṭháne áyatanaṁ káretvá*, having made a home for the yaksha in a pleasant place (Dh. 305). *Rogánaṁ áyatanaṁ*, hotbed of diseases. In the Buddhist metaphysical system the twelve Āyatanas are the six Organs of Sense and the six Objects of Sense. The former are called *Cha Ajjhattikáni Āyatanáni* (or *Saláyatanaṁ*) "six internal senses or properties," and are as follows: *cakkhâyatanaṁ, sotâyatanaṁ, ghánâyatanaṁ, jivhâyatanaṁ, káyâyatanaṁ, manâyatanaṁ*, "the eye, the ear, the nose, the tongue, the body (viz., the faculty of touch or feel), and the mind." The *Cha Báhiráni Āyatanáni*, "six external senses or properties," are *rúpâyatanaṁ, saddâyatanaṁ, gandhâyatanaṁ, rasâyatanaṁ, phoṭṭhabbâyatanaṁ, dhammâyatanaṁ*, "form, sound, odour, taste, contact, and ideas" (B. Intr. 500, 501, 635; Man. B. 403, 452). The ten Āyatanas are *cakkhâyatanaṁ, rúpâyatanaṁ, sotâyatanaṁ, saddâyatanaṁ, ghánâyatanaṁ, gandhâyatanaṁ, jivhâyatanaṁ, rasâyatanaṁ, káyâyatanaṁ, phoṭṭhabbâyatanaṁ*.

AYATI, To go [अय्]. Cl. P. Verbs, 9.

ĀYATI (*f.*), Futurity, the future; length; majesty [आयति]. Ab. 86, 875; Mah. 8. *Āyatibhavo*, a future birth (Dh. 148). The acc. *áyatiṁ* seems to be used adverbially in the sense of "in future." *Āyati* is said also to be an adverb (Cl. Gr. 75).

ĀYĀTI, To go; to approach (with acc.); to return [आ + या]. Imper. *áyátu* (Mah. 92). Aor. *áyási* (Mah. 156). *Anáyantesu sabbesu*, when all failed to return (Mah 48). *No ce hatthaṁ mam' áyáti*, if he does not fall into my hands (Mah. 246). Kuhn K. S. 23.

ĀYATIKO (*adj.*), Future [आयति + क]. Kh. 10.

ĀYATO (*p.p.p. áyamati*), Long [आयत = यम्]. Ab. 707; Pát. 11; B. Lot. 573, 589. *Tiyojanáyato*, three yojanas long (Mah. 3).

ĀYATTATĀ (*f.*), Dependence [आयत्त + ता]. Ab. 898.

ĀYATTO (*p.p.p.*), Dependent, belonging to [आयत्त = यत्]. Ab. 728, 870; Mah. 23.

AYO (*m. and n.*), and AYAṀ, Iron [अयस्]. Ab. 493; Cl. Gr. 47. Abl. *ayasá* (Dh. 43), *ayato* (Dh. 370). *Ayokammaṁ*, iron work (Mah. 152). *Ayodváraṁ*, iron gate (Ditto).

ĀYO, Gain; revenue; coming in, entrance [आय]. Ab. 356. *Āyasádhako áyuttako*, the tax-gatherer (Dh. 390). *Udakass' áyamukhaṁ*, channel for the water to enter by (into a lake). *Áyápáyo*, gain and loss.

ĀYODHANAṀ, Battle [आयोधन]. Ab. 399.

AYOGGO, An iron-tipped pestle for husking paddy [अयस् + अग्र]. Ab. 455.

AYOGHANO, A sledge-hammer [अयस् + घन]. Ab. 526, 828.

AYOGO, Wrong occupation, sinful practice; wrong occupation of the mind [अ + योग]. Dh. 38, 59, 187.

ĀYOGO, Occupation [आयोग]. *Adhicitte áyogo*, dwelling on lofty thoughts (Dh. 34).

AYOGULO, An iron ball [अयोगुड]. Mah. 152; Dh. 54.

AYOMAYO *(adj.)*, Made of iron [अयस् + मय]. Ab. 993.

AYONISO, see *Yoniso*.

ĀYU *(n.)*, Life [आयुस्]. Ab. 155. *Vinayo náma Buddhassa sásanassa áyu*, Vinaya is the life of Buddha's religion. *Āyupariyosáne*, when he died. (Ras. 36). *Āyu vassasatasahassaṁ ahosi*, he lived a hundred thousand years (Dh. 131). Instr. *áyuná* (Dh. 288). Gen. *áyussa* (Mah. 220), *áyuno* (Dh. 128).

ĀYUDHAṀ, see *Āvudhaṁ*.

ĀYUKO *(adj.)*, Living [आयुस् + क]. *Dígháyuko*, long-lived (Alw. I. 108). *Kappáyuko*, whose life was a kalpa long (Mah. 27). *Cattálísasahassáyuko*, forty thousand years old (Dh. 129). Mah. 8.

ĀYUSAṀ, Duration of life [आयुष]. Ab. *áyusá*, during life, as long as life lasts (Kh. 16).

ĀYUTO *(p.p.p.)*, Endowed, furnished with [आयुत = यु]. Ras. 27.

ĀYUTTAKO, An agent, manager, superintendent [आयुक्त + क]. Alw. I. 101; Dh. 128, 390.

AYUTTO *(adj.)*, Improper, wrong [अ + युक्त = युज्]. Dh. 107, 115, 305.

ĀYUTTO, An agent, trustee, manager [आयुक्त = युज्]. Mah. 59.

AYYAKO, A grandfather; an ancestor [आर्यक]. Ab. 247; Ras. 72; Mah. 161. At Mah. 64 it means a maternal great uncle. At Mah. 105 it is translated by Turnour, "the head of your family." Fem. *ayyaká*, grandmother (Ab. 245), the 47th rule of Kaccayana's Náma Kappa gives also *ayyakání*. See also *Ariyako*.

AYYO, A lord, chief, master; a Buddhist priest [आर्य]. Ab. 725; Alw. I. xlv, lix. *Dhammikayye khamápaya*, make amends to the orthodox priests (Mah. 18). *Ayyassa no dinná*, we gave them to the Master, viz. Ānanda (Dh. 174). It is used in addressing Buddhist priests, sometimes in conjunction with Bhante: *Ayyassa kira akkhí váto rujjhati*, I hear the wind hurts your reverence's eyes (Dh. 82); *Kiṁ pana bhante ayyo imasmiṁ ṭháne ekako vasati*, pray does your reverence live here alone? (Dh. 153); *Bhante kuhiṁ ayyá gacchanti*, lords, whither are ye going? (Dh 81). Voc. *ayya*, sir! my lord! (Dh. 155). Voc. fem. *ayyá* and *ayye*, madam! my lady! (Dh. 155, 169, 140, where I think the reading should be *ayye*). Dh. 87, 113, 154; Pát. 88. See also *Ariyo*.

B.

BABBAJO, A sort of coarse grass [वल्वज]. B. Lot. 534; Cl. Gr. 84.

BABBU *(m.)*, A mungoose or ichneumon; a cat [बभ्रु]. Ab. 615, 1080.

BADARĀ *(f.)*, Cotton [बदरा]. Ab. 589.

BADARĪ *(f.)*, The jujube tree [बदरी]. Ab. 558.

BADARO, The jujube fruit [बदर]. Ab. 559.

BADDHAṀ, A leathern thong or strap [वध्रं].

BADDHO *(p.p.p. bandhati)*, Bound; fixed; continuous; acquired, contracted [बद्ध = बन्ध्]. Ab. 747; Dh. 57. *Kaṭṭhabaddhaṁ*, a bundle of sticks (Dh. 202). *Tayo máse na nipajjissámíti te mánasaṁ baddhaṁ*, your mind is made up that you will not lie down for three months (Dh. 82). *Símáya baddháya*, when the boundary is fixed or consecrated (Mah. 98). *Baddhavero*, one by whom hatred has been contracted, enraged, full of hatred (Mah. 259). *Baddhaveraṁ*, hate, anger (Ab. 165, comp. Dh. 203). *Satasmá baddho*, bound in the sum of a hundred pieces (Cl. Gr. 142; perhaps "imprisoned for a sum of 100 pieces," see Kuhn K. S. 26). *Baddharávaṁ ravi*, uttered continuous cries.

BĀDHĀ *(f.)*, Annoyance, affliction; refutation, contradiction [बाधा]. Ab. 1097.

BĀDHATI, To obstruct, to annoy, to afflict, to oppress [बाध्]. Dh. 91. Caus. *bádheti*. *Bhikkhussa vátábádho bádheti*, rheumatism troubles the priest. P.p.p. *bádhito*. *Saso bádhito*, the hunted hare (Dh. 61, or perhaps "the snared hare," from BADH, see under BANDH in Benfey's Dict.).

BADHIRO *(adj.)*, Deaf [बधिर]. Ab. 322; Dh. 217.

BĀHĀ *(f.)*, The arm [बाहा]. Ab. 265; B. Lot. 306.

BAHALATO *(adv.)*, In thickness [बहल + तस्]. *Aṭṭhaṅgulo bahalato*, eight inches in thickness (Mah. 169).

BAHALO *(adj.)*, Thick [बहल]. Dh. 86; Alw. I. 76. *Caturaṅgulabahalo*, four inches thick (Mah. 211).

BĀHATI, and BĀHETI, To remove, to put away,

to reject [वाह्]. Ger. *báhitvá* (Dh. 379), *báhetvá* (Dh. 47). P.p.p. *báhito* (Dh. 60).

BAHI, and BAHIṀ (*adv.*), Outwards, outside, out, out of doors [वहिस्]. Ab. 1153. *Bahi álinde nipajjápesi*, laid him down outside the house in the verandah (Dh. 94). *Bahikammanto*, out of door work. *Narasatam̆ bahi*, a hundred men outside (Mah. 56). *Bahim̆ khipati*, throws outside (Mah. 137). *Bahi gantum*, to go out (Dh. 169). *Bahigamanam̆*, going out of doors (Dh. 290). *Bahigato*, gone out (Dh. 300). *Bahikaraṇam̆*, putting outside, removing, expelling (Pát. 2). *Bahilitto*, plastered outside (Pát. 70). *Bahi ṭhito*, standing outside (Dh. 159). *Bahi ahosi*, it remained outside (Mah. 5). *Anto-aggi bahi na niharitabbo*, the indoor fire must not be carried out of doors (Dh. 239). *Te bhikkhú bahi ṭhapetvá*, leaving the priests outside (Dh. 107). With abl. *Nikkhamma nagará bahi*, having gone out of the city (Mah. 52); *Dakkhiṇadvárato bahi*, outside the south gate (Mah. 84). With gen. *Anto ca bahi ca nagarassa*, inside and outside the town (Mah. 259; comp. Dh. 219). *Bahigáme*, outside the village (Dh. 228). *Bahinagare*, outside the town (Dh. 160, 204). *Bahisáṇiyam̆ ṭhatvá*, standing outside the curtain (Dh. 159, comp. 245). Dh. 162, 175, 336, 401. Comp. the use of *Anto* (2).

BAHIDDHĀ (*adv.*), Outside [वहिस्+धा]. Ab. 1153; B. Lot. 566; Dh. 169. With abl. *Ito bahiddhá*, foreign to Buddhism (Kh. 26, comp. Dh. 377, "foreign to my religion").

BĀHIRĀ (*adv.*), From outside [वाह्यात्]. Ab. 1153; Mah. 109.

BĀHIRAKO (*adv.*), External, foreign, heretical [वाह्य+क]. Pát. 116.

BĀHIRATO (*adv.*), From outside [वाह्यतस्]. Dh. 242.

BĀHIRE (*adv.*), Outside, externally; outside Buddhism [वाह्य loc.]. *Samaṇo n' atthi báhire*, there can be no true Çramaṇa outside the pale of Buddhism (Dh. 45, 377; Alw. N. 85). With abl. *Dárake yakkhanagará nisídápíya báhire*, having set the children down outside the city of the yakkhas (Mah. 52).

BĀHIRO (*adj.*), External; foreign; non-Buddhist, heretical; external to the individual, objective [वाह्य]. Ab. 703. *Báhiram̆ parimajjasi*, the outside thou makest clean (Dh. 70). The acc. *báhiram̆* seems to be an adverb, "outside" (Ab. 1153). Non-religious arts and sciences are called *báhirasattháni* as opposed to the study of the Tipiṭaka (Att. 191).

BĀHITO, see *Báhati*.

BAHU (*adj.*), Much; many; large, ample [बहु]. Ab. 703, 1072. Pl. *bahú*, *bahavo*. Neut. pl. *bahúni* (Mah. 126). Gen. and dat. pl. *bahunnam̆*, *bahúnam̆* (Dh. 51; F. Ját. 47). Loc. pl. *bahúsu*, *bahusu* (Dh. 90, 253). There seems to be a neut. nom. *bahum̆* (F. Ját. 13; Dh. 97, *bahum̆ dhanam̆ atthi*). *Bahú janá*, many people (Kuhn. K. S. 25; Alw. I. 63). *Bahum̆ bhásamáno*, speaking much (Dh. 4). *Bahum̆ ve saraṇam̆ yanti*, they fly to many a refuge (Dh. 34). *Tena te bahavo ahum̆*, therefore they became numerous (Mah. 207). *Bahud eva rattim*, the greater part of the night (for *bahum̆ eva rattim̆*). There appears to be an adverb *bahum*, "much," "at great length" (Dh. 366).

BĀHU (*m.*), The arm [बाहु]. Ab. 265; Mah. 153, 225.

BAHUBBĪHI, This is the equivalent of S. बहुव्रीहि, and is the technical name for one sort of Samása (Cl. Gr. 80).

BAHUBHĀṆĪ (*adj.*), Garrulous [बहु+भाण+इन्]. F. Ját. 16, 49; Dh. 41.

BAHUBHĀṆITĀ (*f.*), Garrulousness [the last +ता]. F. Ját. 16, 48.

BAHUBHĀVO, Quantity, multiplicity [बहु+भाव]. Kh. 21.

BAHUBHEDO (*adj.*), Multiform, various [बहु+भेद]. Ab. 720.

BAHŪDAKO (*adj.*), Holding much water [बहु+उदक]. Mah. 65.

BAHUDHĀ (*adv.*), In many ways [बहुधा]. Mah. 107, 158. *Eko pi hutvá bahudhá hoti*, from being one he becomes many.

BAHUJĀGARO (*adj.*), Keeping many vigils, very watchful [बहु+जागर]. Dh. 6.

BAHUJJANO, Most people, the multitude, the world [बहु+जन]. Dh. 57. Pl. *bahujjaná*, many people (Mah. 79).

BĀHUJO, A Khattiya [बाहुज]. Ab. 335; Mah. lxxxvii.

BAHUKICCO (*adj.*), Having many duties, very busy [बहु+कृत्य].

BAHUKO (*adj.*), Much; many [बहु+क]. *Tassa te bahuká pihayanti*, many envy you (Dh. 392).

Bahukaṁ dhanaṁ datvá, having given much treasure (Mah. 51). Mah. 84, 228; Dh. 214, 285.

BAHULĪKAROTI, To increase, to extend [बहुली + कृ]. Dh. 374.

BAHULĪKATO (*p.p.p.* last), Enlarged, increased, multiplied [बहुली + कृत].

BĀHULLAṀ, Abundance [बाहुल्य].

BAHULO (*adj.*), Much, abundant; abounding in [बहुल]. *Pámojjabahulo*, filled with joy (Dh. 67). F. Ját. 8; Ab. 703. Fem. *bahulá*, cardamoms (Ab. 591).

BĀHULYAṀ, Abundance [बाहुल्य]. Ab. 1153.

BAHUMATO (*adj.*), Esteemed, venerated [बहु + मत = मन्]. Mah. 8.

BĀHUMŪLAṀ, The armpit [बाहु + मूल]. Ab. 264.

BAHUNADIKO (*adj.*), Receiving many rivers, an epithet of the ocean [बहु + नदी + क].

BAHŪPAKĀRO (*adj.*), Very helpful, very useful [बहु + उपकार]. Kuhn K. S. 29; Dh. 119, 166, 245.

BAHUPPADO (*adj.*), Liberal, munificent [बहु + प्रद]. Ab. 723. In Pirit I find *bahuppado* "many-footed" = बहु + पद्, with doubled प.

BĀHUSACCAṀ, Great learning [बहु + श्रुत + य]. Kh. 5; Dh. 48. Buddhaghosa explains it by "having learnt the three Piṭakas" (Dh. 381). There can be no doubt that this word represents *bahussuta* + *ya*; the a is perhaps due to the analogy of *muṭṭhasaccaṁ*, where, however, *sacca* represents smṛitya and not çrutya.

BAHUSO (*adv.*), Greatly, abundantly [बहुशस्]. Ras. 23, 24.

BAHUSSUTATTAṀ, Learnedness, erudition [बहु + श्रुत + त्व]. Alw. I. xxxiv.

BAHUSSUTO (*adj.*), Having great religious knowledge, learned, erudite [बहु + श्रुत = श्रु]. Dh. 38; Mah. 85, 126; Pát. 88.

BAHUTARO (*adj.*), More [बहुतर]. Dh. 113. *Yácaká pi bahutará na honti*, there are not very many beggars.

BAHUTTAṀ, Multitude [बहुत्व]. Mah. 39.

BAHUTTHAṀ (*adv.*), In many ways [बहु+थम्]. Cl. Gr. 98.

BAHUVACANAṀ, In gram. the plural number [बहु + वचन]. Cl. Gr. 112.

BAHUVĀRAKO, The tree Cordia Myxa [बहुवारक]. Ab. 558.

BAHUVIDHO (*adj.*), Various, multiform [बहु + विधा]. Ab. 717.

BĀHYO (*adj.*), External [बाह्य]. Ab. 1153. See *Báhiro*.

BAJJHATI (*pass. bandhati*), To be bound; to be imprisoned [बध्यते = बन्ध्]. Ger. *bajjhitvá* (Dh. 322).

BAKO, A crane (the bird) [बक]. Ab. 642; Alw. I. xxi; Dh. 191.

BĀKUCĪ (*f.*), The plant Vernonia Anthelminthica [वाकुचि]. Ab. 586.

BALAGGAṀ, Front of an army, troops in array [बल + अग्र]. Pát. 15, 90.

BALĀKĀ (*f.*), A crane (bird) [बलाका]. Ab. 642; Cl. Gr. 37.

BALAKĀYO, An army [बल + काय]. Mah. 62, 150, 217; Alw. I. 79; Dh. 158, 162, 236, 308.

BALAKKĀRO, Violence [बलात्कार]. Ab. 400, 1130; Pát. 82.

BĀLAKO, A boy, a child; the young of any animal [बालक]. Ab. 1003, 1118.

BALAṀ, Strength, power, force; an army, troops, forces; bulkiness [बल]. Ab. 350, 381, 398, 894; Dh. 20; B. Lot. 427; Kh. 12; F. Ját. 5; Mah. 217. *Dasahatthibalo*, having the strength of ten elephants (Mah. 140). *Puññabalaṁ*, the force or efficacy of merit (Man. B. 35). *Khantibalo*, having the strength of patience (Dh. 71). The four Balas or Forces are *viriyabalaṁ, satibalaṁ, samádhibalaṁ, paññábalaṁ*, "energy, recollection, contemplation, wisdom." The five Balas are *saddhábalaṁ, viriyabalaṁ, satibalaṁ, samádhibalaṁ, paññábalaṁ*, "faith, energy, recollection, contemplation, wisdom" (Man. B. 498). The seven Balas are *saddhábalaṁ, viriyabalaṁ, satibalaṁ, hiribalaṁ, ottappabalaṁ, samádhibalaṁ, paññábalam*, "faith, energy, recollection, shame, fear of sin, contemplation, wisdom." The ten Balas or forces belonging to a Buddha are ten kinds of knowledge, *ṭhánáṭhánañáṇaṁ*, etc. (B. Lot. 781; Man. B. 398).

BALĀNĪKO (*adj.*) [बल + अनीक]. The comment explains this word by *khantibaláníko*, meaning, I think, "he to whom the strength of patience is like the strength of an army in array" (Dh. 71).

BĀLATĀ (*f.*), Childhood [बाल + ता]. Ab. 250.

BĀLĀTAPO, The rays of the newly-risen sun [बाल + आतप].

BALATI, To live [बल्]. Cl. P. Verbs, 17.

BĀLATTAṀ, Childhood [बाल + त्व]. Ab. 250.

BALATTHO, A royal messenger or peon, a palace servant. Mah. 218, 219, and see the Index and Glossary.

BALAVĀ (*adj.*), Strong [बलवन्त्]. *Balavá puriso*, a strong man (B. Lot. 306). *Rogo balavá ahosi*, the disease gained strength (Dh. 93). *Balavaváto*, a strong wind (Dh. 111). *Balavapíti*, exceeding joy (Alw. I. 80). Man. B. 494. *Balavaṁ* (*adv.*), exceedingly (Ab. 1138). *Balavapaccúsasamaye*, very early in the morning (Dh. 94).

BALAVATARO (*adj.*), Stronger [बलवत् + तर]. Dh. 234.

BĀLĀVATĀRO, Name of a well-known Páli grammar [बाल + अवतार]. Alw. I. vi, xiv, xxxvi.

BĀLEYYO (*adj.*), Fit for a child; soft [बालेय].

BĀḶHO (*adj.*), Hard, severe, excessive [बाढ]. Ab. 41. *Báḷhaṁ* (*adv.*), exceedingly. *Báḷhá dukkhavedaná*, extreme suffering. *Báḷhagiláno*, very ill (Dh. 97).

BALI (*m.*), Religious offering, oblation; royal revenue, tax [बलि]. Ab. 355, 425, 897; Mah. 165, 211; Kh. 6. *Devatábalidánaṁ*, presentation of offerings to the devas (Mah. 89).

BALĪ (*adj.*), Strong [बलिन्]. Dh. 49; Mah. 141. Masc. *bali*, name of a class of Asuras (Ab. 14).

BALIKAMMAṀ, Religious offering, offering of food to Bhútas [बलि + कर्मन्]. Mah. 52; Dh. 403.

BALIMĀ (*adj.*), Receiving offerings [बलिमन्त्]. Cl. Gr. 24.

BALIPUṬṬHO, A crow [बलि + पुष्ट = पुष्]. Ab. 638.

BĀLISIKO, A fisherman [बलिश + इक]. Mah. 134; F. Ját. 53.

BALISO, A fish-hook [बलिश]. Ab. 674, 1025.

BĀLISO (*adj.*), Young; ignorant [बालिश]. Ab. 721, 1078.

BALIVADDO, An ox [बलिवर्द]. Ab. 495; Dh. 28, 91.

BĀLO (*adj.*), Young; ignorant, foolish [बाल]. Ab. 721, 923. Masc. *bálo*, a child up to sixteen years of age; also an ignorant person, a fool. *Bálappabodho*, enlightening of the ignorant (Alw. I. xiv). *Bálasuriyo*, the newly-risen sun (Mah. 112). Bála is often used in the sense of "one ignorant of religion," "the unconverted man" (Dh. 5, 11; Kh. 5; Ras. 35). Dh. 96.

BĀLYAṀ, Childhood, youth; ignorance, folly [बाल्य]. Ab. 250, 1079; Dh. 12.

BĀṆADHI (*m.*), A quiver [बाणधि]. Ab. 389.

BANDHĀGĀRAṀ, A prison [बन्ध + अगार]. Mah. 260.

BANDHAKĪ (*f.*), An unchaste woman [बन्धकी]. Ab. 233.

BANDHANĀGĀRAM, A prison [बन्धन + अगार]. Ab. 407.

BANDHANAṀ, Binding; bonds; a fetter; a band, ligature; a snare, a trap; the stalk of a leaf or flower [बन्धन]. Ab. 354, 738, 948; Dh. 7, 61, 62. *Ūnapañcabandhano patto*, a bowl with fewer than five ligatures (Pát. 10). *Káyabandhanaṁ*, a waistband or girdle (Mah. 93). *Pupphabandhanaṁ*, stalk of a flower (Ab. 544). *Paṇḍupaláso bandhanapamutto*, a sere leaf loosed from its stalk (Kamm. 10). *Gharabandhanaṁ*, wedlock, marriage.

BANDHANĪYO (*adj.*), To be bound, fit to be bound [बन्धनीय]. Cl. Gr. 93.

BANDHĀPETI (*caus.* next), To cause to be bound; to cause to be embanked (of a river). Pát. 108; Mah. 256; Dh. 351.

BANDHATI, To bind; to fasten; to fix; to embank; to acquire, to get, to contract [बन्ध्]. *Tiṇakalápe bandhitvá*, tying up bunches of grass (F. Ját. 9). *Vaṇaṁ bandhitvá*, having bandaged the wound (Dh. 279). *Paṇṇaṁ tassa dasante bandhi*, attached the letter to the hem of his garment (Alw. I. 101). *Vitánaṁ katvá bandhi*, fastened it up as a curtain (Dh. 291). *Nadiṁ b.*, to embank a river (Mah. 100). *Gaṇaṁ bandhati*, collects a following (Pát. 74). *Satthari ághátaṁ bandhi*, contracted hatred towards the Teacher (Dh. 164). *Símaṁ b.*, to fix a boundary (Mah. 98). Dh. 234, 247. Pass. *bajjhati*. P.p.p. *baddho*.

BANDHAVO, A kinsman [बान्धव]. Ab. 243.

BANDHETI (*caus. bandhati*), To cause to be bound; to bind, to fix, to tie, to fasten [बन्धयति = बन्ध्]. Mah. 142, 145, 152, 261.

BANDHO, Binding; bonds; union; bandage [बन्ध]. *Bandhamokkhaṁ kárayi*, opened the jails, lit. caused release from bonds (Mah. 214). *Símábandho*, fixing of a boundary (Mah. 100). Dh. 279.

BANDHU (*m.*), A relative, a kinsman [बन्धु]. Ab. 243.

BANDHUJĪVO, and **-VAKO**, The plant Pentapetes Phœnicea [बन्धुजीव]. Ab. 575; B. Lot. 826.

BANDHŪKO, The plant Pentapetes Phœnicea [बन्धूक]. Ab. 575.

BANDHURO (adj.). Uneven, undulating [बन्धुर]. Att. 191.

BANDHUMĀ (adj.), Having relatives [बन्धुमन्त्]. Cl. Gr. 24.

BĀṆO, An arrow [बाण]. Ab. 389.

BAPPO, A tear [बाष्प]. Ab. 260.

BĀRĀṆASEYYAKO (adj.), Belonging to Benares [वाराणसेय + क]. Cl. Gr. 90.

BĀRĀṆASĪ (f.), The city of Benares [वाराणसी]. Ab. 199; F. Ját. 2, 5; Mah. 2. *Báráṇasivásí*, an inhabitant of Benares (Dh. 114).

BĀRASA (num.), Twelve [द्वादशन्]. Cl. Gr. 66. See also *Dvádasa*.

BARIHAṀ, A peacock's tail [बर्ह]. Ab. 635.

BARIHĪ (m.), A peacock [बर्हिन्]. Ab. 634.

BARIHISAṀ, Sacrificial grass [बर्हिस्]. Ab. 602.

BATTIṀSĀ (num. f.), Thirty-two [द्वात्रिंशत्]. Ras. 26. See also *Dvattiṁsa*.

BAVHĀBĀDHO, Much sickness [बहु + आबाध]. Cl. Gr. 15. Also an adj. meaning "having much sickness," "having bad health" (Gog. Ev. 31).

BĀVĪSATI (num. f.), Twenty-two [द्वाविंशति]. Cl. Gr. 96.

BELUVO (adj.), Relating to the Vilva tree; made of Vilva wood [वैल्व]. Dh. 255. Masc. *beluvo*, the Vilva tree, Ægle Marmelos (Ab. 556).

BHĀ (f.), Light, ray, splendour [भा]. Ab. 64.

BHABBO (adj.), Right, proper, good, well conducted; future [भव्य and भाव्य]. Ab. 913, 1071; Dh. 175.

BHACCO, A servant, an attendant [भृत्य]. Mah. 48.

BHADANTO, A venerable man; a Buddhist priest [भदन्त]. Rúpasiddhi says that Bhadanta is otherwise declined like *Puriso*, but that the voc. has the following forms, *bhaddanta, bhante, bhadanta, bhaddante* (Att. 12). The voc. *bhadanta* occurs at Mah. 79, and at Dh. 85 *bhaddanta* is probably a vocative. A voc. pl. *bhadantá* occurs at Mah. 170. *Ágacchantu bhadantá*, let the holy men come near (Pát. xxx). *Bhadantánaṁ ravaṁ sutvá*, hearing the shout of the priests (Mah. 81). *Ayaṁ bhadant' ambarukkho*, lord! this mango tree (Mah. 79). For *Bhante* see sep.

BHADDADĀRU (m.), The tree Pinus Deodora [भद्र + दारु]. Ab. 568.

BHADDAKACCĀNĀ (f.), A name of the wife of Siddhattha (Buddha). Ab. 336; Mah. 9.

BHADDAKO (adj.), Good, happy [भद्रक]. Dh. 323.

BHADDAKUMBHO, An auspicious vase, a jar with holy water [भद्र + कुम्भ]. Ab. 359.

BHADDAMUTTAṀ, The grass Cyperus Rotundus [भद्र + मुस्त]. Ab. 599.

BHADDAPADĀ (f.), Name of two Nakkhattas, *Pubbabhaddapadá* and *Uttarabhaddapadá* [भद्रपदा]. Ab. 60.

BHADDE (voc. f. bhaddo), My good woman! my dear! Madam! Dh. 89, 156, 206.

BHADDO, and BHADRO (adj.), Good, excellent, noble, worthy, pious; fortunate, auspicious, happy, blest [भद्र]. Neut. *bhaddaṁ*, prosperity, happiness (Ab. 88), also a good deed (Dh. 22). *Asso bhadro*, a spirited horse (Dh. 26, 68). *Bhadrakammaṁ*, a good deed (Dh. 293). *Ehi tvaṁ bhadra Sumana*, come excellent S. (Mah. 105). *Bhaddayugaṁ*, a noble pair (Dh. 124). *Bhadrayobbanaṁ*, auspicious youth (Dh. 117; B. Lot. 410). At Dh. 22 bhadda is opposed to pápa. *Bhaddaṁ bhavato hotu*, good luck to you! (Kuhn K. S. 10). *Icchámi bhaddaṁ tassa*, I wish well to him (Kuhn K. S. 28). Ab. 694, 1072; Dh. 60, 245.

BHĀGADHEYYAṀ, Lot, destiny [भाग + धेय = धा]. Ab. 90.

BHAGAṀ, Power, majesty; fortune, prosperity; fame, glory; virtue, merit; desire, love; pudendum muliebre [भग]. Ab. 273, 844.

BHAGANDALĀ (f.), Fistula [भगंदर]. Ab. 328.

BHAGAVĀ (adj.), Worshipful, venerable, blessed, holy [भगवन्त्]. Ab. 1098; B. Intr. 71 (note); Cl. Gr. 24. This word is generally used as an epithet or name of a Buddha (Ab. 1), and in particular of Sakyamuni (Ras. 15). *Namo tassa Bhagavato*, praise be to him who is the Blessed (Kh. 2). *Ekaṁ samayaṁ Bhagavá Sávatthiyaṁ viharati*, at one time the Blessed One dwelt at S. (Kh. 4). *Buddhánaṁ bhagavantánaṁ sattesu mahákaruṇá okkamati*, a great compassion for mortals arises in the blessed Buddhas (B. Lot. 376). *Bhagavatá vuttaṁ*, it was spoken by our Blessed Lord (Alw. I. xxi).

BHĀGAVĀ (adj.), Partaker of, having a share in [भाग + वन्त्]. Dh. 4.

BHAGGĀ (m. pl.), Name of a people and country [भार्ग]. Ab. 185.

BHAGGAVO, A descendant of Bhṛigu [भार्गव].

BHAGGO (p.p.p. bhañjati), Broken [भग्न = भञ्ज्]. Dh. 28; Ras. 20.

BHĀGĪ (*adj.*), Partaking in; undergoing, suffering [भागिन्]. *Tassa bhági bhavám' aham*, thereof I am a partaker (Ras. 28). *Kilamathassa bhági assa*, should suffer fatigue (Dh. 306). Dh. 151, 161; Cl. Gr. 29.

BHĀGINEYYO, A sister's son, nephew [भागिनेय]. Ab. 246; Dh. 85; Mah. 34, 69.

BHAGINĪ (*f.*), A sister [भगिनी]. Ab. 248; B. Int. 278. Used as a term of respect by a priest to a devout lady (Ras. 40).

BHĀGĪRATHĪ (*f.*), The Ganges [भागीरथी]. Ab. 681.

BHĀGIYO (*adj.*), Connected with, conducive to [भाग + य]. Occurs as the last part of several compound words, as *uddhambhágiya*, *hánabhágiya*, etc. *Aññabhágiya* appears to mean "different" (Pát. 73).

BHĀGO, A portion, part, share; region, quarter, side; time; lot, destiny [भाग]. Ab. 90, 485, 1120. *Kappassa tatiyo bhágo*, the third of a Kalpa (Gog. Ev. 18). *Tass' uttare bhágе*, on the north side of it (Mah. 50). *Dakkhiṇo bhágo*, the south (Mah. 12). *Aparabhágе*, in aftertime, afterwards. *Rattibhágе*, at night. *Uparibhágе*, above. *Pathavibhágo*, quarter of the globe (Dh. 295). *Adhobhágo* and *heṭṭhábhágo*, lower part. *Antobhágo*, interior. *Tibhágo*, divided into three (Mah. 136). A portion, share, or ration of food, generally boiled rice (Mah. 136, 147; Kamm. 29).

BHAGU (*m.*), Name of one of the ten Rishis [भृगु]. Ab. 109.

BHĀGYAM, Fortune, lot, destiny; merit and demerit acquired in former existences, Kamma [भाग्य]. Ab. 90, 892, 909, 1120.

BHĀJANAM, A vessel, bowl, jar; dividing, distribution [भाजन]. Ab. 457; Mah. 87. *Suvaṇṇabhájanáni*, golden bowls (Mah. 44, 135). *Dhátubhájanaṁ*, distribution of relics.

BHĀJĀPETI (*caus.* next), To cause to be distributed. Pát. 102.

BHAJATI, To serve; to honour; to cultivate the acquaintance of; to be devoted to, to follow, to embrace; to obtain [भज्]. *Mitte bhajassu kalyáṇe*, let him cultivate good friends (Dh. 67). *Yaṁ yaṁ padesaṁ bhajati*, whatever place he chooses for his residence (Dh. 53). Dh. 14, 38.

BHĀJETI, To divide, to distribute [भाज्].

BHAJJĀPETI (*caus.* next), To cause to be fried or baked. Dh. 176; Pát. 105.

BHAJJATI, To fry, to roast, to bake [भ्रज्ज्]. Cl. P. Verbs, 3; Pat. 105. P.p.p. *bhaṭṭho* (Ab. 1076). P.p.p. caus. *bhajjito* (Ditto).

BHĀKARO, The sun [भास्कर].

BHAKKHAKO (*adj.*), Voracious [भक्षक]. Ab. 734.

BHAKKHAṆAM, Eating, enjoying [भक्षण]. Ab. 1004.

BHAKKHETI, To eat; to devour; to feed upon; to enjoy [भक्ष्]. *Gumbaṁ bhakkhayamáno*, browsing the jungle (Mah. 78). Aor. *abhakkhayi* (Mah. 128). P.p.p. *bhakkhito* (Ab. 757). Mah. 48, 74, 230.

BHAKKHO (*adj.*), Eating, feeding on [भक्ष]. *Pítibhakkho*, feasting on joy (Dh. 36). *Lohitabhakkho*, feeding on blood (F. Ját. 13).

BHAKKHO (*adj.*), Eatable, to be eaten [भक्ष्य = भक्ष्]. *Bhakkho 'si mama*, you are my prey (Mah. 48). Neut. *bhakkhaṁ*, food, prey (Ras. 22).

BHALLĀTAKO, and -KĪ (*f.*), The marking nut plant, Semicarpus Anacardium [भल्लातक]. Ab. 561. Neut. *bhallátakaṁ*, the nut (Ditto).

BHALLĪ (*f.*), The marking nut plant [भल्ली]. Ab. 561.

BHAM, A star; a lunar asterism; a planet [भ]. Ab. 57. Loc. *bhe* (Ab. 851).

BHAMAKĀRO, A turner [भ्रम + कार]. Ab. 509.

BHAMĀPETI (*caus. bhamati*), To cause to revolve (Mah. 172).

BHAMARO, A bee [भ्रमर]. Ab. 636; Dh. 10.

BHAMATI, To whirl about, to revolve; to roam [भ्रम्]. *Assá akkhíni bhamiṁsu*, her eyes rolled (Dh. 315). P.p.p. *bhanto*.

BHAMETI (*caus.* last), To cause to revolve, to whirl [भ्रमयति = भ्रम्]. *Bhametvá sísamatthake*, whirling them over his head (Mah. 143).

BHAMO, Whirling; a lathe; a watercourse, drain [भ्रम]. Ab. 660, 1121.

BHAMU (*m.*), An eyebrow. Ab. 259. *Bhamu* probably represents the Sanskrit भ्रू. If bhrú be pronounced carelessly a nasal is heard which might easily pass into m, while the r would be dropped, as is usual in Páli (comp. *bhú*, "an eyebrow").

BHAMUKO, An eyebrow. Ab. 259; Dh. 111; B. Lot. 563.

BHĀṆAKO, A jar [भाण्डक]. Ab. 456.

BHĀṆAKO (*adj.*), Reciting, saying, preaching [भाणक]. *Bháṇako*, a preacher (Pát. 88). *Dhammabháṇako*, an expounder or preacher of the Scriptures (Mah. 245). *Díghabháṇako*, one who

makes the Dígha Nikáya his special study, expounds it, preaches from it, a professor of the Dígha Nikáya (Pát. xv). In the same way *Majjhimabhaṇako*, *Játakabhaṇako* (Pát. xv). *Sukuṇo mañjubhaṇako*, sweet-voiced bird (Dh. 146).

BHĀṆAṀ, Saying, reciting [भाण]. F. Ját. 18.

BHAṆANAṀ, Telling, expounding [भणन]. Dh. 419.

BHAṆATI, To speak, to say, to tell, to recite, to preach [भण]. F. Ját. 14, 19, 46; Dh. 47, 223. *Therassa vacanam bhaṇi*, spoke the message of the elder (Mah. 105). *Saccaṁ b.*, to speak the truth (Dh. 40). *Bhaṇantá ratanaṁ suttaṁ*, reciting the Ratana Sutta (Mah. 249). Pass. *bhaññati*. P.p.p. *bhaṇito*. Caus. *bhaṇeti*, *bhaṇápeti* (Alw. I. 16). See *Bhaṇe*.

BHĀṆAVĀRAṀ, A recitation, a portion for recital [भाण + वार]. For purposes of recitation the Tipiṭaka is divided into a certain number of Bháṇavâras or sections (see Dh. 35, 351). At Att. 13 Alwis says that the whole Tipiṭaka contains matter equal to 2547 Bháṇavâras. The Díghanikáya contains 64 Bháṇavâras (Alw. I. v).

BHAṆḌAGABBHO, A store-room [भण्ड + गर्भ]. Dh. 302.

BHAṆḌĀGĀRIKO, A treasurer; a royal treasurer, one of the ministers of state [भाण्डागारिक]. Mah. 231; Ab. 436.

BHAṆḌAKAṀ, A utensil, article, implement; goods, property [भाण्ड + क]. Mah. 138, 151; Dh. 234, 248.

BHAṆḌĀKĪ (*f.*), The plant Solanum Melongena [भण्डाकी]. Ab. 588.

BHAṆḌAṀ, A utensil, article, implement; goods, wares, property; the stock-in-trade of a tradesman [भाण्ड]. Ab. 921; Pát. 81; Alw. I. 73. *Táni bhaṇḍáni dárumayádíni náma honti*, these articles are made of wood and other materials (Dh. 90). *Mayaṁ hi vikkiṇiyabhaṇḍaṁ*, for we are chattels to be sold (Dh. 234). *Parassa b. gaṇháti*, takes the property of another (Kh. 29). *Atibahubhaṇḍo*, having too much property (Dh. 302).

BHAṆḌANAṀ, Quarrelling, strife [भण्डन]. Ab. 400; Dh. 104, 147.

BHAṆḌATI, To quarrel; to abuse [भण्ड्]. Cl. P. Verbs, 11, 13.

BHAṆḌIKĀ (*f.*), An article, utensil; goods, wares, merchandise; a bundle [भण्डिका]. Dh. 237; F. Ját. 14; Alw. I. 37. *Antobhaṇḍikaṁ muñcitvá*, releasing the parcel it contained (Alw. I. 75). *Ābharaṇáni omuñcitvá bhaṇḍikaṁ katvá*, taking off his jewels and making a bundle of them (Dh. 142). *Uttarásaṅge bhaṇḍikaṁ bandhitvá*, tying them up in a bundle in her cloak (Dh. 247). *Bhaṇḍikáyaṁ gahetvá*, taking them in a bundle (Mah. 167, here Turnour translates "in a jar").

BHAṆḌIKO, The plant Pentapetes Phœnicea. Ab. 575 (Clough's edition has *bhaṇḍiká*, fem).

BHAṆḌILO, The tree Mimosa Sirisha [भण्डिल]. Ab. 571.

BHAṆḌU (*adj.*), Close shaven, bald. Ab. 321.

BHAṆE, This is the 1st pers. sing. pres. Ātmane, from *bhaṇati*, and is used as an interjection, "I say," "to be sure." It is a familiar term of address, frequently used by a king to a subject. *Kahaṁ bhaṇe tumhe ime divase na dissatha*, why, where have you been all this time? (Alw I. 74). *Dukkaraṁ bhaṇe bráhmaṇena kataṁ*, I declare the brahmin has done a most difficult thing (Dh. 291). *Handa bhaṇe* (Dh. 142). Dh. 223.

BHAṄGO (*adj.*), Hempen [भाङ्ग]. Neut. *bhaṅgaṁ*, hempen cloth (Ab. 291). Ab. 1130; Pát. 76, 82; Kamm. 9.

BHĀṆĪ (*adj.*), Speaking, talking [भाण + इन्]. *Bahubháṇí*, talkative (F. Ját. 16). Comp. *Mitabháṇí*, *Mandabháṇí*, *Mantabháṇí*.

BHAṆITO (*p.p.p. bhaṇati*), Spoken, said [भणित = भण्]. Ab. 755; Alw. I. 63; Pát. xlvi, 72.

BHAÑJANAṀ, Breaking, fracture; injuring, destruction [भञ्जन]. Mah. 128.

BHAÑJATI, To break, to crush, to destroy [भञ्ज्]. Dh. 60, 249; F. Ját. 4, 15; Ras. 89. P.p.p. *bhaggo*.

BHAÑÑATI (*pass. bhaṇati*), To be spoken, told, preached. Alw. N. 23.

BHANTE, This is a contracted form of *Bhadante*. It is used as a reverential term of address, "Lord," "Reverend sir," and is the proper address of Buddha, of Buddhist priests, of ṛishis, tápasas, etc. It is generally used absolutely, as *Bhante ayaṁ bhikkhu atibahubhaṇḍo*, Master, this priest has too much property (Dh. 303). *Bhante kena te attho*, lord, what are you in need of (F. Ját. 2). It is sometimes used in conjunction with a noun in the voc. case, e.g. *Bhante Nágasena*, lord Nágasena (Alw. I. xlii). It is also frequently used in conjunction with a noun in the nom. case, e.g.

Desetu bhante Bhagavá dhammaṁ, let the blessed lord preach the Law (Fog. Ex. 8); *Bhante ayyo Mahákaccáyano*, the venerable elder M. (Alw. I. 92). *Suṇátu me bhante saṅgho*, let the venerable assembly hear me (Kamm. 1; B. Lot. 435).

BHANTO (*p.p.p. bhamati*), Whirling, rolling; confused [भ्रान्त = भ्रम]. *Ratho bhanto*, a rolling chariot (Dh. 40). *Bhantacitto*, perplexed.

BHĀNU (*m.*), A ray of light; the sun [भानु]. Ab. 63, 64, 1044; Alw. I. xiii.

BHĀNUMĀ (*adj.*), Luminous, brilliant [भानुमन्त]. Cl. Gr. 94. Masc. *bhánumá*, the sun (Ab. 63), also fire (Ab. 34).

BHĀRADVĀJO, Name of one of the ten Rishis [भारद्वाज]. Ab. 109. See *Isi*.

BHĀRAKO, A load [भारक]. F. Ját. 14.

BHARAṆAṀ, Bearing, supporting, maintenance [भरण]. Ab. 1053; Dh. 236. *Dárabharaṇaṁ*, maintaining a wife.

BHARAṆĪ (*f.*), Name of the second Nakkhatta [भरणी]. Ab. 58.

BHĀRAPĀDATĀ (*f.*), Elephantiasis of the leg [भार + पाद + ता]. Ab. 326.

BHĀRATAṀ, The Mahábhárata [भारत]. Ab. 111.

BHARATI, To bear, to support, to maintain, to nourish [भृ]. Das. 7.

BHĀRATĪ, (*f.*), Speech [भारती]. Ab. 105.

BHĀRĪ (*adj.*), Carrying, bearing [भारिन्]. *Málábhárí*, wearing garlands (Dh. 98).

BHĀRIKO, A porter [भारिक]. Ab. 514.

BHĀRIKO (*adj.*), Serious, grievous [भारिक]. *Bhárikan te kataṁ kammaṁ*, you have done a grievous action (Mah. 18). See also *Bháriyo*.

BHARITO (*adj.*), Filled with [भरित]. *Pupphabharito*, full of flowers (Mah. 99).

BHARIYĀ (*f.*), A wife [भार्या]. Ab. 237; Dh. 78.

BHĀRIYO (*adj.*), Serious, grievous (comp. *Bháriko*). *Bháriyaṁ vo bhikkhave kataṁ*, priests, you have done a grievous thing (Dh. 109). Dh. 86, 115, 200.

BHARO (*adj.*), Supporting [भर]. *Yávajívaṁ mátápettibharo assaṁ*, as long as I live may I maintain my parents (Dh. 185).

BHARO, A load; much, excessive [भर]. Ab. 1112.

BHĀRO, A weight, a burden; charge, duty, business; a weight of 2000 Palas [भार]. Ab. 481, 933. *Bháraváho*, a porter (Ab. 514). *Ucchubháro* a load of sugar-canes (Pát. xvi). *Pakkabhárena námitaṁ*, bending with its burden of fruit (Mah. 167). *Ime dáraká tava bhárá*, these children are your charges (Dh. 207). *Kulass' eva bhárá bhaveyyáma*, we should become burdensome to our family (Dh. 234). *Mayham ev' eso bháro má cintayittha*, I will manage this business, do not be anxious (Dh. 339, lit. "this burden is mine"). *Etaṁ paṭivijjhituṁ mayhaṁ bháro*, I undertake to make out the meaning (Dh. 123). *Bahúhi dussílehi kathitakathaṁ sahanaṁ náma mayhaṁ bháro*, it is my duty to bear the reviling of many impious men (Dh. 170). Dh. 135, 189, 236.

BHĀSĀ (*f.*), Speech, language [भाषा]. Ab. 105; Mah. 253; Alw. I. iii.

BHĀSĀ (*f.*), Light, radiance [भासा].

BHĀSANAṀ, Lustre, radiance [भासन]. Ab. 899.

BHĀSATI, To speak; to say; to address [भाष]. *Bhasaṁ b.*, to speak a language (Alw. I. cvii). *Imá gáthá abhási*, spoke these stanzas (Dh. 96). *Dhammaṁ b.*, to preach (Pát. iii). *Bhásatha rájánaṁ*, said to the king (Mah. 36). Ger. *bhásitvá* (Mah. 230), *bhásiya* (Mah. 18, 82, 163). P pres. *bhásamáno* (Dh. 91). P.f.p. *bhásitabbo*. P.p.p. *bhásito*. B. Lot. 455.

BHĀSATI, To shine [भास्]. *Bhásate sakalo dípo*, the whole island shines (Mah. 178).

BHĀSETI (*caus.* last), To illuminate. B. Lot. 576.

BHĀSITĀ (*m.*), One who speaks or utters [भाषितृ]. With acc. *Samaggakaraṇiṁ vácaṁ bhásitá hoti*, he is one who speaks conciliatory words.

BHĀSITO (*p.p.p. bhásati*), Spoken; told, stated; spoken to, addressed [भाषित]. Ab. 755. Neut. *bhásitaṁ*, speech, words, utterance (Ab. 105; Kh. 6; Dh. 65). *Gaṇhitvá therabhásitaṁ*, agreeing to what the thera said (Mah. 172). *Buddhabhásitá dhammá*, doctrines preached by Buddha (Ras. 17). *Buddhabhásitaṁ*, the Word of Buddha (Alw. I. vii; B. Lot. 840).

BHASMAṀ, Ashes [भस्मन्]. Ab. 35; Dh. 13, 354. Loc. *bhasmani* (Ab. 1135).

BHASMĪBHAVATI, To be reduced to ashes [भस्मी + भू]. Mah. 6.

BHASMĪKARAṆAṀ, Reducing to ashes [भस्मी + करण]. Cl. Gr. 99.

BHĀSO, A vulture [भास]. Ab. 645, 1049.

BHASSAṀ, Talk [भाष्य]. Mah. 18.

BHASSARO (*adj.*), Shining, brilliant [भास्वर]. Ab. 733.

BHASSATI, To fall [भ्रंश् and भ्रश्]. F. Jat. 53. P.p.p. *bhaṭṭho* (Ab. 751), *bhassito* (Mah. 50).

BHASTĀ (*f.*), A bellows [भस्त्रा]. Ab. 526.

BHĀSURO (*adj.*), Shining [भासुर]. Ab. 733; Mah. 179.

BHĀTĀ (*m.*), A brother; a cousin germane [भ्रातृ]. Cl. Gr. 53. Instr. *bhátará* (Mah. 256). Gen. and dat. *bhátuno, bhátussa* (Mah. lxxxvii, 111). Abl. *bhátará, bhatito.* Loc. *bhátari* (Kh. 13). Pl. *bhátaro,* brothers (F. Ját. 2), brother and sister (Ab. 250). Gen. and dat. pl. *bhátúnaṁ* (Mah. 128). The base in composition is *bhátu,* e.g. *bhátukumárako* (Mah. 4) and *bháti.*

BHATAKO, A servant, hireling [भृतक]. Ab. 514. *Bhatakapuriso,* a labourer (Att. 215).

BHATI (*f.*), Support, maintenance; wages, hire [भृति]. Ab. 530, 1053; Mah. 208. *Na me etáya dinnabhatiyá attho,* I do not want her fee (Dh. 89). *Bhatikammaṁ labhitvá,* having obtained work for which he was paid (Dh. 165). *Bhatikammam akárayi,* had work done with paid labour (Mah. 226).

BHĀTI, To shine; to appear [भा]. Alw. I. 43. Imper. *bhátu* (Alw. I. xiii).

BHĀTIKATTAṀ, State of being a brother [भ्रातृ + क + त्व]. Mah. 211.

BHATIKO, One who works for hire, a labourer [भृति + क]. Dh. 165. *Dárubhatiko,* a wood carrier (Mah. 209).

BHĀTIKO, A brother [भ्रातृ + क]. Dh. 80, 126; Ab. 244; F. Ját. 3; Mah. 21, 157. Comp. *Bhátuko.*

BHAṬO, A soldier [भट]. Ab. 376; Kamm. 5.

BHATTĀ (*m.*), A husband [भर्तृ]. Ab. 240; Dh. 162. Loc. *bhattari* (Ab. 973).

BHATTAGGAṀ, A refectory (see *Aggaṁ,* 2). Mah. 88, 132; Dh. 104. *Bhattaggavattaṁ,* duties to be observed by priests at meals.

BHATTAKĀRO, A cook [भक्त + कार]. Ab. 464.

BHATTAKICCAṀ, Business of food, i.e. a meal [भक्त + कृत्य]. *Niṭṭhite bhattakiccamhi,* when the repast was concluded (Mah. 82). *Bhattakiccaṭṭhánaṁ,* dining-room (Dh. 291). *Katabhattakicco,* having ended his meal.

BHATTAṀ, Food, boiled rice; a meal [भक्त]. Ab. 465. *Bhattasálá,* a refectory (Mah. 225). *Bhattakálo,* meal time (Mah. 7). *Mattaññutá bhattasmiṁ,* moderation in eating (Dh. 34). *Sabbe tattha macchakacchapabhattá ahesuṁ,* they there all became food for fishes and turtles (Dh. 224). *Pátarásabhattaṁ sáyamásabhattan ti dve bhattáni,* there are two meals, the morning and the evening meal.

BHAṬṬHO (*p.p.p. bhassati*), Fallen [भ्रष्ट = भ्रंश]. Ab. 751, 1076.

BHAṬṬHO (*p.p.p. bhajjati*), Fried, roasted [भृष्ट = भ्रज्ज्]. Ab. 463, 1076.

BHATTI (*f.*), Division; service, devotion [भक्ति]. Ab. 1055.

BHATTUDDESAKO, One whose duty it is to regulate the distribution of food to the priests [भक्त + उद्देश + क]. Alw. I. 103; Pát. 86.

BHĀTUKO, A brother [भ्रातृ + क]. Mah. 128, 255; Pát. xlii. Comp. *Bhátiko.*

BHĀTUNO, BHĀTUSSA, see *Bhátá.*

BHAVĀBHAVO, Various births, repeated birth, existence under different forms successively, as deva, man, preta, etc. [भव + भव]. This is a compound like phaláphala. *Bhavábhave saṁsaranto,* passing through various forms of existence.

BHAVADIṬṬHI (*f.*), The heresy of believing matter and being to be everlasting [भव + दृष्टि]. Comp. Ab. 829.

BHAVAGGAṀ, Culminating point of existence [भव + अग्र]. Man. B. 301. This term designates the highest of the Arúpa worlds, viz. the Nevasaññánásaññáyatana heaven (see B. Lot. 309). *Bhavagga* is often opposed to *Avíci,* the inhabitants of the Avíci hell being the lowest in the scale of the Buddhist hierarchy, while the angels of the Nevasaññánásaññáyatana heaven are the highest.

BHAVAKKHAYO, Cessation of birth or existence, Arahatta or Nirváṇa [भव + क्षय]. B. Lot. 350.

BHAVAṀ (*m.*), Lord, Sir [भवन्त्]. This is a respectful term of address, often used in the place of the second personal pronoun, but taking the verb in the third person. The following examples will illustrate its use: *Jayatu bhavaṁ mahárájá,* be victorious, great king! lit. "let the lord maharajah conquer" (Dh. 318). *Bhaddaṁ bhavato hotu,* good luck to you (Sen. K. 329). *Addasáma kho mayaṁ bhotaṁ bhagavantaṁ gacchantaṁ,* we have seen the lord Bhagavá walking. *Eke bhonto samaṇabráhmaṇá,* some reverend priests and brahmins. At Ras. 17 a king in addressing his ministers says, *bhonto,* "my lords," or "gentlemen." Acc. *bhavantaṁ, bhotaṁ.* Inst. *bhavatá, bhotá, bhavantena.* Gen. and dat. *bhavato, bhoto, bhavantassa.* Abl *bhavatá, bhotá.* Voc. *bho, bhonta.* Plur. *bhavanto, bhonto, bhavantá.* Acc. pl. *bhav-*

ante, bhonte. Voc. pl. *bhavanto, bhonto.*—There are three fem. forms, *bhavatí, bhavantí,* and *bhotí.* Fem. pl. *bhotiyo.* The contracted vocative *bhoti* is frequently used as a respectful term of address to women. *Bhoti dhammasavanaṁ ghositaṁ,* Madam, the church call has sounded (Dh. 290). Used by a prince to a female devotee (Mah. 48). By a brahmin to his wife (Dh. 93, 162). *Bhoti ayye,* revered lady. For the use of *Bho* see the separate article.

BHĀVANĀ (*f.*), Producing, increasing, developing, being devoted to, realizing, attaining; earnest consideration, meditation [भावना]. Saṅgíti Sutta mentions three Bhávanás, *káyabhávaná, cittabhávaná, paññábhávaná.* Hardy says there are five sorts of Bhávaná, *mettá, muditá, karuṇá, upekhá,* and *asubha* (comp. *Appamaññá, Mettá-bhávaná*). E. Mon. 243, 247, 266, 273, 276; Man. B. 33, 52, 150, 277, 312; Dh. 138, 180; Mah. 141; Alw. I. cxxiv. Comp. *Bháveti.*

BHAVANAṀ, Being, existence; a house, dwelling, palace [भवन]. *Nágabhavanaṁ,* the Nága world. *Tusitabhavanaṁ,* the Tusita heaven. Ab. 206, 1108; Dh. 118, 193, 224, 244, 304; Ras. 83; Alw. I. 77.

BHĀVANAṀ, Consideration, reputation [भावन]. Dh. 13.

BHĀVANĀMAYO, Consisting of or sprung from meditation [भावना + मय]. Gog. Ev. 68.

BHAVANETTI (*f.*), Desire, lust. Ab. 162; Alw. N. 51.

BHAVANĪYO (*adj.*), That ought to be, that must be [भवनीय]. Cl. Gr. 115.

BHAVANTĀ, etc., see *Bhavaṁ.*

BHAVANTARAṀ, Another birth or existence, viz. either a previous or a subsequent one [भव + अन्तर]. Ab. 1148. *Baddhavero bhavantare,* who had been his enemy in a former existence (Mah. 245).

BHAVANTĪ, see *Bhavaṁ.*

BHAVATI, and HOTI, To be; to exist; to become; to take place; to befall; to behave [भू]. *Tassa gehe vayappatto dáso hoti,* in his house there is a grown-up slave (Alw. I. xlv). *Tassa paṇṇasáláya hatthimaggo hoti,* by his hut there is an elephant path (F. Ját. 2). *Amhákaṁ uyyánapálassa santike hohi,* stay with my gardener (F. Ját. 6). *Dátuṁ samattho bhavissati,* will be able to give (F. Ját. 3). *Kívadúro ito Kalasigámo hoti,* how far from here is the village Kalasi? (Alw. I. xlii). *Nisinno hoti,* is seated. *Abhavíṁsu samágatá,* were assembled (Mah. 160). *Ambalaṭṭhikapásádo tassa majjhe ṭhito ahu,* the A. terrace stood in the midst thereof (Mah. 162). The fut. *bhavissati* is sometimes used idiomatically: *Tumhehi dinná bhavissanti,* they must have been given by you (F. Ját. 10); *Mato bhavissati,* he must be dead (Dh. 154); *Esá p' eká púvavikati bhavissati,* that must be some sort of cake (Dh. 139); comp. F. Ját. 17. *Rájáno ahesuṁ,* became kings (Dh. 153). *Purindadassa silásanaṁ uṇham ahosi,* Indra's throne became hot (Ras. 19). *Nirogo hutvá,* having got well (F. Ját. 12). *Mahánadí hutvá,* turning into a river (F. Ját. 3). *Yadá puññakkhayo hoti,* when merit is exhausted, lit. when exhaustion of merit takes place (Kh. 13). *Nekesaṁ páṇakoṭínaṁ dhammábhisamayo ahú,* the conversion of many koṭis of beings took place (Mah. 3). *Apassanto viya hutvá,* behaving as if he did not see him (Dh. 241). With dat. "to serve to," "to cause": *Attháya me bhavissati,* will be of use or service to me (Kh. 12); *Vittavinásáya bhavati,* leads to loss of wealth (Ras. 37). With gen. "to belong to": *Yassa bhavissati,* to whom it belongs (Pát. 19); *Kadá nu me bhavissati,* Oh when shall I possess? (Att. 201). With gen. also "to befall": *Thúpe aniṭṭhite yeva maraṇaṁ assa hessati,* ere the shrine be completed death shall overtake him (Mah. 172; comp. Dh. 203). With loc. sometimes "to be occupied with": *Pañcavidhe ca te kámaguṇe cittaṁ má bhavatu,* and let not your thoughts be set on the five kámaguṇas (Dh. 421). With adverbs: *Ekato bhavissáma,* we shall be together (Dh. 153); *Tuṇhí ahosi,* was silent. The phrase *etad ahosi* with dat. is much used with the meaning of "he thought," lit. "it was to him;" the sentence is perhaps elliptical, the word *cittaṁ* being understood. *Atha kho tesaṁ bráhmaṇánaṁ etad ahosi,* then those brahmins thought thus, lit. to those brahmins this (thought) arose (Alw. I. lxix). For further examples see Dh. 165, 199; Alw. I. 100; Gog. Ev. 8. At Dh. 353, we have a modification of this idiom, *evaṁ kir' assa ahosi,* "thus he thought." The imperat. *hotu* is used in certain idiomatic phrases: *Manussá vá hontu tiracchání vá,* no matter whether they be men or animals (F. Ját. 49); *Tvaṁ vá hohi añño vá yo koci,* be it thou or any one else (F. Ját. 19); *Hotu niggaṇhissámi taṁ,*

very well, I'll rebuke him (Dh. 96). *Yaṁ hoti taṁ hotu*, be that as it may (F. Ját. 9). *Yaṁ vá taṁ vá hotu*, anyhow, in any case. *Yathá vá tathá vá hotu*, be it this way or be it that, anyhow. *Bhavato bhaddaṁ hotu*, good luck to you (Cl. Gr. 137). *Bhavati* is sometimes compounded with a noun or adjective, of which the final vowel of the base has been changed to *í*, e.g. *bhasmíbhavati*, "to be reduced to ashes," *mandíbhúto*, "slackened." —The form *hoti* is of course a contraction of *bhavati* (comp. *anubhoti*), and the disintegrated forms given at Alw. I. 48, 49, can all be easily traced to the root भू. Thus *ahū* or *ahud* is the Sansk. अभूत्; *ahuvá* is अभवत्, *hessati* is भविष्यति through the intermediate steps havissati, haissati; *ahesuṁ* points to a 1st aor. form अभविषुः, the transition being ahavisuṁ, ahaisuṁ; *hehiti* is deduced from भविष्यति thus, bhavishyati, havishyati, haishyati, heshyati, hehiti; for the last step comp. *ehiti* = एष्यति, *káhiti* = करिष्यति (Dh. 369).—Imperf. *abhavá*, *ahuvá* (F. Ját. 7), 2nd pers. plur. *abhavattha*, *ahuvattha* (Dh. 105). Imperf. Ātm. 1st pers. plur. *ahuvamhase* (F. Ját. 13). Opt. *bhave*, *bhaveyya*, *huveyya* (Ab. 20; Dh. 422; Alw. I. 48). Imperat. *bhavatu*, *hotu* (Kh. 15). 1st Aor. *ahosi* (Dh. 77; F. Ját. 5), plur. *ahesuṁ* (Mah. 182; F. Ját. 6; Alw. I. 75); another form of the 1st Aor. is *abhavi* (Mah. 160). 2nd Aor. *ahu*, *ahú* (Mah. 17, 24, 25, 34, 35, 75; Dh. 308; B. Lot. 339; Alw. I. 64), before a vowel sometimes *ahud* (see *Ahudeva*), plur. *ahuṁ* (Mah. 58, 200, 207), 2nd pers. pl. *ahumhá* (Dh. 105). The future forms *bhavissati* and *hessati* are frequent (Mah. 18, 25, 157, 158), for some rarer forms see Alw. I. 47. Cond. *abhavissá*, *ahavissá* (Dh. 203). Inf. *bhavituṁ*, *hotuṁ* (Dh. 333; Pát. 68). Ger. *hutvá*, *bhavitvá* (F. Ját. 3; Mah. 18). P. pres. *honto* (Dh. 200). Adj. *bhavitabbo*, *hotabbo*. Pass. *bhúyati* (Cl. Gr. 120). P.p.p. *bhúto*.

BHAVATĪ, see *Bhavaṁ*.

BHAVE, 1st pers. pres. Ātm. from *Bhavati;* also 3rd pers. opt. Par. from *Bhavati;* also loc. sing. from *Bhavo*.

BHĀVETI (*caus. bhavati*), To cause to exist, to produce, to obtain; to increase, to enlarge, to perfect; to be occupied with, to practise, to be versed in; to develop the idea of, to dwell upon, to contemplate [भावयति = भू]. *Paṭhamajjhánaṁ parittaṁ bhávetvá*, having attained the lower degree of the first Jhána (Gog. Ev. 18). *Buddhabhávaṁ bhávetvá c'eva sacchikatvá ca*, having worked out and realized Buddhaship. *Kaṇhaṁ dhammaṁ vippaháya sukkaṁ bhávetha paṇḍito*, let him who is wise put away sin and grow in righteousness, lit. cause the holy state to increase (Dh. 16). *Rágádidúsakaṁ maggaṁ bháveti*, attains the path which destroys lust and other sins (Alw. I. 33). *Mettacittaṁ bháveti*, develops charitable feelings. *Evam pi sabbabhútesu mánasaṁ bhávaye aparimáṇaṁ*, so let him cultivate boundless charity towards all beings (Kh. 16). *Taṁ cittaṁ bháveti*, dwells on that thought. *Maraṇasatiṁ bhávayiṁsu*, enlarged on the idea of death (Dh. 360). *Asubhaṁ bháveti*, realizes the idea of impurity, viz. attains asubhabhávaná (Dh. 63). *Pañca v-uttari' bhávaye*, let him develop ever more and more the five indriyas, viz. faith, energy, recollection, meditation, wisdom (Dh. 66, comp. v. 87). See Dh. 382.

BHĀVĪ (*adj.*), Future [भाविन्]. Ab. 1071; Mah. lxxxviii.

BHAVISSANTĪ (*f.*), The future tense, *vibhatti* is understood [भविष्यन्ती]. Alw. I. 7.

BHAVITABBO, and **HOTABBO** (*adj.*), That is or ought to be [भवितव्य = भू]. Used as an impersonal passive: *Nanu appamattehi bhavitabbaṁ*, ought we not to be zealous? (Dh. 81). *Aññena pi Attadatthasadisen' eva bhavitabbaṁ*, others also should be like A. (Dh. 333). *Daṇḍakaṁ ḍaṁsápetvá ákáse pakkantehi bhavitabbaṁ*, they must have made him take hold of the stick and have flown into the air (F. Ját. 17). *Upajjháyassa pacchásamaṇena hotabbaṁ*, he must be his teacher's attendant (Pát. xx). Dh. 407, 418, 419.

BHĀVITO (*p.p.p. bháveti*), Increased, enlarged, perfected; trained, practised; occupied with, intent; attained; perfumed [भावित = भू]. Ab. 307, 1076. *Yesaṁ sambodhi-aṅgesu sammá cittaṁ subhávitaṁ*, they whose mind is rightly versed in the branches of knowledge (Dh. 16). *Bhávitattá*, one whose soul is practised in religion (Dh. 20). Dh. 3.

BHAVO, Being, existence; birth, origin; renewed existence, Saṁsára; a birth or existence in the Buddhist sense; gain, increase, welfare [भव]. Ab. 829. There are three Bhavas, *kámabhavo*, *rúpabhavo*, *arúpabhavo*, "sensual existence, corporeal

existence, formless existence," that is, existence in the Kámaloka, the Rúpaloka and the Arúpaloka respectively (see *Loko*). The three bhavas are collectively termed *bhavo*, "existence." *Bhavassa páragú*, having passed through existence or Saṁsára, i.e. having attained Arahatta (Dh. 62). *Tibhavahitakaro*, benefactor of the three worlds (Mah. 20). *Bhavesu eva laggá*, attached to the three modes of existence (Alw. N. 24). *Aṭṭhamo bhavo*, an eighth birth (Kh. 8). *Bhave bhave*, in successive births (Dh. 409; B. Lot. 313). *Bhavo vibhavo*, gain and loss (Dh. 50). *Bhavena assa nandati*, rejoices at his prosperity. Man. B. 495; E. Mon. 290, 308; B. Int. 493; B. Lot. 291; Dh. 73, 413. Bhava is one of the links of the Paṭiccasamuppáda. It is one of the Ásavas of the Esanás, of the Taṇhás, of the Oghas, of the Yogas.

BHĀVO, Property, nature; state, condition; meaning, intention; gesture; amorous dalliance; substance, thing [भाव]. Ab. 177, 766. 807, 1087. *Gambhírabhávo*, profundity (B. Lot. 330). *Mahesibhávo*, queen-consortship (Mah. 62). *Tittakabhávo*, bitterness (F. Ját. 6). *Bhariyáya ca puttánañ ca arogabhávaṁ pucchi*, asked after the health of his wife and children (Dh. 206). *Yakkhabháve ádínavaṁ kathetvá*, telling him of the evil of being a yakkha, lit. telling of the evil in the state of a yakkha (Dh. 305). *Rathassa lahubhávatthaṁ*, to lighten the carriage, lit. for the sake of the light state of the carriage (Mah. 203). *Majjabhávaṁ asampatto*, not having attained intoxicating properties, i.e. yet unfermented (Pát. xli). *Sásanadáyádabhávam icchaṁ*, wishing to be a kinsman of religion, lit. wishing for the state of a kinsman to religion (Mah. 36). *Vinicchayaṭṭhánaṁ chaḍḍetabbabhávaṁ pápuṇi*, the police court had to be closed, lit. reached the state of having to be closed. Bháva as the last part of a compound is frequently used in constructions where we use the conjunction "that": *Udakassa tattabhávaṁ jánitvá*, having ascertained that the water was boiling, lit. having ascertained the boiling state of the water (Dh. 106). *Assa gadrabhabhávaṁ ñatvá*, finding out that it was an ass (F. Ját. 15). *Paviṭṭhabhávaṁ addasa*, saw that he had entered (Ras. 19). *Attano ṭhitabhávaṁ vá nisinnabhávaṁ vá na jánáti*, he does not know whether he is standing or sitting (Alw. I. 80). *Na nu te puttena Maṭṭakuṇḍaliná mayi manaṁ pasádetvá attano sagge nibbattabhávo kathito*, did not your son M. tell you that having believed in me he had been born in heaven? lit. was not the fact of his having been born in heaven after believing in me told you by your son? (Dh. 98). *Táya tassa attano sámikabháve akkháte*, the fact of his being her husband having been told by her (Dh. 156). F. Ját. 9, 10; Dh. 94, 298, 434.

BHAVYO (*adj.*), Existing, being [भव्य = भू].

BHAYAṀ, Fear, fright; danger, calamity [भय]. Ab. 166. *Bhayadassávî* and *bhayadassivá*, seeing danger, afraid (Dh. 6; Cl. Gr. 40). *Yadá dubbhikkharogádibhayaṁ dípamhi hessati*, wherever there shall be calamity in the land, famine, plague, etc. (Mah. 249). *N' atthi jágarato bhayaṁ*, there is no danger to him that watches (Dh. 8). *Garahábhayabhíto*, afraid of being blamed (Dh. 305). *Maraṇabhayabhíto*, terrified with the fear of death (F. Ját. 15; Dh. 155). *Bhayabheravaṁ*, fear and dismay (Mah. 72).

BHAYĀNAKO (*adj.*), Frightful, horrible [भयानक]. Ab. 167. *Yujjhamáno bhayánako*, dreadful in fight (Mah. 154). Mah. 75; Ras. 20. *Bhayánako*, the sentiment of terror, one of the náṭyarasas (Ab. 102).

BHAYAṄKARO (*adj.*), Fearful, dreadful (भयंकर]. Ab. 167, 928, 989.

BHĀYATI, To fear, to be afraid of [भी]. With gen. *Sabbe bháyanti maccuno*, all fear death (Dh. 24). Aor. *bháyi*. *Má bháyi*, be not afraid (F. Ját. 12). P.p.p. *bhíto*.

BHAYAṬṬHO (*adj.*), In danger; terrified [भय + स्थ]. Mah. 3, 6.

BHEDAKO, One who breaks, one who causes disunion [भेदक]. Pát. 28.

BHEDANAKO (*adj.*), Liable to be broken [भेदन + क]. Pát. 19; Alw. I. 64.

BHEDANAṀ, Breaking, division [भेदन]. *Sarírassa bhedanaṁ*, maiming (Dh. 25). *Sílassa bhedanaṁ*, breach of a precept (Att. 202).

BHEDETI (*caus. bhindati*), To break, to cleave, to divide [भेदयति = भिद्]. P.p.p. *bhedito* (Ab. 748).

BHEDĪ (*adj.*), Breaking, cleaving [भेदिन्]. Kh. 22.

BHEDO, Breaking; rending; division; disunion; breach, schism; sort, kind [भेद]. Ab. 349, 759. *Káyassa bhedá*, after the dissolution of the body (Dh. 129; Mah. 201; B. Lot. 866). *Sílabhedo*, breach of morality (Dh. 156). *Vuty-abhed-atthâya*,

for the sake of not violating metre (Bál. 7). *Imesaṁ bhedáya*, to create discord among these. *Saṅghabhedo*, causing divisions among the priesthood. *Sísarogádibhedaṁ pharusaṁ vedanaṁ*, severe pain of different sorts, as headache, etc. (Dh. 301). *Sattatiṁsabodhapakkhikadhammabhedo saddhammo*, saddhamma consisting of the thirty-seven bodhapakkhikadhammas (Dh. 201). *Maṇibhedo*, a sort of gem (Ab. 907). *Cha váyubhedá*, six kinds of wind (Ab. 38). *Utubhedo*, one of the seasons (Ab. 924). Alw. I. 64.

BHEKO, A frog [भेक]. Ab. 675.

BHERAṆḌO, A jackal [भेरण्ड]. Ab. 615.

BHERAVO (*adj.*), Fearful, terrible [भैरव]. Ab. 167. Neut. *bheravaṁ*, terror (Ab. 166; Mah. 72). Dh. 130.

BHERI (*f.*), A kettle-drum, tomtom [भेरि]. Ab. 143. *Bheriyo vádentá*, sounding tomtoms (F. Ját. 15). *Bheriṁ carápeti*, to proclaim by beat of drum, lit. to cause the tomtoms to be marched about (Alw. I. 74; Ras. 17, 18).

BHESAJAṀ, A medicine, drug [भेषज]. Ab. 330.

BHESAJJAṀ, A medicine, drug [भैषज्य]. Ab. 330; Mah. 38. *Bhesajjaṁ yojeti* or *karoti*, to compound a medicament (Dh. 89, 93; Mah. 243). *Ekabhesajjen' eva akkhíni pákatikáni ahesuṁ*, her eyes were cured with a single dose (Dh 89). The five Bhesajjas are *sappi, navaníta, tela, madhu, pháṇita*.

BHESAMO (*adj.*), Terrible [comp. भेष]. Ab. 167.

BHETTĀ (*m.*), One who breaks [भेत्तृ].

BHETVĀ, see *Bhindati*.

BHĪ (*f.*), Fear [भी]. Ab. 731.

BHIDĀ (*f.*), Difference, kind [भिद्]. Ab. 451, 489.

BHIJJANAṀ, Breaking up, dissolution. Dh. 359.

BHIJJATI, see *Bhindati*.

BHIJJO (*adj.*), To be broken [भिद्य = भिद्]. Pát. 66.

BHIKKHĀ (*f.*), Begging; alms; begged food, boiled rice, food [भिक्षा]. Ab. 759, 1112. *Uttarakuruto bhikkham áharitvá*, having brought his repast from U. (Mah. 2.). *Bhikkhaṁ gaṇhatha me*, receive your maintenance from me (Mah. 174). Mah. 243.

BHIKKHĀCARIYĀ (*f.*), Going about for alms, going the rounds [भिक्षा + चर्या]. This was one of the duties of the Buddhist priests, who were mendicant friars. Dh. 392.

BHIKKHĀCĀRO, Going the rounds for alms [भिक्षा + चार]. Dh. 81, 83, 132.

BHIKKHATI, To ask for, to beg [भिक्ष्]. *Bhikkhate pare*, begs of his neighbours (Dh. 47).

BHIKKHU (*m.*), A beggar; a mendicant friar; a Buddhist priest [भिक्षु]. B. Int. 275; B. Lot. 442; Ab. 415, 433; E. Mon. 11; Dh. 47. Acc. *bhikkhuṁ*. Gen. and dat. *bhikkhuno, bhikkhussa*. Pl. *bhikkhavo, bhikkhú*. Voc. pl. *bhikkhave* (F. Ját. 8; Dh. 255).

BHIKKHUNĪ (*f.*), A female mendicant, a Buddhist nun or priestess [भिक्षुणी]. E. Mon. 159; B. Int. 278; Ab. 415; Mah. 35, 173. *Bhikkhunísaṅgho*, company of nuns, sisterhood (Dh. 314). *Bhikkhunúpassayo*, a nunnery (Pát. 13).

BHIKKHUSAṄGHO, A company of priests; the priests, the priesthood, the clergy [भिक्षु + संघ]. B. Lot. 435; B. Int. 282. At Mah. 150 the term is applied to five hundred priests. At F. Ját. 45, to "a great number of priests." At Alw. I. x, it is used of the Ceylon clergy. *Mahábhikkhusaṅgho*, a great assembly of priests.

BHĪMO (*adj.*), Dreadful, horrible; cruel [भीम]. Ab. 1066. *Bhímo*, a Rakkhasa (Cl. Gr. 129). Neut. *bhímaṁ*, horror (Ab. 167),

BHIṀSANO (*adj.*), Dreadful, horrible [भीषण]. Ab. 167; Mah. 5, 72, 151.

BHIṀSĀPANAṀ, Terrifying, intimidation (see next). Pát. 47.

BHIṀSĀPETI (*caus. bháyati*), To frighten, to terrify [comp. भीषय = भी]. Pát. 15; Mah. 72.

BHIṀSIKĀ (*f.*), Terrifying, an alarm [comp. भीषा]. Mah. 72.

BHINDANAṀ, Breaking destroying (see next) Dh. 334.

BHINDATI, To break; to break up, to injure, to destroy; to divide; to separate [भिद्]. *Bhinditvá dváraṁ*, breaking down a gate (Mah. 153). *Bhetvá áḷhakaṁ*, breaking the stake to which he was fastened (Mah. 217). *Páṇátipátádíni pakkhipitvá tayo vede bhinditvá*, breaking the three Vedas by introducing life-slaughter and other heresies (Alw. I. cxxiv). *Bhinditvá múlasaṅgahaṁ*, altering the original recension (Alw. I. 63). *Saṅghaṁ b.*, to cause divisions among the priesthood (Dh. 332). *Sílaṁ bhindati*, to break a precept (Dh. 156). Mah. 152, 261; Alw. I. 54.—Pass. *bhijjati*. *Sená bhijjittha Dámiḷí*, the Tamul army gave way (Mah.

154). *Bhijjanáne 'ruṇe*, as morning was breaking (Mah. 249). *Dvidhá bh.*, splits into two (Alw. I. 64). *Pañcadhá bh.*, is divided into seven subdivisions (Ras. 85). *Sabbam pi saṅkhāragatam avassaṁ yeva bh.*, every living being assuredly perishes (Mah. 194). *Sace hattho vá pádo vá bhijjeyya*, if a hand or foot were to be broken (Dh. 234). *Tassa akkhíni bhijjitvá agamaṁsu*, his eye-sight was destroyed and lost (Dh. 211, 82, 83). *Bubbulam bh.*, a bubble bursts. *Aṅgam bh.*, a precept is broken. *Bíjam bhijjitvá ási maṇḍúko*, the egg having been hatched there was a frog (Mah. 245). P.p.p. *bhinno*.

BHINDIVÁLO, A sort of spear [भिन्दिपाल]. Ab. 394.

BHIṄGARÁJO, Name of a shrub, Eclipta Prostrata [भृङ्ग + राज]. Ab. 595.

BHIṄKÁRO, A golden vase [भृङ्गार]. Ab. 359; Alw. K. 97; Mah. 70.

BHIṄKO, A young elephant. Ab. 362.

BHINNAKO (*adj.*), Schismatic [भिन्नक]. Mah. 21.

BHINNO (*p.p.p. bhindati*), Broken; divided; disunited; separated; other, different; joined, connected. *Náváya bhinnáya*, the ship having been wrecked (F. Ját. 4; Dh. 368). *Bhinnánaṁ sandhátá*, a reconciler of those who are at variance. *Bhinnaliṅgaṁ*, different genders (Cl. Gr. 84). *Bhinnavádo*, a heresy or schism (Alw. I. 64). F. Ját. 17; Cl. Gr. 139; Dh. 104.

BHÍRU (*adj.*), Timid, afraid [भीरु]. Ab. 731, 1019. F. *Bhíru*, a timid or modest woman (Ab. 231, 1019).

BHÍRUKO (*adj.*), Timid, afraid [भीरुक]. Ab. 731, 1019; Dh. 154.

BHÍRUTÁ (*f.*), Timidity, dread [भीरुता]. Att. 203.

BHISAKKO, A physician [भिषज्]. Ab. 329.

BHISAṀ, The film or fibres of the stalk of the water lily [बिस]. Ab. 687. *Bhisapupphaṁ*, a lotus flower (Ab. 685; Dh. 304; Ras, 77, 89).

BHISÍ (*f.*), A mat, or mattrass [वृषी]. Dh. 251; Pát. 12, 86, 87.

BHÍSILO (*adj.*), Timid [भी + शील]. Ab. 731.

BHÍTI (*f.*), Fear [भीति]. Ab. 166.

BHÍTO (*p.p.p. bháyati*), Frightened, afraid [भीत = भी]. Mah. 198; Dh. 55. See *Bhayaṁ*.

BHITTI (*f.*), A wall of earth or masonry [भित्ति]. Ab. 204; Mah. 261.

BHÍYO, and BHIYYO (*adj.*), More [भूयंस्]. Ab. 703, 957.

BHÍYO, and BHIYYO (*adv.*), Again, further, besides; repeatedly, frequently; much [भूयस्]. Ab. 957. *Bhiyyo tuṭṭho*, greatly delighted (Mah. 36). Dh. 3, 55, 63, 102; Mah. lxxxix. *Bhiyyobhávo*, abundance.

BHÍYOSOMATTÁYA, and BHIYY-, More and more, exceedingly, abundantly [भूयशस् + dat. मात्र]. Dh. 188, 340; Cl. Gr. 75, 137.

BHO (*interj.*), Oh! I say! Sir! Friend! [भो and भोस्]. Ab. 1139. This is a familiar term of address, and is used to inferiors and equals. *Ayaṁ bho ko nu dípo*, Pray, Sir, what island is this? (Mah. 47). *Imesaṁ sísaṁ chindatha bho*, here! cut off their heads (Mah. 218). *Passatha bho imaṁ saríraṁ*, just look at this body (Dh. 127). *Alaṁ bho nisídatha*, nay, my friends, be seated. Used by a king to his younger brother (Mah. 198). By a bird to a lion (F. Ját. 13). By a king to a peasant (Mah. 231). By a king to a rakkhasa (Ras. 21). By a king to his servants (Mah. 160, 261). By a king to a Nága-king (Mah. 27). See *Bhovádí* and *Vata*.

BHOGAVÁ (*adj.*), Wealthy [भोगवन्त्]. Ab. 1094; Mah. 60, 262.

BHOGÍ (*m.*), A snake; a village headman [भोगिन्]. Ab. 653, 1094; Mah. 243; Alw. I. 79.

BHOGINÍ (*f.*), A royal concubine [भोगिनी]. Ab. 232.

BHOGO, A snake's body; a snake's expanded hood; a fold; eating, enjoying; food; wealth [भोग]. 654, 859. *Cívarabhogo*, the fold of a robe (Alw. I. 103). *Parikkhipitvá bhogehi*, encircling him with its folds (Mah. 255). *Bhogasálá*, boarding house (Mah. 248, comp. 245). *Yasabhogasamappito*, gifted with fame and wealth (Dh. 53). *Bhattabhogo*, eating rice (Mah. 231). *Saha bhogena*, with a dowry (Mah. lxxxix). *Bhogakkhandho*, accumulation of property. Pl. *bhogá*, riches (Dh. 64, 79). *Abhogo*, poor (Mah. 262).

BHOJAKO, A village headman [भोजक]. Mah. 142; Dh. 187.

BHOJANAṀ, Food [भोजन]. Dh. 13. *Bhojanamhi mattaññu*, moderate in eating (Dh. 2). *Mahábhojano*, a glutton (Dh. 401). *Bhojanasálá*, an almshouse where food is distributed by the priests.

BHOJANIYO (*adj.*), To be eaten [भोजनीय]. Neut. *bhojaniyaṁ*, soft or wet food (opposed to *khádaniyaṁ*), as boiled rice or other grain, gruel,

etc. Pát. 89 says, "rice, sour gruel, soft cake, fish, meat." Comp. *Bhoijaṁ*. Dh. 98, 231, 333.

BHOJĀPETI (*caus. bhuñjati*), To feed, entertain. Mah. 23, 62.

BHOJETI (*caus. bhuñjati*), To cause to eat, to feed; to maintain; to entertain [भोजयति = भुज्]. With two acc. *Taṁ bhojetvá varabhojanaṁ*, having caused him to eat choice food (Mah. 152). Mah. 23, 49, 136, 261. Pass. *bhojıyati* (Sen. K. 350).

BHOJĪ (*adj.*), One who eats [भोजिन्]. Dh. 146.

BHOJJO (*adj.*), To be eaten, edible [भोज्य = भुज्]. *Rajabhojjáya jambuyá*, of the jambu to be eaten by the king (Mah. 229). The neut. *bhojjaṁ* is used like *bhojaniyaṁ*, of soft or wet food (see *Khajjabhojjaṁ*).

BHONTO, BHOTĪ, see *Bharaṁ*.

BHOTTĀ (*m.*), One who eats or enjoys [भोक्तृ].

BHOTTABBO (*adj.*), To be eaten [भोक्तव्य].

BHOTTUṀ, see *Bhuñjati*.

BHOVĀDĪ (*m.*), One who says Bho, a brahmin [भो + वादिन्]. Ab. 408. This term is applied reproachfully by the Buddhists to the brahmins. Unconverted brahmins are always represented as saying *bho Gotama* to Buddha (e.g. see Dh. 98, 349; Gog. Ev. 31), and this must have been very displeasing to Buddhists, who in addressing their Master always used the reverential address *bhante*, "lord." *Bho* is a familiar term of address, and by using it to Buddha the brahmins implied that they considered themselves his equal or superior. The epithet *bhovádi* therefore implies arrogance or haughtiness, and at Dh. v. 396, *Bhovádi náma so hoti*, might be translated freely "he is called Arrogant." See *Bho*.

BHŪ (*f.*), The earth [भू]. Ab. 182, 1059. Loc. *bhuvi* (Ab. 1052). Alw. I. ix.

BHŪ (*f.*), An eyebrow [भ्रू]. Ab. 259, 876, 1059.

BHŪBHUJO, A king [भूभुज्]. Ab. 334.

BHŪDHARO, A mountain [भू + धर]. Ab. 605.

BHUJĀ (*f.*), and BHUJO, The arm [भुज]. Ab. 263. *Parakkamabhujo*, having a mighty arm (Alw. I. x).

BHUJAGO, A snake [भुजग]. Ab. 653; Alw. I. ix.

BHUJAṄGAMO, A snake [भुजंगम]. Ab. 653; Mah. 72.

BHUJAṄGO, A snake [भुजंग]. Ab. 653; Mah. 6.

BHŪJAPATTO, The Bhojpatr tree, a kind of birch [भूर्ज + पत्र]. Ab. 565.

BHUJASIRO, The shoulder [भुज + शिरस्]. Ab. 264

BHUJISSO, A freed slave, a freedman; a freeman [भुजिष्य]. Ab. 516; Dh. 88; Kamm. 4.

BHŪMAKO, Having stages or stories [भूम + क]. Latter part of a good many compound words, e.g. *dvebhúmako*, two storied (Dh. 249), *pañcabhúmako*, five storied (Mah. 226), *sattabhúmako* (Mah. 235), *tibhúmako* (Att. 138), *dvibhúmako* (ditto). See also *Tebhúmako*. भूम is found in Sanskrit at the end of some compounds as a substitute for भूमि, comp. in Páli *navabhúmo*, having nine stories (Mah. 161).

BHŪMI (*f.*), The earth; place; stage, degree, state; the ground; story of a house [भूमि]. Ab. 181, 1098. *Bhúmibhágo*, spot, place, area, district (Att. 8, 135). *Yakkhasaṅgámabhúmi*, the meeting place of the Yakkhas (Mah. 3). *Játabhúmi*, birthplace. *Bhúmicálo*, earthquake (Mah. 108; Gog. Ev. 20). *Āpánabhúmi*, a tavern. *Jayabhúmi*, field of victory (Mah. 156). *Vásabhúmi*, dwelling-place (Mah. 6). *Yávatiká yánassa bhúmi yánena gantvá*, having driven as far as the ground was practicable for a chariot (Dh. 231). *Navakoṭihi bhúmiṁ gaṇhi*, bought the site for nine koṭis (Dh. 249). *Bhúmiyaṁ pati*, fell to the ground (Mah. 152). *Bhúmiyá uṭṭhahiṁsu*, came out of the ground (Dh. 88). *Tasmiṁ pásádaseṭṭhasmiṁ ahesuṁ nava bhúmiyo*, in this noble palace there were nine stories (Mah. 163). *Heṭṭhábhúmi*, ground floor (Dh. 250). *Puthujjanasekkhabhúmiṁ atikkamitvá*, having risen above the degrees of puthujjana and sekha (B. Lot. 297). *Buddhabhúmi*, supreme Buddhaship (Kh. 14). *Dantabhúmiṁ pápuṇáti*, attains the condition of one who is self-controlled (Dh. 400). Figuratively, the basis or groundwork of religious knowledge (E. Mon. 193). The three bhúmis or stages of being are *kámávacarabhúmi*, *rúpávacarabhúmi*, *arúpávacarabhúmi*. The sixteen Brahmalokas are classed in five bhúmis or stages; the first three form the *paṭhamajjhánabhúmi*, "stage or region of the first jhána," the next three the *dutiyajjhánabhúmi*, the next three the *tatiyajjhánabhúmi*, the tenth and eleventh are called *catutthajjhánabhúmi*, and the five last *pañcasuddhávásabhúmi*. Alw. I. 93; Dh. 250, 267; Mah. 164, 166, 255.

BHÚMIKÁ (*f.*), A story or stage [भूमिका]. *Dribhúmiko*, two-storied (Pát. 87). *Tibhúmiko*, three-storied (Pát. 87). See *Catubhúmiko*.

BHÚMINDO, A king [भूमि=इन्द्र]. Mah. 161.

BHÚMIPÁLO, A king [भूमि+पाल]. Mah. 25.

BHÚMIPO, A king [भूमि+प]. Ab. 334; Mah. 49, 86, 154.

BHUMMATTHARAṆAṀ, A carpet [भूमि+आस्तरण]. Dh. 174, 250; Mah. 82, 164.

BHUMMAṬṬHO (*adj.*), Standing on the ground. Dh. 6.

BHUMMO(*adj.*), Terrestrial [भूम्य]. *Bhummá devá*, devas who inhabit this earth (Mah. 81). Mah. 166; Kh. 6. *Bhumma* is a name of the locative case.

BHÚNÁTHO, A king [भू+नाथ]. Ab. 334.

BHUÑJANAṀ, Enjoying, eating (see next). Ab. 457, 859.

BHUÑJATI, To eat, to partake of, to enjoy; to possess, to govern [भुज्]. *Maṁsaṁ bh.*, to eat flesh (Ras. 22). *Bhojanaṁ bh.*, to partake of food (Dh. 13). *Bhutvá dvádasa vassáni*, having ruled for twelve years (Mah.253). Fut. *bhokkhate* (Das. 7). Aor. *bhuñji* (Mah. 136, 255). Inf. *bhottuṁ* (Alw. I. 14). Ger. *bhutvá* (F. Ját. 54; Ras. 22; Dh.215). P.p.p. *bhutto*. Caus. *bhojeti*, *bhuñjápeti*.

BHUÑJÍ (*adj.*), Eating [भुज्=इन्]. Dh. 401.

BHÚPÁLO, A king [भू+पाल]. Ab.333; Alw. I. x.

BHÚPATI (*m.*), A king [भू+पति]. Ab. 333; Mah. 12, 150.

BHÚPO, A king [भूप]. Mah. 70, 108.

BHÚRI (*adj.*), Much, many, abundant [भूरि]. Ab. 703, 1131. *Bhúripañño*, one whose wisdom is great, viz. Buddha (Ab. 2).

BHÚRÍ (*f.*), Wisdom. Dh. 50; Ab. 153, 1131.

BHÚRÍ (*f.*), The earth [भूर्णि or भूरिज्]. Ab. 182, 1131.

BHÚSÁ (*f.*), Adornment [भूषा]. *Rájabhúsá*, kingly apparel (Mah. 218).

BHUSAṀ, Chaff of corn [बुस]. Ab.453. *Opunáti yathá bhusaṁ*, winnows like chaff (Dh. 45).

BHUSAṀ (*adv.*), Much, exceedingly [भृशम्]. *Bhusaṁ ravi*, shouted vehemently (Mah. 203). *Bhusappamatto*, very careless (Kh. 8). See *Bhuso*.

BHÚSANAṀ, Ornament [भूषण]. Alw. I. x.

BHÚSETI, and BHÚSÁPETI, To adorn [भूष्] Mah. 26, 218. P.p.p. *bhúsito* (Mah. 63, 173, 182).

BHUSO (*adj.*), Much, excessive [भृश]. Ab. 41; Dh. 60. See *Bhusaṁ*.

BHÚTADHARÁ (*f.*), The earth [भूत+धर]. Ab. 182.

BHÚTAGÁMO, Vegetation, as grass, plants, shrubs, trees [भूत+ग्राम]. Pát. 12, 85; Dh. 364; Gog. Ev. 15.

BHÚTAPATI (*m.*), Indra [भूत+पति]. Ab. 19.

BHÚTAPO, A yakkha chief or king [भूत+प]. Mah. 49.

BHÚTAPUBBO (*adj.*), That has been or existed before [भूत+पूर्व]. Dh. 126. *Abhútapubbo*, that has never existed before (Dh. 205).

BHÚTATTAṀ, State of being a bhúta [भूत+त्व].

BHÚTAVÁDÍ (*adj.*), Speaking according to facts, truthful [भूत+वादिन्].

BHÚTAVEJJO, An exorcist (see next).

BHÚTAVIJJÁ (*f.*), Knowledge of spirits or demons, exorcism [भूत+विद्या]. Mah. 232.

BHÚTI (*f.*), Being, existence, birth; welfare [भूति]. Ab. 1054. *Bhútabhútiparáyano*, devoted to the welfare of living beings (Mah. 172).

BHÚTIṆAṀ, and -ṆAKAṀ, A fragrant grass, Andropogon Schœnanthus [भूतृण]. Ab. 602.

BHÚTO (*p.p p. bhavati*), Been, become, being; gone, past, former; real, true, right [भूत=भू]. Ab. 788. *Bhúto* and *bhútaṁ*, a living being; a spirit; an evil spirit or demon; vegetation, as trees, shrubs, grass; an Arhat; the five Khandhas. —*Kin nu kho katvá gihíbhúto jívissámi*, what shall I do for a living when I turn layman? (Dh. 199). *Bhútá vá sambhavesí vá*, born or seeking birth (Kh. 16). *Manussabhútá kim akási puññaṁ*, what good deed did you do when you were a human being? (Dh. 99). *Manussabhútá*, human beings (F. Ját. 1). *Bhútabhávo*, state of being past, anteriority (Ab. 1182). *Bhútá bhávino ca bhúpá*, past and present kings (Mah. lxxxviii). *Bhútakálo*, time to speak the truth (Kamm. 4). *Páṇabhúto*, a living being (Kh. 15). *Khattiyabhúto, bhútakhattiyo*, one who is or was a Khattiya (Cl. Gr. 78). *Laṅkálaṅkárabhútaṁ Hemamálikacetiyaṁ*, the H. cetiya which was the ornament of Ceylon (Mah. 108). *Asaháyabhúto*, companionless (B. Lot. 332). *Sucibhúto*, purified, pure. *Pubbe agáriyabhúto*, formerly when he was a layman. *Bhútá* (m.pl.) and *bhútáni*, living beings (Dh. 24, 72), also spirits whether good or bad (Kh. 6). Ab. 13 enumerates Bhútas (masc.) among the demigods (gandhabbas, yakkhas, etc.) Bhúta is also stated to be a

generic name for all beings below the Cátummahárájika gods. Clough in his Simh. Dict. gives the foll. meanings to Bhúta, "a goblin, a ghost, a malignant spirit haunting cemeteries, lurking in trees, animating carcases, and deluding or devouring human beings; a demigod of a particular class; a tree, a plant, a shrub, a creeper, etc.; a son, a child; a name of Siva; the 14th day of the dark half of a lunar month; an element . .; a living being; figure, identity; thought, perception; fact, matter of fact; the real state of the case, or what has actually been; *adj.* evident, apparent, known; been, become; gone, past; (in composition) like, resembling; obtained, got; proper, right; true." For the elements see *Mahábhúto.*

BHUTTAVĀ (*pret. participle*), Having eaten [भुक्तवत्]. Cl. Gr. 119.

BHUTTĀVĪ (*adj.*), Having eaten [भुक्त + विन्]. Cl. Gr. 119.

BHUTTI (*f.*), Eating, enjoying [भुक्ति]. Ab. 1103.

BHUTTO (*p.p.p. bhuñjati*), Eaten; possessed, used [भुक्त = भुत्त]. *Bhuttapátaráso*, having breakfasted (Alw. I. 73, 76; Dh. 401). *Pattaṁ bhuttaṁ satthuná*, the bowl used by the Teacher (Mah. 105). Ab. 757; Dh. 54; Mah. 158.

BHUTVĀ, see *Bhuñjati.*

BHUVANAṀ, The world [भुवन]. Ab. 186.

BHUVI, see *Bhú.*

BHŪYATI, see *Bhavati.*

BĪBHACCHO (*adj.*), Loathsome, dreadful; altered, disguised [बीभत्स]. Ab. 1067. *Bíbhacchaṁ*, the horrible, is one of the Nátyarasas (Ab. 102).

BĪJAGĀMO, Collection of germs [बीज + ग्राम]. The comment on Brahmajála Sutta says that by this term are meant the five sorts of bíja or germs, viz. *múlabíjaṁ, khandhabíjaṁ, aggabíjaṁ, phalubíjaṁ, bíjabíjaṁ*: it adds, *sabbaṁ h'etaṁ rukkhato viyojitaṁ virúhanasamatthaṁ eva*, "for each of these is able to grow when separated from the tree." Gog. Ev. 15.

BĪJAṀ, A germ; a seed; cause, origin; pudendum [बीज]. Ab. 91, 273, 950. *Bíjabíjaṁ*, seed germ. *Bíjajátáni*, plants or vegetables (Gog. Ev. 55). *Bíjakoso*, seed-pod (Ab. 687). *Pakkhibíjaṁ*, bird's egg (Ab. 627). *Bíjapúro*, the citron (Ab. 577). *Maṇḍúkabíjaṁ*, frog-spawn (Mah. 245). At Mah. 87 a mango stone is called bíja. Figuratively Karma is called the bíja, viz. seed or cause of existence (Dh. 284; Kh. 10). Mah. 166; Pát. 80.

BILĀLAṀ, A sort of salt. Ab. 461.

BIḶĀLO, A cat [विडाल]. Ab. 642, 1080.

BILAṀ, A hole, a chasm [विल]. Ab. 649, 1092, 1100; Mah. 243. *Násikábilaṁ*, orifice of the nostril (Mah. 245).

BILAṀ, A part, a bit [विड]. Ab. 1100.

BILANGO, Sour gruel. Ab. 460.

BIḶĀRO, A cat [विडार]. Ab. 615. See also *Biḷálo.*

BILASO (*adv.*), Bit by bit [विड+ग्रस]. Kh. 30.

BILLO, The tree Ægle Marmelos [विल्व]. Ab. 556.

BIMBĀ (*f.*), A name of Yasodhará [विम्बा]. Ab. 336.

BĪMBIKĀ (*f.*), The plant Momordica Monadelpha [विम्ब + इका]. Ab. 591, 920.

BIMBISĀRO, Name of a king of Magadha, a convert of Buddha [विम्बी + सार]. B. Int. 145; Alw. I. 72.

BIMBO, and BIMBAṀ, The disk of the sun or moon; an image, a figure; the fruit of Momordica Monadelpha [विम्ब]. Ab. 529, 920; Dh. 27, 232.

BIMBOHANAṀ, A pillow. Ab. 311; Dh. 251.

BINDU (*m.*), A drop; a spot; a little circle or dot used as a symbol for Anusvára; one of the high numerals, $10,000,000^7$, or 1 followed by 49 ciphers [विन्दु]. Ab. 129, 475, 660, 1115.

BĪRAṆAṀ, A fragrant grass, Andropogon Muricatum [वीरण]. Ab. 601; Dh. 60; F. Ját. 9.

BODDHUM, See *Bujjhati.*

BODHAKARO, One whose duty it is to awaken a prince with music and song, a Vetálika [बोध+कर]. Ab. 396.

BODHANAṀ, Knowing, understanding [बोधन]. Alw. I. xvi.

BODHANNEYO (*adj.*), Explained by Subhúti to mean one who has attained the degree of sotápatti, or any other of the Four Paths, a converted man [बोधन+एय]. Clough says in his Simh. Dict. "studious, acquiring knowledge, attentive to the particular study of Buddhism." Dh. 230; Kh. 21.

BODHAPAKKHIYO, and -IKO, also BODHIPAKKHIYO, and -IKO (*adj.*), Accessory to the Bodha or supreme knowledge [बोध or बोधि + पाक्षिक]. The *sattatiṁsa bodhapakkhiyá dhammá*, or thirty-seven constituents of true knowledge, are the four Satipaṭṭhánas, the four Sammappadhánas, the four Iddhipádas, the five Indriyas, the five

Balas, the seven Bojjhaṅgas, and the Ariyo Aṭṭhaṅgiko Maggo (Att. 57; Alw. I. 87; Man. B. 497). *Bodhapakkhiyo* (Alw. I. 77, 87; Dh. 180, 273). *Bodhapakkhiko* (Dh. 201, 209). B. Lot. 430.

BODHATI, This conjugation of the root बुध् is little used in Páli, see *Bujjhati*.

BODHETI (*caus. bujjhati*), To inform; to teach; to cause to blossom [बोधयति = बुध्]. Mah. 41; Cl. Gr. 127; Alw. I. 111.

BODHI (*m.* and *f.*), The knowledge possessed by a Buddha, supreme or infinite knowledge, omniscience, the Truth; Buddhahood; the supernatural knowledge of an Arhat; a Bodhi tree; a precept [बोधि]. Ab. 551, 805; B. Int. 77, 295, 388; E. Mon. 155; Cl. Gr. 39; Mah. 86, 179. *Bodhiṁ patvá*, having attained supreme knowledge or Buddhahood (Mah. 10). *Bodhito aṭṭhame vasse*. in the eighth year of his Buddhahood (Mah. 7). *Paccekabodhi*, the condition or knowledge of a Pacceka Buddha (Kh. 14). *Bodhimúle*, at the foot of the Bo tree (Mah. 2).—Each Buddha attains Buddhahood seated under a tree, which from that time becomes a sacred object, and is called *Bodhirukkho* or "tree of Buddhahood," and also simply *Bodhi*. Çákyamuni's Bo tree was an Assattha, or Ficus Religiosa, that of his predecessor Kassapa a Nigrodha or Indian fig. The tree under which Çákyamuni attained Buddhaship no longer exists, but a branch or shoot from it was planted at Anurádhapura in Ceylon in B.C. 288, and the tree grown from this still flourishes. At the present day every individual tree of the Assattha species is called a Bodhirukkha, and possesses a certain sanctity. In the grounds of every Buddhist temple or monastery there stands a Ficus Religiosa, around which is built a stone terrace a few feet high. The tree stands within a yard or inclosure which is kept carefully swept. The Bo tree occupies in modern Buddhism the same position that the Cross occupies in Christianity; it is not worshipped, but venerated as the symbol of Buddha's triumph.—According to Ab. 805, *bodhi* is fem. when it means knowledge, masc. when it means ordinance, and m. or f. when it means Bo tree. For *bodhi-aṅgo*, see *Bojjhaṅgo*. See *Bodho* and *Mahábodhi*. The word Bo is the Siṁhalese corruption of Bodhi.

BODHIMĀLAKO, The sacred inclosure in which a Bo tree stands [बोधि + मालक]. Ras. 38, 74.

BODHIMAṆḌALAṀ, The region surrounding the Bo tree under which Çákyamuni attained Buddhaship, considered the most sacred spot in India [बोधि + मण्डल]. Man. B. 4; Ras. 39.

BODHIMAṆḌO, The miraculous throne under the Bodhi tree upon which Çákyamuni sat when he attained Buddhahood [बोधि + मण्ड]. B. Int. 387; B. Lot. 349; Kh. 20; Mah. 250; Dh. 118, 280. I infer from Alw. I. cvii, that the term is also applied to the raised terrace built under the Bo tree, within the precincts of a Buddhist temple. This terrace is, I presume, in imitation of Çákyamuni's Bodhimaṇḍa.

BODHIPAKKHIYO, See *Bodhapakkhiyo*.

BODHISATTO, A being destined to attain Buddhaship [बोधि + सत्त्व]. This term is applied to a Buddha in his various states of existence previous to attaining Buddhahood. Thus Çákyamuni was a Bodhisatta in the Dadhivâhana Játaka when he was the wise counsellor, in the Javasakuṇa birth when he was a bird, and so on (F. Ját. 30, 36). In his last existence when born as the son of king Suddhodana he was still a Bodhisatta, and continued so until the age of 34, when he attained Buddhahood. Metteyya, the coming Buddha, is now a Bodhisatta in the Tusita heaven. *Amhákaṁ Bodhisatto*, our Bodhisatta, i.e. Çákyamuni in a previous existence (Ras. 14).

BODHO, Knowledge, wisdom, intelligence; supreme knowledge, Buddhaship [बोध]. Ab. 944 Dat. *Bodháya paṇidhiṁ aká*, made a prayer for Buddhaship (Mah. 1). B. Lot. 340. See *Bodhi*.

BOJJHAṄGO, and BODHI-AṄGO, Member or constituent of Bodhi. There are seven Bojjhaṅgas, or requisites for attaining the supreme knowledge of a Buddha, *satisambojjhaṅgo, dhammavicayas., viriyas., pítis., passaddhis., samádhis., upekhás.*, "recollection, investigation, energy, joy, calm, contemplation, and equanimity." *Bojjhaṅga* and *sambojjhaṅga* are identical in meaning. B. Lot. 796; Man. B. 498; Kh. 4.

BONDI (*m.*), The body. Ab. 151. This word points to a form बोन्धि from बुध. Comp. *Bundo*.

BRAHĀ (*adj.*), Large, great [बृहत्]. Ab. 700. Fem. *brahatí*, name of a plant (Ab. 588).

BRAHMĀ (*m.*), Mahábrahma; the Hindu Brahma; a Brahmin; parents; a Brahma angel; a Buddha; an Arhat [ब्रह्मन्]. Ab. 408, 812. The names at Ab. 5 belong to the Hindu god Brahma.

Acc. *brahmánam*. Instr. *brahmuná, brahmaná* (Dh. 19, 41). Gen. and dat. *brahmuno*. Pl. *brahmáno*. There is also an adj. *brahma*, with the meaning "best," "excellent." *Brahmaṁ nidhim apálayuṁ*, guarded a noble treasure (Ten J. 97). *Brahmacakkaṁ pavatteti*, establishes the supremacy of his glorious law (see *Dhammacakkaṁ*). *Brahmaṁ sabbaññutaññáṇaṁ*, his sublime omniscience. *Brahmabhúto*, noble, excellent. Comp. *Brahmaghoso*, *Brahmavihàro*. See *Mahábrahmá, Brahmaṁ, Brahmaloko*. The adjective *brahma* is I think declined *brahmo, brahmá* (f.), *brahmaṁ*.

BRAHMABANDHU (*m.*), A Brahmin [ब्रह्मन् + बन्धु]. Ab. 408.

BRAHMACĀRĪ (*adj.*), A religious student; celibate, chaste, holy [ब्रह्मन् + चारिन्]. Ab. 409; Dh 26.

BRAHMACARIYAṀ, The duties or practice of a religious student; celibacy; chastity, purity; the life of holiness led by the sanctified; living according to Buddha's precepts; charity or almsgiving; the practice of the Appamaññás [ब्रह्मन् + चर्य]. Ab. 782; Man. B. 492; B. Int. 141; Alw. I. 92; Dh. 28, 55, 379. *Brahmacariyaṁ carati*, to live a religious life (Dh. 124; Alw. I. 72). *Brahmacariyá* (*f.*) at Kh. 6.

BRAHMACARIYAVĀ (*adj.*), Celibate, chaste, virtuous, holy [ब्रह्मचर्य + वन्त्]. Dh. 47.

BRAHMACARIYAVĀSO, Living as a religious student; living a life in accordance with Buddha's law [ब्रह्मचर्य + वास]. Dh. 121; B. Lot. 835.

BRAHMAGHOSO, Either a voice like Mahábrahma's, or a glorious voice [ब्रह्मन् + घोष]. Ras. 26; Ten J. 97. See *Brahmá*.

BRAHMAJĀLAṀ, Name of a sermon of Buddha, the first of the Sutta Piṭaka [ब्रह्मन् + जाल].

BRAHMAJO (*adj.*), Sprung from Brahma (of a Brahmin) [ब्रह्मन् + ज].

BRAHMAKĀYIKO (*adj.*), Belonging to the suite of Mahábrahma [ब्रह्मन् + काय + इक]. The *Brahmakáyiká devá* are I believe the inhabitants of the three lowest Rúpabrahmalokas. B. Int. 609.

BRAHMALOKO, World or heaven of Brahma angels, Brahma world [ब्रह्मन् + लोक]. The Brahmaloka is divided into the *Rúpabrahmaloko* "world of corporeal Brahmas," and the *Arúpabrahmaloko*, "world of formless Brahmas." The Rúpabrahmaloka consists of sixteen heavens placed one above the other, and inhabited by Brahma devas or angels of different sorts. The Arúpabrahmaloka (see separate article) contains four heavens, and is placed immediately above the Rúpabrahmaloka. The following are the names of the inhabitants of the sixteen Rúpabrahmalokas, beginning with the lowest: *Brahmapárisajjá devá, Brahmapurohitá devá, Mahábrahmá devá, Parittábhá devá, Appamáṇábhá devá, Ābhassará devá, Parittasubhá devá, Appamáṇasubhá devá, Subhakiṇṇá devá, Vehapphalá devá, Asaññasattá devá, Avihá devá, Atappá devá, Sudassá devá, Sudassí devá, Akaniṭṭhá devá*. Each of the sixteen heavens is called *Rúpabrahmaloko*, "a corporeal-Brahma heaven," or simply *Brahmaloko*, "a Brahma heaven"; while the whole are called collectively *Rúpabrahmaloko*, "the corporeal-Brahma world," or simply *Brahmaloko* "the Brahma world." The word *Brahmaloko* may therefore mean either one of the twenty Brahma heavens, or one of the sixteen Rúpabrahma heavens, or the twenty Brahma heavens collectively, or the sixteen Rúpabrahma heavens collectively. The Brahmas are a higher order of angels than the devas of the Devaloka, being free from káma or sensual passions, and insensible to heat and cold. In some of the worlds they are self-resplendent, and have purely intellectual pleasures; those of the Rúpabrahmaloka have a form or body, but those of the Arúpabrahmaloka are mere effulgences or spirits without form. Man. B. 26, 43; Mah. 31, 81; Alw. I. xlii; Dh. 103, 188, 329. See *Sattaloko*

BRAHMAṀ, The practice of austere devotion; the Vedas [ब्रह्मन्]. Ab. 812. Comp. *Brahmá*.

BRĀHMAṆAMAHĀSALO, A wealthy Brahmin [ब्राह्मण + महाशाल]. The qualification for a B. is said to be eight koṭis of treasure, and a daily expenditure of ten ammaṇas (Ab. 338). Dh. 348. See *Mahásálo*.

BRĀHMAṆĪ (*f.*), A Brahmin woman [ब्राह्मणी]. Alw. I. xlv.

BRĀHMAÑÑATĀ (*f.*), The state of being a Brahmin, Brahminhood [ब्राह्मण्य + ता]. Dh. v. 332, but the comment explains it to mean dutiful conduct towards Bráhmaṇas, i.e. Arhats.

BRĀHMAṆO, A Brahmin; an Arhat [ब्राह्मण]. Ab. 408. Though Buddha constantly spoke against the doctrines and pretensions of the Brahmins, he adopted the appellation Bráhmaṇa into his own system, using it to designate an Arhat, or one who

has obtained final sanctification. Thus at Dh. 408 the term is applied to Buddhas, Paccekabuddhas and Sávakas or Arahás); and in the Bráhmaṇa Vagga of Dhammapada the true Bráhmaṇa is said to be the Arahá, or being in whom passion is extinguished (see v. 420).—The Hindu brahmins are very frequently referred to in the Buddhist scriptures, and entire discourses are devoted to their doctrines and practices. Buddha's attitude towards them as a caste was one of decided hostility, but he lost no opportunity of gaining over individuals by kindness and temperate argument, and he was able to reckon great numbers of them among his converts.—*Bráhmaṇadáriká*, a brahmini lass (Alw. I. xlv). Dh. 93, etc.; Alw. I. lxviii-lxxi, cxxiv. The spelling *Brahmaṇa* is occasionally met with, especially in Burma MSS., but is incorrect.

BRAHMAPAKKHIKO *(adj.)*, Belonging to the Brahminical party [ब्रह्मन् + पक्ष + इक]. Mah. 23.

BRAHMAPĀRISAJJO *(adj.)*, Belonging to the retinue of Mahábrahma [ब्रह्मन् + पार्षद्य]. The *Brahmapárisajjá devá* are the inhabitants of the lowest Rúpabrahmaloka (see Brahmaloko). Man. B. 26; B. Int. 608, 609.

BRAHMAPUROHITO, Minister or priest to Mahábrahma [ब्रह्मन् + पुरोहित]. The *Brahmapurohitá devá* are the inhabitants of the lowest Rúpabrahmaloka but one (see Brahmaloko). Man. B. 26; B. Int. 609.

BRAHMASSARO, The voice of Mahábrahma [ब्रह्मन् + स्वर]. B. Lot. 566. Also adj. "having a voice like Mahábrahma's" (B. Lot. 565, 566). Comp. *Brahmaghoso.*

BRAHMATTAM, Brahmaship [ब्रह्मत्व]. Dh. 134.

BRAHMAVIHĀRO, Excellent or perfect state; life or abode in the Brahma world [ब्रह्मन् + विहार]. This term is explained in the comments by *seṭṭhavihàro* or *ariyavihàro*, and generally means the exercise of the Appamaññás, or perfect good will towards all beings. Kh. 16; Man. B. 43, 505; Mah. 43; E. Mon. 249. See *Vihàro.*

BRAVĪTI, and **BRŪTI**, To say; to tell; to call, to name [ब्रू]. *Brúhi maṅgalam uttamaṁ*, tell me the greatest blessing (Kh. 5). *Tam ahaṁ brúmi bráhmaṇaṁ*, him I call a Brahmin (Dh. 69). *Yaṁ pana etaṁ brúsi*, that which you speak of (Gog. Ev. 43). *Ámáti so 'bravi*, he said "Yes" (Mah. 31). *Idaṁ vacanam abravi*, said these words (Mah. 110; Dh. 133). With dat. of the person spoken to, *Tassa abravi*, said to him (Mah. 17, 46). With acc. of the person, *Taṁ abravi*, said to him (Mah. 32, 48, 81). With dat. of the person and acc. of the thing, *Tam atthaṁ rájino 'bravi*, told this matter to the king (Mah. 62). With two acc. *Taṁ rájá idam abruvi*, the king said this to him (Mah. 45). Pres. Par. *Brúmi, brúsi, brúti* and *bravíti, brúma, brútha, bravanti*. Pres. Átm. *Bruve, brúse, brúte, brúmhe, brúvhe, bravante*. Aor. *abravi* (Mah. 27, 52, 59, 63, 77), *abruvi* (Alw. I. 29; Mah. 16, 24, 40, 41, 78, 80).

BRŪHETI *(caus.)*, To increase, to augment, to develope, to perfect, to devote oneself to [बृंहयति = बृंह्]. Dh. 50, 183, 270, 386. Comp. *Anubrúheti.*

BUBBUḶAKAM, A bubble [बुद्बुद + क]. Dh. 31, 336.

BUBBUḶAM, A bubble; a blister, pimple [बुद्बुद]. Mah. 175, 213; Att. 10, 190.

BUBHUKKHATI, To wish to eat, to be hungry [बुभुक्षते = भुज]. Alw. I. 28.

BUBHUKKHITO *(adj.)*, Hungry [बुभुक्षित]. Ab. 756.

BUDDHABHĀVO, State of a Buddha, Buddhahood [बुद्ध + भाव]. Mah. 199.

BUDDHABHŪMI *(f.)*, Degree or condition of a Buddha, Buddhaship [बुद्ध + भूमि]. Kh. 14.

BUDDHACAKKHU *(n.)*, The eye of Buddha, i.e. his omniscience [बुद्ध + चक्षुस्]. Ab. 835.

BUDDHADHAMMO, Condition or attribute of a Buddha [बुद्ध + धर्म]. Man. B. 87; Mah. 108. Eighteen Buddhadhammas are enumerated at Man. B. 381.

BUDDHAGHOSO, An eminent Buddhist divine who flourished in the fourth century A.D.

BUDDHAKAPPO, A kappa in which one or more Buddhas appear [बुद्ध + कल्प]. Ras. 15.

BUDDHAKICCAM, That which has to be done by a Buddha, his duty or mission [बुद्ध + कृत्य]. B. Lot. 335. *Katabuddhakicco*, having performed the duties of a Buddha.

BUDDHANKURO, An embryo Buddha, one destined to become a Buddha [बुद्ध + अङ्कुर]. Dh. 117.

BUDDHANTARAM, The period between the death of one Buddha and the appearance of another [बुद्ध + अन्तर]. Dh. 129, 178; Man. B. 169, 522.

BUDDHASĀSANAṀ, The commandment or religion of Buddha [बुद्ध + शासन]. Dh. 66, 68; Att. 134.

BUDDHATĀ (f.), Knowledge [बुद्ध + ता]. Dh. 433.

BUḌḌHATĀ (f.), Seniority, greater age [वृद्ध + ता]. Pat. 87.

BUḌḌHATARO and BUDDHATARO (adj.), Elder, senior [वृद्ध + तर]. Dh. 288.

BUDDHATTAṀ, Buddhahood, [बुद्ध + त्व].

BUDDHAVISAYO, The extent of Buddha's power or wisdom [बुद्ध + विषय]. Man. B. 9.

BUDDHI (f.), Understanding, knowledge, intelligence [बुद्धि]. Ab. 152, 1034; B. Int. 295; Dh. 226; Ras. 28. *Mandabuddhi*, foolish (Dh. 144).

BUDDHIKO (adj.), Having faith in Buddha [बुद्ध + इक]. Cl. Gr. 91.

BUDDHIMĀ (adj.), Intelligent, wise [बुद्धिमन्त्]. Cl. Gr. 24; Mah. 26.

BUDDHO (p.p.p. bujjhati), Known, understood; possessing knowledge, enlightened, wise; expanded, full-blown [बुद्ध = बुध्]. Ab. 229, 757, 1043. *Kim samaṇo Gotamo buddho mayam pi buddhá*, the ascetic Gotama is enlightened, and we are enlightened too (Dh. 338). *Buddhambujaṁ*, full-blown lotus. Dh. 33, 71, 74.

BUDDHO, A Buddha, a supreme Buddha; Gotama Buddha or Sakyamuni [बुद्ध = बुध्]. Ab. 1. A Buddha is a man possessed of infinite and infallible knowledge. He spends his life in preaching this knowledge to men under the name of Dhamma or the Truth. He thus becomes the Saviour of mankind, for by knowing the Truth, and living a life in accordance with its precepts, men are redeemed from the misery of Saṁsára or existence, and attain Nirváṇa, or the annihilation of being. The supernatural knowledge of a Buddha is earned by a long course of probation in countless existences, during which he practises in the most perfect manner such virtues as charity, self-sacrifice, and truth, and in so doing voluntarily and repeatedly undergoes the severest sufferings and privations. At his death the Buddha ceases to exist. His religion continues to flourish for a certain period, after which it dies out, and in course of time a new Buddha appears who preaches anew the lost Truth, and once more enables men to save themselves from renewed existence. Innumerable Buddhas have already appeared, and of some of the last the names and a few other details are preserved. The present dispensation is that of Gotama Buddha, who was born as a royal prince in the year 622 B.C., attained Buddhahood in 588, and died B.C. 543. The Buddha who will next appear is Metteyya Buddha.—*Buddhánaṁ sásanaṁ*, the commandment or religion of the Buddhas (Alw. I. 92; Dh. 33). *Buddhapamukho bhikkhusaṅgho*, the priesthood with Buddha at their head (Dh. 250). *Buddhapaṭimá*, a statue of Buddha (Mah. 180). *Piyadassibuddhakále*, under the dispensation of Piyadassí Buddha (B. Lot. 436). *Pubbabuddhá*, former Buddhas (Mah. 96). *Buddhaseṭṭho*, glorious Buddha (Att. 135). *Buddhavíro*, mighty Buddha (Gog. Ev. 28). The following are the names of the twenty-four Buddhas who immediately preceded Gotama: *Dípaṅkaro, Koṇḍañño, Maṅgalo, Sumano, Revato, Sobhito, Anomadassí, Padumo, Nárado, Padumuttaro, Sumedho, Sujáto, Piyadassí, Atthadassí, Dhammadassí, Siddhattho, Tisso, Phusso, Vipassí, Sikhí, Vessabhú, Kakusandho, Koṇágamano, Kassapo* (Mah. xxxii, 1, 2; Dh. 116, 117; Man. B. 94; B. Lot. 335).

BUḌḌHO (p.p.p. vaḍḍhati), Old, aged [वृद्ध = वृध्]. Pát. 87. *Buḍḍhapabbajito*, became a monk in his old age (comp. Mah. 11, "the dotard Subhadda"). Mah. 201.

BUDDHUPPĀDO, Appearance or birth of a Buddha in the world [बुद्ध + उत्पाद]. Dh. 397.

BUDHO (adj.), Wise [बुध]. Ab. 228, 1074; Mah. 177; Sen. K. 200.

BUJJHANAṀ, Knowing (see next). Dh. 269.

BUJJHATI, To know, to perceive, to understand [बुध्यते = बुध्]. Dh. 25, 51; Alw. I. 18, 19, 21. Imper. 2nd pers. *bujjhassu* (Dh. 117). Aor. *bujjhi*. Perf. *bubodha* (Att. 203). P.pr. *bujjhanto* (Dh. 210). Ger. *bujjhitvá* (Cl. Gr. 122). Inf. *boddhuṁ* (Sen. K. 200), *bodhituṁ, bujjhituṁ*. Pass. *bujjhiyati* (Alw. I. 17).

BUNDIKĀBADDHO, Name of a sort of bed. Ab. 310; Pát. 86.

BUNDO, The root of a tree [बुध्न]. Ab. 549.

BY-, For all words beginning thus see under VY-, which is the more correct spelling.

BYAÑJANAṀ, BYĀPANAṀ, BYŪHO, etc., see *Vyañjanaṁ, Vyápanaṁ, Vyúho*, etc.

C.

CA (*conj.*), And; but; even [च]. Ab. 1187. *Divá ca ratto ca*, by day and by night (Kh. 6). *Rágañ ca dosañ ca paháya*, forsaking lust and anger (Dh. 4). *Icchá máno ca vaḍḍhati*, desire and pride grow stronger (Dh. 13). *Saddháya sílena ca viriyena ca*, by faith and virtue and resolution (Dh. 26). *Na ca khádi na ca pivi*, neither ate nor drank (Mah. 45). *Bhikkhunínañ c'eva upásakánañ ca santiká*, from both the nuns and the lay devotees (Dh. 314). *Iti vatvá mahárájá kataññú idam áha ca*, having spoken thus the grateful king said this also (Mah. 157). *Na ca sañkamati paṭisandahati ca*, conception takes place without transmigration, lit. it both does not transmigrate and does receive existence (Gog. Ev. 44). *Áma mahárája bhagavá sabbaññú ti na ca bhagavato satataṁ samitaṁ ñáṇadassanaṁ paccupaṭṭhitaṁ*, Yes, great king, Buddha is omniscient, but B. does not at all times exercise his omniscience (Gog. Ev. 2). *Na kho so bhikkhu pañho evaṁ pucchitabbo evañ ca kho eso bhikkhu pañho pucchitabbo*, the question ought not to be put as you have put it, but it ought to be put thus (B. Lot. 514). *Yassa c' etaṁ samucchinnaṁ*, but he in whom this is rooted out (Dh. 47). *Saggamaggantaráyo ca n'atthi te tena kammuná*, nay, you will not be prevented by that deed from obtaining heaven (Mah. 158). *Atha amaccá yadi cáyaṁ nicchayo*, well if this be your determination, said his ministers (Att. 208). *Tassa mayhaṁ bhante etad ahosi ayañ ca imesaṁ samaṇabráhmaṇánaṁ sabbabálo*, I thought to myself, well to be sure, this is the most foolish of all the priests and brahmins I have consulted. *Sumuttá mayaṁ tena mahásamaṇena upaddutá ca homa idaṁ vo kappati idaṁ vo na kappatíti*, we are well rid of this great Çramaṇa, why we are quite wearied with hearing him say, "You may do this, you may not do that." The vowel is often affected by sandhi: *cáhaṁ* = *ca ahaṁ* (Dh. 86); *cáyaṁ* = *ca ayaṁ* (Dh. 19); *cápi* = *ca api*; *cáti* = *ca iti* (Pát. 76); *cáhu* = *ca ahu* (Dh. 41); *c'ágato* (Dh. 161); *c'addhagú* (Dh. 182).

CACCARAṀ, A place where four roads meet, a square; a courtyard [चत्वर]. Ab. 203, 218.

CĀGAVĀ (*adj.*), Generous, liberal [त्याग + वन्त्]. Mah. 163.

CĀGĪ (*adj.*), Giving away, liberal [त्यागिन्]. *N'atthi cágí tayá samo*, there was no giver like thee (Mah. 36).

CĀGO, Abandoning, forsaking; resigning, sacrificing, giving away; self-sacrifice, liberality [त्याग]. Ab. 420, 1129.

CAJATI, To abandon; to resign, to sacrifice, to give up, to give away [त्यज]. Dh. 51; Mah. 213. *Jívitaṁ c.*, to sacrifice one's life (Dh. 224). *Accajanto*, not rejecting. Pass. *cajjati*. P.p.p. *catto*.

CAJJANAṀ, Being abandoned, or given away (formed from *Cajjati*).

CAKKALAKKHAṆAṀ, The figure of a wheel under the foot of Buddha [चक्र + लक्षण]. Ab. 781; Man. B. 367; B. Lot. 646.

CAKKAṀ, A wheel; a potter's wheel; a circle; a discus, or sharp circular missile weapon; an army; a multitude; a body of religious doctrine; a region, tract, circuit; region, domain, sphere; happy state, good fortune [चक्र]. Ab. 373, 381, 394, 781, 782; Dh. 1, 96; Mah. 128. There are four cakkas or blessings, *patirúpadesaváso, sappurisupanissayo, attasammápaṇidhi, pubbekatapuññatá*, "living in a suitable place, association with good men, right self-regulation, having done good works in a former existence." *Iriyápathacakkaṁ*, the four successive positions, walking, standing, sitting, lying. *Mayá pavattitaṁ cakkaṁ*, the religion established by me.

CAKKAPĀDO, A cart, carriage [चक्र + पाद]. Dh. 199.

CAKKAPĀṆI (*m.*), Vishṇu [चक्र + पाणि]. Ab. 16.

CAKKARATANAṀ, The magic wheel of a Cakkavattí monarch, which rolls before him when he makes his royal progress from one continent to another [चक्र + रत्न]. Ab. 781; Man. B. 127.

CAKKAVĀKO, The ruddy goose, Anas Casarca [चक्रवाक]. Ab. 641.

CAKKAVĀḶAṀ, and -LAṀ, A world, a sphere [चक्रवाट, or चक्रवाल]. A Cakkaváḷa is a vast circular plane covered with water, in the centre of which stands Mount Meru. Round Meru are the seven concentric circles of rock. Beyond these, on the north, east, south, and west, lie the four great continents, and the whole is bounded by the Cakkaváḷapabbata. Each Cakkaváḷa has its own sun and moon. The Cakkaváḷas are scattered through space in infinite numbers. They are arranged in groups of three, touching each other, the triangular space in the centre of each group being occupied by the

Lokantarika hell. Man. B. 2; B. Lot. 842; Dh. 94, 244; Mah. 114. The Simhalese form of this word is Sakwala.

CAKKAVĀḶAPABBATO, The lofty wall of mountains which encircles the Cakkavāḷa, forming the world's limit [चक्रवाट + पर्वत].

CAKKAVATTĪ (*m.*), A monarch; a universal monarch [चक्रवर्तिन्]. Ab. 335; Man. B. 126; B. Lot. 307; Kh. 14; Mah. 27. *Cakkavattirájá* (Alw. I. 75, 76). There are three sorts of C., *cakkavāḷacakkavatti, dípacakkavatti, padesacakkavatti.* The first rules over the four great continents, the second over one only, the third over a portion of one.

CAKKAVHO, The ruddy goose, Anas Casarca [चक्र + आह्वा]. Ab. 641.

CAKKHĀYATANAM̆, and CAKKHVĀYATANAM̆, The organ of the eye, the sense of sight [चक्षुस् + आयतन]. Sen. K. 234, 235. See *Āyatanam.*

CAKKHU, and CAKKHUM̆, The eye; insight, perception; supernatural insight or knowledge [चक्षुस्]. Ab. 149, 835. For the nominative form *cakkhum*, see Man. B. 399; Gog. Ev. 1, 47; Cl. Gr. 14; it is attributed by the grammarians to sandhi. Instr. *cakkhuná* (Dh. 65, B. Lot. 866). The three Cakkhus are *mamsacakkhu, dibbacakkhu, paññácakkhu,* the natural eye, the divine eye, and the eye of wisdom. *Cakkhusotam,* the eye and the ear. See *Pañcacakkhu.*

CAKKHUMĀ (*adj.*), Having eyes or sight, seeing; having supernatural insight or wisdom [चक्षुष्मत्]. Ab. 1; Dh. 48.

CAKKHUNDRIYAM̆, The organ of the eye, the faculty of sight, the vision [चक्षुस् + इन्द्रिय]. Att. 193.

CAKKHUPATHO, Range or reach of vision [चक्षुस् + पथ]. *Cakkhupatham vijahati,* or *atikkamati,* to go out of sight (Dh. 95, 109, 340).

CAKKHUVIÑÑĀṆAM, Eye-consciousness, the faculty of vision [चक्षुस् + विज्ञान]. Man. B. 419.

CAKKIKO, A sort of bard or encomiast [चाक्रिक]. Ab. 396.

CAKORO, The Greek partridge [चकोर]. Ab. 625.

CALĀCALO (*adj.*), Unsteady [चलाचल]. Mah. 136.

CALANAM̆, and CĀLANAM̆, Shaking, trembling [चलन and चालन]. Ab. 712; Dh. 232.

CALANĪ (*f.*), A swift antelope [चलनी]. Ab. 618.

CALATI, To move, to shake, to tremble [चल्]. *Vátá calimsu,* winds began to blow (Dh. 155).

CĀLETI (*caus.* last), To move, to shake [चालयति = चल्]. *Páṇim c.,* to wave the hand. *Sisam c.,* to nod. Dh. 192, 231, 284, 307; Mah. 41, 160.

CALITO (*p.p.p. calati*), Trembling, shaking [चलित = चल्]. Ab. 744.

CALO (*adj.*), Trembling, unsteady, uncertain, transient [चल]. Ab. 712; Mah. 260.

CĀLO, A shaking [चाल]. *Bhúmicálo,* an earthquake (Mah. 108).

CĀMARAM̆, A Yak's tail used as a whisk to drive off flies, it is one of the insignia of royalty [चामर]. Ab. 357.

CAMARO, The Yak ox, or Bos Grunniens [चमर]. Ab. 619.

CĀMĪKARAM̆, Gold [चामीकर]. Ab. 488; Kh. 23.

CAMMAKĀRO, Though the equivalent of S. चर्मकार this word appears to mean a blacksmith or carpenter. Ab. 508; Pát. 91.

CAMMAM̆, Skin, hide; a shield [चर्मन्]. Ab. 392, 442, 1107. Loc. *cammani* (Ab. 1109). *Cammapasibbakam,* a blacksmith's bellows (Ab. 526).

CAMPĀ (*f.*), Name of a town in India, the present Bhagulpore [चम्पा]. Ab. 200.

CAMPAKO, The champac tree, Michelia Champaca [चम्पक]. Ab. 568; Att. 86.

CAMPEYYAKO (*adj.*), Belonging to or inhabiting Campá [चम्पा + एय + क]. Cl. Gr. 90.

CAMPEYYO, The Champac tree [चम्पा + एय]. Ab. 568.

CAMŪ (*f.*), An army [चमू]. Ab. 381.

CAMŪPATI (*m.*), A general, a commander-in chief [चमू + पति]. Ab. 340; Mah. 44, 64, 137, 204.

CAMURU (*m.*), A sort of deer [चमुरु]. Ab. 620.

CAṆAKO, A chick-pea [चणक]. Ab. 451.

CAÑCALATI, To move to and fro, to dance. Alw. I. 27.

CAÑCALO (*adj.*), Wandering, moving to and fro, unsteady [चञ्चल]. Ab. 712, 1107.

CANDABHĀGĀ (*f.*), Name of a river in India [चन्द्रभागा]. Ab. 682.

CANDAKO, An eye in a peacock's tail [चन्द्रक]. Ab. 635.

CAṆḌĀLO, A Chaṇḍála, or man of the lowest caste [चण्डाल]. Mah. 23. F. *caṇḍálí,* a Chaṇḍala woman (Mah. 200).

CANDANAṀ, and -NO, The sandal tree; the sandal wood; unctuous and fragrant preparations made from sandal wood [चन्दन]. Ab. 300; Dh. 10.

CANDANIKĀ (*f.*), A dirty pool at the entrance of a village. Ab. 683.

CANDIKĀ (*f.*), Moonlight [चन्द्रिका]. Ab. 54.

CAṆḌIKATO (*adj.*), Provoked, angry [चण्डी + कृत = क्त]. Pát. 108.

CANDIMĀ (*m.*), The moon [चन्द्रमस्]. Ab. 52; Dh. 31, 38, 69; Mah. 163. *Candimasuriyá* (*pl.*), the sun and moon (Dh. 367).

CANDO, The moon [चन्द्र]. Ab. 51; Dh. 73. *Candasuriyá* (*pl.*), the sun and moon (Dh. 96). *Candamaṇḍalaṁ*, the moon's disk (F. Ját. 58). *Candaggáho*, eclipse of the moon.

CAṆḌO (*adj.*), Wrathful, passionate; harsh, cruel; fierce, savage, violent [चण्ड]. Ab. 711, 732; Dh. 142, 149, 401. *Caṇḍasotaṁ*, a torrent (Dh. 210).

CANDODAYO, The rising of the moon [चन्द्र + उदय]. Mah. 70.

CAṄGOṬAKO, A casket. Ab. 317; Mah. 4, 106.

CAṄKAMANAṀ, Walking up and down; a covered walk or cloister [चङ्क्रमण]. Ab. 213; Mah. 101.

CAṄKAMATI, To walk up and down [चङ्क्रम् = क्रम्]. Alw. I. 27; Dh. 88, 334; Mah. 38, 261. *Caṅkamito* (Mah. 101). Adj. *Caṅkamaníyo*, fit for walking (Cl. Gr. 93).

CAṄKAMO, A covered walk, arcade, portico, cloister [चङ्क्रम् + अ]. Ab. 213; Dh. 88, 334; Mah. 38.

CAPALO (*adj.*), Fickle, unsteady; swift [चपल]. Ab. 1075; Dh. 7. *Capalo*, one who has unintentionally or thoughtlessly committed a crime (Ab. 738).

CĀPIKO, An archer [चाप + इक]. Cl. Gr. 91.

CĀPO, and CĀPAṀ, A bow [चाप]. Ab. 388; Dh. 28, 57.

CARĀCARO, (*adj.*), Movable [चराचर]. Ab. 711.

CARAHI (*adv.*), Said at Cl. Gr. 75 to express consent, as "now, therefore."

CĀRAKO (*adj.*), Walking about, wandering [चारक]. *Vanacárako*, a forester (F. Ját. 5).

CARAṆAṀ, The foot; a fixed observance or practice; good conduct [चरण]. Ab. 277; Dh. 425. The fifteen Caraṇas, or good practices, are a moral life, guarding the senses, moderation in eating, watchfulness, faith, shame, fear of sin, learning, energy, recollection, wisdom and the four Jhánas (Alw. I. xxxiv; Dh. 311).

CARĀPETI (*caus.* next), To cause to walk, to drive. *Góro c.*, to drive cattle (Mah. 22). *Bheriṁ carápeti*, to cause the tomtoms to be beaten, to proclaim by beat of drum (Ras. 17, 32; Att. 214; Dh. 246; Mah. 154, 155).

CARATI, To walk, to walk about, to wander; to act; to behave, to live [चर्]. *Vipine caranto*, walking in the forest (Ras. 20). *Attano maraṇapaṇṇaṁ dasante bandhitvá carati*, goes about with his death-warrant fastened to his skirt (Alw. I. 102). *Saṅkhàya loke carati*, walks circumspectly in the world (Dh. 47). *Gámaṁ carati*, walks about the village (Cl. Gr. 132). *Gocaraṁ caraṁ*, browsing (Mah. 120). *Gocaráya c.*, to go in quest of food (F. Ját. 17; Dh. 418). *Piṇḍáya c.*, to go for alms. *Ákásena c.*, to walk in the air (F. Ját. 4). *Careyya tena*, let him walk with him (Dh. 12, 58). *Bhikkhácáraṁ c.*, to go the rounds for alms. *Brahmacariyaṁ c.*, to practise the duties of a religious life (Alw. I. 72, 92). *Dhammaṁ c.*, to perform religious duties, to live a religious life (Dh. 31, 80). Dh. 26; Kh. 16; Alw. I. xxi. P.p.p. *Ciṇṇo*.

CĀRĪ (*adj.*), Walking, living, acting [चारिन्]. *Bálasaṅgatacárí*, walking in the company of fools (Dh. 37). *Pamattacárí*, living a careless life (Dh. 59). *Micchácárí*, acting wrongly.

CĀRIKĀ (*f.*), Moving or walking about, wandering, roaming [चर् + इका]. *Idaṁ pure cittam acári cárikaṁ yenicchakaṁ*, once this mind wandered as it listed (Dh. 58). Buddhist priests sometimes journeyed about from place to place, living by alms, and preaching to and exhorting the people: the phrase *cárikaṁ c.* is used of these journeys. *Caraṁ vajjisu cárikaṁ*, making his alms-pilgrimage in the V. country (Mah. 15). *Caratha bhikkhave cárikaṁ*, go forth, priests, on your journey (Dh. 119). *Jambudípamhi vicaritvána cárikaṁ*, wandering from place to place in India (Mah. 12). *Cárikaṁ cariṁsu Laṅkádípamhi*, they travelled over Ceylon (Mah. 56). *Cárikaṁ pakkamati*, and *gacchati*, to go forth on an alms-pilgrimage (Dh. 249). *Viháracárikaṁ carantá*, going from monastery to monastery (Dh. 88). Ras. 28; Dh. 405.

CARIMO (*adj.*), Last; subsequent [चरम]. Ab. 715, 1200; Dh. 83.

CARITAṀ, Action; conduct, life [चरित = चर्]. *Ekassa caritaṁ seyyo*, the life of the solitary is best (Dh. 59). *Duccaritaṁ*, bad conduct, sin. *Mahávíracaritáni*, feats of prowess (Att. 190).

CĀRITTAṀ, Practice, observance [चारित्र]. *Cárittam anupálayaṁ*, keeping up the customs of the country (Mah. 128, 159). *Ubhatopárumpanacárittaṁ*, the practice of covering both shoulders. *Cárittasílaṁ*, "duties of performance," opposed to *várittasílaṁ*, "duties of avoidance" (Man. B. 492). *Cárittaṁ ápajjati*, to have intercourse with (Pát. 90).

CARIYĀ (*f*), Walking, roaming; observance, practice, conduct [चर्या]. *Kúṭacariyá*, deceitful conduct (Ab. 983). *Naggacariyá*, going naked (Dh. 25). *Dinacariyá*, daily observance (E. Mon. 24). *Bhikkhácariyá*, going the rounds for alms (see sep.). *Cariyaṁ bodhisattánaṁ dassento*, exemplifying in his own person the conduct of the Bodhisattas (Mah. 242).

CARIYĀPIṬAKAṀ, "Treasury of conduct," the name of the fifteenth book of Khuddakanikáya (E. Mon. 170). It contains a brief account of Buddha's meritorious actions when a Bodhisatta.

CARO (*adj.*), Going, walking, moving [चर]. Ab. 711, 1107. *Udakathalacaro*, going in water and on land (Dh. 147). *Saddhiṁcaro*, a companion (Dh. 58).

CARO, A spy [चर]. Ab. 347, 1107. *Carapuriso*, a spy (Dh. 158, 299).

CĀRO, Walking, roaming; a spy [चार]. Ab. 1107. *Bhikkhácáro*, walking about begging.

CARU (*m.*), An oblation to the devas [चरु]. Ab. 418.

CĀRU (*adj.*), Agreeable, charming, beautiful [चारु]. Ab. 693. *Cárudassano*, beautiful. Neut. *cáru*, gold (Ab. 487, 1108). Mah. 86, 115, 202.

CASAKO, and -KAṀ, a drinking vessel [चषक]. Ab. 534.

CAṬAKO, A sparrow [चटक]. Ab. 643.

CĀTAKO, A sort of cuckoo, Cuculus Melanoleucus [चातक]. Ab. 641.

CATASSO, see *Cattáro*.

CĀṬI (*f.*), A chatty or earthenware vessel, a jar, waterpot. Mah. 163; Dh. 175; Att. 209. Comp. Tamul *sáḍi*.

CATTĀ (*m.*), One who resigns or gives away [त्यक्तृ].

CATTĀḶISAṀ, CATTĀRISAṀ, -ḶISA, -RĪSA, -ḶISĀ, and -RĪSĀ (*fem. num.*), Forty [चत्वारिंशत्]. *Akkhará p'ádayo ekacattáḷísaṁ*, the letters beginning with a are forty-one (Alw. I. xvii). *Cattárísaṁ vassáni*, forty years (Mah. 128). *Cattáḷísa gátháyo*, forty stanzas (Dh. 76). *Catucattáḷísaṭhánamhi*, in forty-four places (Mah. 196). With gen. *Kaṭṭhaváhánaṁ cattáḷísá*, forty wood-carts (Alw. N. 36). Mah. 162, 171, 250; B. Lot. 565.

CATTĀRO, and CATURO (*num.*), Four [चत्वारः and acc. चतुरः]. Masc. nom. and acc. *cattáro* (F. Ját. 2), *caturo* (Dh. 48; Ab. 78; Mah. 179): instr. and abl. *catubbhi* (Kh. 8; Mah. 131), *catúhi* (Kh. 9; Mah. 150): gen. and dat. *catunnaṁ* (Dh. 383): loc. *catusu*, *catúsu* (Dh. 111; Das. 42). Fem. *catasso* (Kh. 20; Dh. 292): gen. and dat. *catassannaṁ*. Neut. *cattári* (Kh. 4; Dh. 55). *Cattári cattári katvá*, distributing them in fours (Dh. 292). The base in composition is *catu*, or sometimes before a vowel *catur*. *Caturammaṇaṁ*, four ammaṇas (Ab. 995). *Catupaṇṇása*, fifty-four (Dh. 78). *Catupassamhi*, on the four sides (Mah. 171, 179). *Catukkalo*, containing four kalás (Kh. 23). *Catúsabhaṁ*, four usabhas (Alw. I. 79).

CATTO (*p.p.p. cajati*), Relinquished, sacrificed [त्यक्त = त्यज्]. Ab. 754. *Cattakámappasaṅgo*, freed from the bonds of desire (Mah. 215).

CATU, see *Cattáro*.

CATUBBAGGO, Assemblage of four things [चतुर् + वर्ग]. The name is given to the four objects of human pursuit, *dhammo, kámo, attho, mokkho*, virtue, pleasure, wealth, Nirváṇa (Ab. 318).

CATUBBIDHO (*adj.*), Fourfold [चतुर् + विधा]. Dh. 91. *Catubbidho apáyo*, the four states of punishment (Dh. 434).

CATUBHĀGO, Fourth part, quarter [चतुर् + भाग]. Dh. 20.

CATUBHŪMIKO (*adj.*), Having four stages [चतुर् + भूमिका]. *Catubhúmikacittaṁ*, by this is meant *kámávacaracittaṁ, rúpávacaracittaṁ, arúpávacaracittaṁ, lokuttaracittaṁ*, thoughts in the World of Desire, etc. (Dh. 89.)

CATUDDASA (*num.*), Fourteen [चतुर्दशन्]. Dh. 76; Mah. 8. See also *Cuddasa* and *Coddasa*.

CĀTUDDASIKO (*adj.*), Belonging to the fourteenth day [चतुर्दशी + क]. Pát. 27.

CĀTUDDASO (*adj.*), Fourteenth [चतुर्दश]. *Divasamhi catuddase*, on the fourteenth day (Mah. 170). *Pakkhassa cátuddase*, on the fourteenth day of the half-month (Pát. 27). Fem. *cátuddasí*, the fourteenth day of the half lunar month (Mah. 249; Pát. 2; Dh. 404).

CATUDDISAṀ, The four cardinal points [चतुर् + दिश्]. Sen. K. 234; Mah. 99, 182. See *Disá*.

CATUDDISO (*adj.*), Coming from the four quarters; ruling the four quarters [चतुर् + दिश्]. Mah. 196.

CATUDDVĀRAṀ, Four gates [चतुर् + द्वार]. Mah. 213.

CATUDHĀ (*adv.*), In four parts, fourfold [चतुर्धा]. Ab. 466. *Te catudhá siyuṁ*, let them be of four sorts (Ab. 515).

CATUJJĀTIGANDHO, Perfume of four sorts [चतुर् + जाति + गन्ध]. The *catujjátigandhá* are *kuṅkumaṁ*, *yavanapupphaṁ*, *tagaraṁ*, and *turukkho* (Ab. 147; B. Lot. 850). Dh. 324 has *catujátigandhehi*.

CATUKKAṀ, A place where four roads meet, a square; a collection of four things [चतुष्क]. Ab. 203; Dh. 291.

CATUKKAṀSAṀ, Four kaṁsas (Pát. 103).

CATUKKAṆṆAṀ, Four corners [चतुर् + कर्ण]. Pl. *catukkaṇṇesu* at the four corners (Mah. 182).

CATUKKAṆṆO, Heard only by two people, secret counsel [चतुर् + कर्ण]. Ab. 352.

CATUKKO (*adj.*), Consisting of four, fourfold [चतुष्क]. Alw. I. 80.

CATUMAGGAṀ, Four paths [चतुर् + मार्ग]. Dh. 399. See *Maggo*.

CATUMĀSAṀ, Four months [चतुर् + मास]. The year was divided into three catumásas or periods of four months each, forming the three seasons, the cold, the rainy, and the hot (Ab. 78; Dh. 387). *Catumásaṁ*, during four months (Mah. 210). *Catumásena*, in four months (Mah. 150). Dh. 236, 333.

CĀTUMMAHĀBHŪTIKO (*adj.*), Consisting of, or relating to, the four elements [चतुर् + महा + भूत + इक].

CĀTUMMAHĀRĀJIKO (*adj.*), Belonging to the four great kings [चतुर् + महाराज + इक]. The *Cátummahárájiká devá*, are the inhabitants of the lowest of the six devalokas. It is called *cátummahárájiko devaloko* or *cátummahárájikaṁ bhuvanaṁ*, and extends from the Yugandhara rocks to the Cakkavāḷapabbata, and is thus situated above Jambudipa and the other three continents, but at a vast height. See *Mahárájá*. Ab. 416; Dh. 103; Man. B. 24; B. Int. 603.

CATUMMUKHO (*adj.*), Having four faces or fronts [चतुर् + मुख]. Mah. 162, 163 (of a palace).

CATUNIKĀYAKO (*adj.*), Versed in the four Nikáyas [चतुर् + निकाय + क]. Mah. 205.

CATUPACCAYAṀ, The four requisites (see *Paccayo*). *Sampannacatupaccayo*, possessing the four requisites (Mah. 12). *Catupaccayasantoso*, contentment with the four priestly requisites (Alw. I. 78, 88; Dh. 422).

CATUPARISAṀ, Four assemblies (see *Parisá*). Dh. 124, 303.

CATUPĀRISUDDHISĪLAṀ, Four precepts of purity [चतुर् + परिशुद्धि + शील]. These are the same as the *Catusaṁvarasílaṁ*, which see. Dh. 115, 380, 422.

CATUPPADO A quadruped [चतुर् + पद्]. Ab. 620; Mah. 164, 179.

CATUPPĀDO (*adj.*), Having four pádas [चतुर् + पाद्]. Pát. xliv.

CATURAṄGĪ (*adj.*), Consisting of four divisions [चतुर् + अङ्गिन्]. Fem. *caturaṅginí sená*, an army of four hosts, viz. elephants, cavalry, chariots and infantry (Ab. 359; F. Ját. 3; Dh. 141; Mah. 112).

CATURAṄGULAṀ, Four fingers or inches [चतुर् + अङ्गुल]. Mah. 211.

CATURAṄGULO (*adj.*), Measuring four fingers or inches [चतुर् + अङ्गुल]. Pát. 76.

CATURANTĀ (*f.*) The earth [चतुरन्ता].

CĀTURANTO (*adj.*), Lord of the earth, or of the four points. B. Lot. 481.

CATURĀPASSENO (*adj.*), Endowed with the four *Apassenas*.

CATURĀSĪTI (*fem. num.*), Eighty-four [चतुरशीतिः]. Mah. 8, 26, 201; Dh. 129.

CATURASSO (*adj.*), Quadrangular, regular [चतुर् + अस्र]. Alw. I. 80; Pát. xliv. *Caturassako* (Ab. 209).

CATURO, see *Cattáro*.

CATURO (*adj.*), Skilful, clever [चतुर]. Ab. 721.

CATUSACCAṀ, The four truths, see *Ariyasaccaṁ*. Ras. 26; Dh. 378.

CATUSAṀVARASĪLAṀ, Four precepts of restraint [चतुर् + संवर + शील]. These are also called *Catupárisuddhisílaṁ*. They are *pátimokkhasaṁvarasílaṁ*, *indriyasaṁvarasílaṁ*, *ájívapárisuddhisaṁvarasílaṁ*, *paccayasannissitasaṁvarasílaṁ*. E. Mon. 31; Dh. 422.

CATUSAṬṬHI (*fem. num.*), Sixty-four [चतुर् + षष्टि]. Mah. 145.

CATUTTHO (*adj.*), Fourth [चतुर्थ]. F. Ját. 56; Dh. 55. *Catutthajjhánaṁ*, the fourth Jhána. *Catutthaṁso*, a quarter or fourth part. Fem. *Catutthí*, the dative case.

CATUTTIMSATIMO (*adj.*), Thirty-fourth. Mah. 215.

CATUVAGGO (*adj.*), Consisting of four individuals [चतुर् + वर्ग]. Pát. xl.

CATUVÍSATI (*fem. num.*), Twenty-four [चतुर् + विंशति]. Mah. 2, 10; Pát. 27; B. Lot. 335.

CATUVÍSATIMO (*adj.*), Twenty-fourth. Mah. 145.

CAVANAKO (*adj.*), Disappearing [च्यवन + क]. Dh. 183.

CAVANAM, Disappearance, death [च्यवन]. Ab. 404.

CAVATI, To disappear, to vanish, to die, to leave one world to be reborn in another [च्यु]. *Nidhi vá ṭháná cavati*, either the treasure vanishes from its place (Kh. 13). *Tusitabhavanato cavitvá*, having left the Tusita heaven (Alw. I. 77). *Ito cavitvána*, having left this world (B. Lot. 313). P.p.p. *cuto*, fallen, vanished (Ab. 751). *Vassena so cuto*, he died within the year (Mah. 254). *Sásanaccuto*, fallen away from religion.

CÁVETI (*caus.* last), To cause to fall or depart from; to cause to vanish from one world to be reborn elsewhere [च्यावयति = च्यु]. *Brahmacariyá c.*, to cause to depart from the life of holiness (Pát. 4). *Ko nu kho mam ṭháná cávetukámo*, who is trying to bring me down from my celestial abode (Dh. 87).

CAYO, A heap, a quantity, a bundle [चय]. Ab. 629, 1128. *Kesacayo*, a mass of hair (Ab. 257). *Puññacayo*, an accumulation of merit (Mah. 104).

CE (*adv.*), Even; if [चेद्]. Ab. 1147. *Alaṅkato pi ce hatthí*, an elephant even when in his trappings (Ras. 17). With pres. *Ce jánási*, if thou knowest (Ras. 21). With opt. *Sace labhetha nipakam sahàyam*, if he should obtain a wise companion (Dh. 58). With cond. *So ce tam yánam alabhissá agacchissá*, if he had got that vehicle he would have gone (Alw. I. 8). *Acoro ce vissajjenti*, if he be not a thief they release him (Alw. I. 99). *Kasmá ti ce*, if (it be asked) why (Alw. I. 104). Dh. 1, 12, 51. Comp. *Sace*, *Noce*, *Yañce*.

CELAM, Cloth; a garment [चेल]. Ab. 290; Dh. 324.

CELUKKHEPO, Throwing up or waving a cloth [चेल + उत्क्षेप]. *Mahájano celukkhepam akási*, the multitude waved their cloths (Alw. I. 75). *Celukkhepasateki*, with hundreds of waving cloths (Mah. 99, 113). The upper cloth was taken off the shoulders for this purpose.

CEṬAKO, A servant, a slave [चेटक]. Ab. 514; Mah. 202, 235; F. Ját. 17.

CETANÁ (*f.*), Consciousness, sense, thought, intention [चेतना]. Man. B. 405; Mah. 41. There are six Cetanákáyas, *rúpasañcetaná*, *saddas.*, *gandhas.*, *rasas.*, *phoṭṭhabbas.*, "consciousness of form, of sound, of smell, of taste, of touch:" or "thought caused by form, sound, etc." *Acetano*, unconscious, senseless.

CETÁPANAM, Purchase money (see next). Pát. 8, 78.

CETÁPETI (*caus.*), To collect, to get together. *Cívaram c.*, seems to mean "to obtain a robe by subscription," "to purchase a robe with money collected for the purpose." *Cetápeti* by its form should be a caus. from चित्, but its meaning points rather to चि; it is probably due to a confusion between these two roots. Pát. 8, 37, 78, 103.

CETASÁ, see *Ceto*.

CETASIKO (*adj.*), Mental [चैतसिक]. *Káyikam pi cetasikam pi dukkham*, physical and mental suffering (Dh. 91). Alw. I. 107.

CETETI (*caus.*), To think [चेतयति = चित्]. Pát. 66.

CETI (*m.*), Name of a people who inhabited Bundelcund [चेदि]. Ab. 184.

CEṬÍ (*f.*), A maid-servant, a slave girl [चेटी]. Ab. 236; Mah. 24.

CEṬIKÁ (*f.*), A maid-servant, a slave girl [चेटिका]. Mah. 25.

CETIYAM, A religious building or shrine, a temple; a Thúpa or Buddhist relic-shrine; a sacred tree; a tomb [चैत्य]. Ab. 207, 436, 955. *Rukkhacetiyam*, a tree shrine (Dh. 346). Mah. 6, 155; Kh. 13; B. Int. 74, 348, 630; Dh. 350. *Cetyam* (Dh. 34, 346)

CETO (*masc. and neut.*), and **CETAM**, The mind, the heart, the thoughts [चेतस्]. Ab. 152; Cl. Gr. 47. *Vippasannena cetasá*, with serene mind (Mah. 170; Dh. 15). *Káyena vácáya cetasá*, in deed, word, or thought (Kh. 9). *Cetopasádo*, faith (Dh. 350). Gen. *cetaso* (Das. 37).

CEṬO, A servant, a slave [चेट].

CETOKHILO, Hardness of heart, stubbornness [चेतस् + खिल]. The five Cetokhilas are perverse doubts and want of faith with regard to Buddha, the Dhamma, the Saṅgha, and the Sikkhá, and peevish, ill-tempered conduct towards fellow-students.

CETOPARIYAÑĀṆAṀ, and **CETOPARIYĀYAÑĀṆAṀ**, The first of these forms is the older. I am disposed to believe that *pariya* represents the S. पर्यय comp. *chiti* = eshyati, *majjhima* = madhyama, etc.), so that *pariya* and *pariyáya* (पर्याय might very well be used as synonyms. *Parassa cetopariyañáṇaṁ* is one of the Abhiññás and one of the Vijjás (see Alw. I. xxxiv, B. Lot. 821), and means "knowledge of the nature of the heart or thoughts of others," whether they are lustful or pure, angry or friendly, etc. A comment gives to pariya the meaning of "distinguishing," *pariyátíti pariyaṁ paricchindatíti attho cetaso pariyaṁ cetopariyaṁ.*

CHA, and **CHAḶ** (*num.*), Six [षष्]. Gen. and dat. *channaṁ* (Dh. 397). Instr. and abl. *chahi* (Dh. 410). Loc. *chasu*. *Cha ajjhattikáni áyatanáni*, six internal senses (Kh. 4). *Chaḷ eva vassáni*, six years (Mah. 202). *Chabbassáni*, six years (Mah. 218). *Chammásá*, six months (Mah. 76). *Chaḷabhiññá*, six Abhiññás. *Chaḷangaṁ*, six qualities. *Chaddisá*, six directions.

CHABBAGGIYO (*adj.*), Consisting of six individuals [षष् + वर्ग + य]. The *chabbaggiyá bhikkhú* were *Assaji*, *Punabbasu*, and four other priests cotemporaries of Buddha. See Gogerly's Laws of the Buddhist Priesthood, Journ. Ceylon As. Soc. 1853, p. 129, where he says, "some of the six class priests (that is, a fraternity of six principal priests, who had many disciples adherents among the junior priests)." Dh. 378.

CHABBAṆṆO (*adj.*), Six-coloured [षष् + वर्ण]. *Chabbaṇṇá buddharasmiyo*, the six-coloured rays of light emitted from Buddha's body (Dh. 266; Ras. 25; Mah. 108). See *Vaṇṇo*.

CHABBASSAṀ, Six years [षष् + वर्ष]. Mah. 10. *Chabbassáni* (Mah. 218, 224).

CHABBIDHO (*adj.*), Sixfold [षष् + विधा]. Dh. 358.

CHABBĪSATI and **CHABBĪSA** (*fem. num.*), Twenty-six [षड्विंशति]. Dh. 75, 434. *Chabbísadivasá*, twenty-six days (Mah. 102).

CHABBĪSATIMO (*adj.*), Twenty-sixth [षष् + विंशतिम]. Mah. 161.

CHADANAṀ, Covering, roof; a leaf [छदन]. Ab. 218, 543; Dh. 135; Pát. 87.

CHĀDANAṀ, Covering [छादन]. Ab. 51.

CHĀDĀPETI, To cover, to enclose (comp. *Chádeti*). Mah. 4, 157.

CHAḌḌAKO (*adj.*), Throwing away, removing (comp. *Chaḍḍeti*). Ab. 508.

CHADDAṀ, A roof [छद्मन्]. Ab. 218.

CHAḌḌANAṀ, Rejecting, see *Chaḍḍeti*.

CHADDANTO, Name of a mythical elephant; name of one of the seven great lakes [षष् + दन्त]. Ab. 361, 679; Mah. 22, 134; E. Mon. 178; Man. B. 17. The lake is probably named from the elephant; see Alabaster's Wheel of the Law, p. 305, where Chaddanta is said to be "a king of elephants, who lives in a golden palace on the shores of the Himalayan lake Chatthan (Chaddanta), attended by eighty thousand ordinary elephants."

CHAḌḌĀPETI, To cause to be removed (see next).

CHAḌḌETI, To throw away, to remove, to abandon, to reject, to cast off; to set aside; to leave out, to omit; to put, to place; to throw up, to vomit [छर्द्, छृद्]. *Taṁ sutvá maṁ chaḍḍesi*, hearing the sound the bird dropped me (Dh. 155). *Chaḍḍesi veraṁ*, put away his resentment (Mah. 153). *Sambuddhasásanaṁ tumhe yadi chaḍḍetha*, if ye forsake the commandment of Buddha (Mah. 135). *Mahávihúraṁ chaḍḍetvá*, having deserted the M. (Mah. 234). *Vinicchayaṭṭhánaṁ chaḍḍetabbabhávaṁ pápuṇi*, the court of justice became deserted. *Párupanaṁ chaḍḍetvá*, throwing off his robes (Dh. 303). *Cakkapáde chaḍḍessati*, will put the child in the cart (Dh. 199). *Taṁ piṇḍaṁ chaḍḍessati*, will leave this morsel of food (Dh. 356). *Uṇhaṁ lohitaṁ chaḍḍesi*, vomited warm blood (Dh. 124). Alw. I. 63. P.p.p. *Chaḍḍito*.

CHADDHĀ (*adv.*), In six ways [षड्धा]. Mah. 14.

CHADDIKĀ (*f.*), Vomiting [छर्दिका]. Ab. 327.

CHAḌḌITO (*p.p.p. chaḍḍeti*), Thrown away, rejected; abandoned, left. Dh. 115, 356. *Mahávihára nava máse evaṁ bhikkhúhi chaḍḍito*, thus for nine months the Great Monastery was deserted by the monks (Mah. 237).

CHĀDETI, To cover, to conceal; to render invisible [छद्]. Dh. 45; Mah. 206, 252. Pass. *chádiyati* (Att. 198). P.p.p. *channo*, *chádito*.

CHADI (*n.*), A covering, roof [छदिस्]. Ab. 940.

CHĀDITO (*p.p.p. chádeti*), Covered, concealed [छादित = छद्]. Ab. 748; Mah. 82. *Tambalohitthakáhi chádito*, roofed with copper and brass tiles (Mah. 164).

CHADO, A cover; a leaf; a wing [छद]. Ab. 543, 627.

CHADVĀRAṀ, The six apertures or avenues of the body [षष् + द्वार]. The eye, the nose, the ears, etc. (Alw. I. 78, 88; Dh. 410).

CHADVĀRIKO (adj.), Connected with the six apertures. *Chadvárikú taṇhá* (Dh. 361, 409, 432).

CHAJJO, Name of one of the notes of the Hindu gamut [षड्ज]. Ab. 132.

CHAKALAKO, A he-goat [छगलक]. Ab. 502.

CHAKALO, A he-goat [छगल]. Ab. 1111.

CHAKAṀ, Dung, excrement [शकृत्]. Ab. 274.

CHAKAṆAṀ, The dung of animals [शकृत्]. Ab. 275.

CHAKKAṆṆO, Heard only by three people, secret counsel. [षष् + कर्ण]. Ab. 352.

CHAKKHATTUṀ, Six times [षष् + कृत्वस्]. Dh. 254.

CHAḶ, see *Cha.*

CHAḶABHIÑÑĀ (*fem. pl.*), The six supernatural faculties (see *Abhiññá*).

CHAḶABHIÑÑO (*adj.*), Possessing the six supernatural faculties [षष् + अभिज्ञा]. Mah. 32.

CHALAṀ, Fraud, stratagem, pretext, stumbling [छल, comp. स्खलन]. Ab. 1108.

CHAḶAṄGAṀ, Six qualities [षष् + अङ्ग]. The term *Chaḷaṅgasamannágato* implies the subjugation of the six senses, the six qualities being equanimity when an object is seen, when a sound is heard, etc.

CHAMĀ (*f.*), The earth [क्षमा]. Ab. 181. *Chamáyaṁ nisíditvá*, having sat on the ground (Pát. 23).

CHAMBHATI, To be alarmed, to tremble, to be paralyzed with fear. Mr. Trenckner, rightly I think, refers this verb to स्तम्भ्. Comp. the next, and *Acchambhí.*

CHAMBHITATTAṀ, Trembling, consternation, stupefaction [स्तम्भित + त्व]. In the phrase *ahud eva bhayaṁ ahu chambhitattaṁ*, "there was fear, there was stupor." See Ras. 20.

CHAMMĀSAṀ, Six months [षष् + मास]. Mah. 210.

CHANDASO (*adj.*), Conversant with the Vedas, a Brahmin [छान्दस]. Ab. 408.

CHANDO, Wish, desire; intention; will, resolve; power; consent, approval [छन्द]. Ab. 162, 766, 945. *Tesaṁ gamanachandam eva ñatvá*, finding they were quite determined to go (Dh. 84). *Na tamhi chandaṁ kayirátha*, let him not desire it (Dh. 22; perhaps "let him not delight in it"). *Chandajáte anakkháte*, resolved to attain Nirváṇa (Dh. 39). *Satthu dhammadesanáya uppannachando*, having formed a wish to hear the Teacher's preaching (Dh. 314). *Dhammikánaṁ kammánaṁ chandaṁ datvá*, having given his consent to ecclesiastical proceedings (Pát. 18). *Chandapárisuddhi*, consent or concurrence in the meeting being held, and freedom from ecclesiastical censure (Pát. 1). Man. B. 411; Mah. 195; B. Lot. 649.

CHANDO (*m. and n.*), and CHANDAṀ, The Vedas; poetical metre; metrics, prosody [छन्दस्]. Ab. 417, 945. Loc. *chandasi* (Ab. 847; Kh. 21).

CHANDOVICITI (*f.*), One of the Vedaṅgas, prosody [छन्दस् + विचिति]. Ab. 110.

CHAṄGULAṀ, Six finger-breadths or inches [षष् + अङ्गुल]. Mah. 211.

CHANNAṀ, see *Cha.*

CHANNAVUTI (*fem. num.*), Ninety-six [षण्णवति]. Mah. 26, 172, 194; Ab. 441.

CHANNO, An ordinance. Ab. 834.

CHANNO (*p.p.p. chádeti*), Concealed, secluded, private; covered; clothed; suitable, appropriate [छन्न = छद्]. Ab. 353, 748, 834. *Succhannaṁ agáraṁ*, a well-roofed house (Dh. 3). *Meghacchannáhaṁ*, a cloudy day (Ab. 50).

CHAṆO, Festival [क्षण]. Ab. 178; Mah. 49; Dh. 149, 236, 247. Comp. *Khaṇo.*

CHĀPO, and CHĀPAKO, The young of an animal; a child [शाव]. Ab. 251. *Hatthicchápo*, young elephant (Mah. 134). *Suvacchápo*, young parrot (Alw. I. xiii). *Sakuṇacchápo*, young bird (Dh. 325).

CHAPPADO, A bee [षट्पद]. Ab. 635; Ras. 27.

CHAPPAÑÑĀSA (*fem. num.*), Fifty-six [षट्पंचाशत्]. Mah. 8.

CHĀRATTAṀ, A period of six nights [षष् + रात्र]. Pát. 6, 11, 74.

CHĀRIKĀ (*f.*), Ashes [क्षारिका]. Ab. 35; Mah. 38; Gog. Ev. 16.

CHĀTAKAṀ, Famine. Mah. 195, 225. See next.

CHĀTO (*adj.*), Hungry, famished [प्सात = प्सा]. Ab. 756; Mah. 49; Dh. 166, 202; Att. 205.

CHATTADHARO, Parasol bearer, one who holds the royal parasol over the king's head [छत्त्र + धर]. Mah. 154.

CHATTAṀ, A parasol or umbrella; the royal parasol or state canopy, one of the insignia of royalty; royal dominion, sovereignty [छत्त्र]. Ab. 357, 593, 1130. *Chattakáro*, a parasol maker (Mah. 193). A parasol or canopy over a Thúpa (Mah. 200, 201). *Chattatthúya*, to demand the

sovereignty (Mah. 203). *Ekacchattaṁ*, one dominion (see sep.). See *Setacchattaṁ*.

CHATTAṀ, A body, a corpse. Ab. 1130.

CHATTAPAṆṆO, Name of a tree [छत्त + पर्ण]. Ab. 555.

CHAṬṬHO (adj.), Sixth [षष्ठ]. Fem. *chaṭṭhī*, the genitive case viz. *vibhatti*. Mah. 47.

CHATTIṀSĀ, and CHATTIṀSATI (*fem. num.*), Thirty-six [षट्त्रिंशत्]. Mah. 8; Dh. 60, 410; Ab. 194.

CHATTIṀSATIMO (*adj.*), Thirty-sixth. Mah. 224.

CHATTĪYATI, To treat as a parasol. Alw. I. 15.

CHAVAKO, A corpse [शव + क]. Ab. 1130.

CHAVI (*f.*), The skin [छवि]. *Chavivaṇṇo*, the colour of the skin, the complexion (Dh. 122, 233, 414). B. Lot. 568; Dh. 412.

CHAVO, A corpse [शव]. Ab. 405, 1026; Mah. 249.

CHAVO (*adj.*), Vile [शव]. Ab. 1026.

CHĀYĀ (*f.*), Shade; a shadow; reflected image; splendour; pretext, fiction [छाया]. Ab. 953. *Sītāya chāyāya*, in the cool shade (Mah. 177). *Vyañjanacchāyāya atthaṁ paṭibāhati*, under the colour of the letter does away with the true meaning (Pát. 61; Alw. I. 63).

CHECCHATI, see *Chindati*.

CHEDANAKO (*adj.*), That ought to be torn [छेदन + क]. Pát. 19.

CHEDANAṀ, Cutting, severing; destruction, loss, expenditure [छेदन]. Ab. 909. *Chedanaṁ* or *dhanacchedanaṁ*, expense, waste (Dh. 93, 213).

CHEDĀPETI (*caus. chindati*), To cause to be cut off or cut down. Ras. 83; Mah. 218.

CHEDETI (*caus. chindati*), To cause to be cut off [छेदयति = छिद्]. Mah. 128, 218, 227.

CHEDO, Cutting, severing; loss, destruction, waste [छेद]. *Sīsacchedo*, decapitation (Mah. 218). *Dhanacchedo*, expense, waste (Dh. 93). Dh. 308.

CHEJJO (*adj.*), That ought to be cut off [छेद्य]. Pát. 66; Ab. 737.

CHEKO (*adj.*), Skilful, expert, clever [छेक]. Ab. 721; Dh. 253, 337, 405.

CHETVĀ, see *Chindati*.

CHIDDAṀ, A hole, an aperture, a rent, a gap; a defect [छिद्र]. Ab. 649; Mah. 59; Dh. 169, 172. Comp. *uddhachiddako*, having an opening at the top (Dh. 169), *jalacchāditachiddako*, having an aperture under water (Mah. 59).

CHIDDAVĀ (*adj.*), Full of holes [छिद्र = वत्]. Ab. 915.

CHIDDITO (*p.p.p.*), Perforated [छिद्रित = छिद्र]. Ab. 748.

CHIDDO (*adj.*), Perforated [छिद्र]. Dh. 81.

CHIGGALAṀ, A hole. Ab. 650.

CHIJJATI, see *Chindati*.

CHINDĀPETI (*caus.* next), To cause to be cut off, or cut down. F. Ját. 5, 8.

CHINDATI, To cut; to cut off; to cut down; to interrupt, to stop; to remove; to destroy [छिद्]. *Vanaṁ chindatha*, cut down the forest (Dh. 50). *Kese ch.*, to cut the hair B. Lot. 864). *Sīsaṁ ch.*, to cut off the head F. Ját. 4). *Mūlaṁ ch.*, to cut out the root Dh. 60). *Chindāmi taṁ saphalakaṁ*, I'll cut him down, shield and all (Mah. 154). *Taṁ palibodhaṁ chinditvā*, having removed this obstacle. *Chinda sotaṁ*, stop the stream (Dh. 69). *Vissāsaṁ acchinditvā*, without interrupting their intimacy. Perf. *ciccheda* (Alw. I. 26). Aor. *acchecchi* (Dh. 413), *chindi, acchindi* (Mah. 39). Fut. *checchati* (Dh. 63). Ger. *chitvā* (Dh. 79), *chetvā* (Dh. 9, 50, 62; Mah. 167), *chinditvā*.—Pass. *chijjati* (Dh. 50). Aor. *chijji* (Dh. 340; Mah. 134). Ger. *chijjitvā* (Das. 8). P.p.p. *chinno*. P. fut. pass. *chejjo*. Comp. *Acchindati*.

CHINDETI (*caus.* last), To cause to be cut. Mah. 57.

CHINNO (*p.p.p. chindati*), Cut off; cut down; interrupted, stopped, destroyed, removed [छिन्न = छिद्]. Dh. 60. *Chinnahirottappo*, deprived of shame and fear of sin (Dh. 371). *Chinniriyāpatho*, a cripple, lit. "from whom the iriyāpathas are removed" (Ab. 319).

CHUDDHO (*adj.*), Mean, contemptible [क्षुद्र]. Dh. 8, 202.

CHUPANAṀ, Touching [छुप् + अन]. Pát. 94.

CHUPATI, To touch [छुप्]. Aor. *chupi* (Dh. 156). *Acchupitvā*, without touching (ditto).

CHURIKĀ (*f.*), A knife [छुरिका]. Ab. 387, 392.

CICCIṬAṀ, The splash of the sea, the bubbling of boiling water. Alw. I. 13; Man. B. 444.

CICCIṬĀYATI, To splash, to hiss, to bubble. Alw. I. 13.

CIHANAṀ, A mark, a sign [चिह्न]. Ab. 879, 1020, 1064, 1105. See also *Cinhaṁ*.

CIKICCHATI, To cure [चिकित्सति = कित्]. Alw. I. 26. See *Tikicchati*.

CIKKHALLAṀ, Mud, swamp [चिक्खल + य]. Ab. 663.

CĪNAPIṬṬHAṀ, Red lead [चीन + पिष्ट = पिष्]. Ab. 494.

CĪNARAṬṬHAM, China [चीन + राष्ट्र].

CINĀTI, To heap up; to collect, to gather [चि]. Dh. 209, 380; Ras. 36. Caus. *cinápeti* (Mah. 107, 223). P.p.p. *cito*.

CIÑCĀ (*f.*), The tamarind tree [चिञ्चा]. Ab. 562.

CIṄGULAKAM, A mimic windmill made with palm leaves.

CINHAM, A mark or sign [चिह्न]. Ab. 55. See *Cihanam*.

CIṆṆO (*p.p.p. carati*), Performed, practised [चीर्ण = चर्]. F. Ját. 11; Pát. 6; Dh. 126. *Ciṇṇam*, a deed, a good deed (F. Ját. 13, 14).

CINTĀ (*f.*), Thought, meditation [चिन्ता]. Ab. 171; Dh. 384.

CINTETI, To think; to think of; to devise; to mind, to regard [चिन्त्]. *Ko jánáti kim p' esa karissatíti cintetvá*, thinking to himself, "Who knows what this fellow will do?" (F. Ját. 12). *Kasmíram cintehi*, think of Cashmere (Alw. I. xliii). *Iṭṭhakatthaṁ cetiyassa rájá cintesi*, the king has been thinking how to get bricks for the cetiya (Mah. 166). *Acintayitvá*, disregarding (Mah. 168). *Má cintayi*, never mind, do not grieve (Dh. 84, 156, 339, 364). F. Ját. 4, 18; Mah. 165, 260; Dh. 325.

CINTITO (*p.p.p.* last), Thought, thought of [चिन्तित]. Alw. I. xliii; Dh. 301. *Amhehi cintitacintitaṁ sabbaṁ deti*, gives us everything we think of (Dh. 165, 199). Neut. *cintitaṁ*, thought (Mah. 165).

CIPIṬO (*adj.*), Flattened, stumpy [चिपिट]. Ras. 20.

CIRAKRIYO (*adj.*), Dilatory [चिर + क्रिया]. Ab. 727.

CĪRAM, Bark, fibre [चीर]. Ab. 985.

CIRANTANO (*adj.*), Old, ancient [चिरंतन]. Ab. 713.

CIRAPPABHUTI (*adv.*), Since long, "depuis longtemps" [चिर + प्रभृति]. Mah. 69.

CIRARATTAM (*adv.*), A long time [चिर + रात्र]. Dat. *cirarattáya*, for a long time (Ab. 1136). *Cirarattapīḷito*, long oppressed (B. Lot. 350).

CIRASSAM (*adv.*), For a long time, long since. Dh. 135, 314; Ab. 1136. *Cirassaṁ parihínaṁ*, long fallen into decay (Mah. lxxxvii). Comp. *cirassa* under *Ciro*.

CIRASSUTO (*adj.*), Not heard of for a long time [चिर + श्रुत = श्रु]. Dh. 107.

CIRATARO (*adj.*), Longer, slower [चिर + तर]. *Ciratarań* (*adv.*), a longer time, less soon (Alw. I. xlii). *Ciratarena* (*adv.*), less soon (Dh. 125).

CIRAṬṬHITI (*f.*), Lasting long, perpetuation [चिर + स्थिति]. Mah. 11. *Ciraṭṭhit-atthaṁ dhammassa*, for the sake of the perpetuation of religion (Mah. 207).

CIRAṬṬHITIKO (*adj.*), Lasting, enduring, perpetual [चिर + स्थिति + क].

CIRĀYATI, To tarry [चिराय]. Dh. 224, 304.

CĪRĪ (*f.*) A cricket [चीरी]. Ab. 646.

CĪRIKĀ (*f.*), A cricket [चीरी + का]. Att. 209.

CIRO (*adj.*), Long, continued, lasting [चिर]. The acc. *ciraṁ*, instr. *cirena*, dat. *ciráya*, gen. *cirassa*, are used adverbially. *Ciraṁ*, long, for a long time (Alw. I. x.; Ab. 1136; Dh. 44). *Ciraṁ jívantu no ñáti*, long may our kinsmen live (Kh. 11). *Cirena*, after a long time (Ab. 1136; Alw. I. xliii). *Ciráya*, for a long time (Dh. 61). *Na cirass' eva*, ere long, very soon (Dh. 313; Att. 196). *Na ciren' eva kálena*, ere long (Ras. 15). *Cirappavásí* long exiled (Dh. 39). *Cirátíto*, long past (Ab. 1194). *Cirapabbajito*, having long given up the world, a priest of some standing.

CITĀ (*f.*), A funeral pile or pyre [चिता]. Ab. 405.

CITAKĀ (*f.*), A funeral pile [चित + का]. Mah. 4, 233.

CITAKO, A funeral pile [चित + क]. Ab. 405; Mah. 125, 199.

CITO (*p.p.p. cináti*), Heaped up, heaped or pressed together [चित = चि]. Mah. 38, 178.

CITRAKATHĪ (*adj.*), Eloquent [चित्र + कथा + इन्].

CITRO, see *Citto*.

CITTĀ (*f.*), Name of a Nakkhatta [चित्रा]. Ab. 59, 838.

CITTĀBHOGO, Consciousness, sensitiveness [चित्त + आभोग]. Ab. 159.

CITTĀGĀRAM, A theatre (?) [चित्र + अगार]. Pát. 107, 115.

CITTAJO (*adj.*), Sprung from the heart, mental [चित्त + ज]. Man. B. 402.

CITTAKĀ (*f.*), A woven woollen counterpane of many colours [चित्र + का]. Ab. 312.

CITTAKAM, A sectarial mark on the forehead [चित्रक]. Ab. 300.

CITTAKĀRO, A painter [चित्रकार]. Ab. 508; Mah. 193.

CITTAKATO (*adj.*), Variegated, painted [चित्र + कृत = कृ]. Dh. 27.

CITTAKKHEPO, Madness [चित्त + क्षेप]. Dh. 25, 301.

CITTAKO, The plant Plumbago Zeylanica [चित्रक]. Ab. 580.

CITTAKŪṬO, Name of a mountain in Bundelcund [चित्र + कूट]. Ab. 607.

CITTALATĀ (*f.*), Name of one of Indra's gardens [चित्र + लता]. Ab. 23.

CITTAṀ, A painting (see *Citto*).

CITTAṀ, The heart; the mind; a thought, an idea; will, intention [चित्त]. Ab. 152, 838. *Sarīrassa me issaro na pana cittassa*, you are lord of my body but not of my mind (Dh. 159). *Cittakiriyá*, operation of the mind (Att. 107, 216). *Cittaṁ pasádeti*, to have faith in, lit. to cause the heart to rejoice in (Mah. 70: with loc.). *Cittappasádamattena*, by faith alone (Mah. 177). *Abhijánáhi cittácáraṁ*, ascertain how his mind is disposed (Mah. 246). *Theyyacittena*, with thievish intent (Kh. 29). *Santuṭṭhacitto*, having a contented mind (Att. 212). *Na jánási cittam etassa*, do not you see his object? (Mah. 260). *Maccheracittánaṁ sahassaṁ*, a thousand sordid thoughts. *Rajjalábháya cittam pi anuppádetvá*, without giving a thought to receiving the kingdom (Att. 196). *Ahaṁ bhikkhusaṅghaṁ pariharissámīti pápakaṁ cittaṁ uppádetvá*, having conceived the sinful thought, "I will. . ." (Dh. 143, comp. 134). *Uparájavadhatthâya játacittá nirantaraṁ*, continually forming the project of assassinating the sub-king (Mah. 130). *Saddhivihâriko upajjháyamhi pitucittaṁ upaṭṭhapessati*, the pupil shall look upon his master as a father, lit. "entertain towards his master the idea of father" (Pát. xx). Gogerly says that as a psychological term "cittáni, thoughts, differ from cetaná, which are thoughts on external objects, whereas the cittáṁ appear to be occupied with internal impressions, and are identical with the fifth khandha or consciousness" (Friend, Oct. 1838, p. 68). B. Lot. 866; Dh. 3, 8, 66; Mah. 32; Man. B. 406.

CITTAPĪḶĀ (*f.*), Swooning [चित्त + पीडा]. Ab. 173.

CITTAVIBBHAMO, Madness [चित्त + विभ्रम]. Ab. 172.

CITTETI, To paint, to variegate [चित्र्]. Mah. 193.

CITTĪKĀRO, Consideration, respect [चित्ती + कार]. Mah. 255. Comp. *Cittikato*, respected (Pát. 83).

CITTO, Name of a month [चैत्र or चित्र]. Ab. 75; Mah. 4.

CITTO, and CITRO (*adj.*), Shining; variegated, painted; various; beautiful; wonderful [चित्र]. Ab. 99, 838. Fem. *cittá*, one of the Nakkhattas (Ab. 59). Neut. *cittaṁ*, a picture or painting (Ab. 838). *Etha passath' imaṁ lokaṁ cittaṁ*, come behold this glittering world (Dh. 31). *Maṇicitto*, studded with jewels (Dh. 412). *Nánáratanacitto*, spangled with various gems (Mah. 112). *Katvá puññáni citráni*, having performed manifold good works (Mah. 253, comp. 242). *Citrataṇḍulá* (*f.*), name of a plant (Ab. 586). *Citravījani*, an ornamental fan (Dh. 168). Mah. 163.

CĪVARAṀ, The tattered dress of a mendicant; the dress or robes of a Buddhist monk [चीवर]. E. Mon. 114. The three robes of the Buddhist priest (*ticīvaraṁ*), are *saṅghāṭi*, *uttarásaṅgo* and *antaravásako*.

CĪYATI (*pass. cináti*), To be heaped up [चीयते = चि].

CODAKO, One who rebukes or exhorts [चोदक].

CODANĀ (*f.*), Rousing, inciting; rebuke, reproof; accusation, complaint [चोदना]. Mah. 237; Kh. 21; Pát. 63, 89.

CODANĀVATTHU (*n.*), Ground or cause for accusation [चोदना + वस्तु]. There are three, having seen the offence committed, having heard of it, and suspecting it.

CODĀPETI (*caus.*), To cause to be rebuked, or urged. Pát. 72.

CODDASA (*num.*), Fourteen [चतुर्दशन्]. Cl. Gr. 66. See also *Cuddasa*, and *Catuddasa*.

CODDASO (*adj.*), Fourteenth [चतुर्दश]. Alw. I. xcvi.

CODETI (*caus.*), To urge, to rouse, to exhort; to rebuke, to reprove; to complain, to accuse; to draw a person's attention, to remind; to speak to, to warn [चोदयति = चुद्]. *Karuṇábalacodito*, impelled by the force of mercy (Mah. 88). *Codito*, stung, nettled, urged to emulation (Mah. 251). *Evaṁ codito thero*, the elder thus exhorted (Mah. 13). Pát. 72; Dh. 68; Kh. 21. Pass. *codiyati* (Pát. 9, 63).

COLĀ (*m. plur.*), Name of a people [चोल]. *Coladeso*, and *Colaratthaṁ*, the Cola country (Mah. 128).

COLIKO (*adj.*), Belonging to the Cola country [चोल + इक]. Mah. 232.

COLO, Cloth [चोल]. Ab. 290; Pát. 86; Mah. 219.

CORETI, To steal [चोरयति = चुर्]. Alw. I. 20.

CORIKĀ (*f.*), Theft [चौरिका]. Ab. 522. *Corikaṁ karoti*, to commit theft or robbery (Alw. I. 72).

CORO, A thief, a robber, a bandit, an outlaw, a felon [चोर]. *Coragehaṁ*, jail (Dh. 158). Fem. *corí* (Pát. 97). Ab. 522; Dh. 170; F. Ját. 5; Kh. 13; Mah. 202, 235; Alw. I. 99.

CUBUKAṀ, The chin [चुबुक]. Ab. 262.

CUCCŪ (*f.*), A radish [चुचू]. Ab. 598.

CŪCUKAṀ A nipple [चूचुक]. Ab. 270.

CUDDASA (*num.*), Fourteen [चतुर्दशन्]. Cl. Gr. 66; Dh. 76, 205; Mah. 173, 204, 208. See also *Catuddasa*, and *Coddasa*.

CUDDASO (*adj.*), Fourteenth [चतुर्दश]. Fem. *cuddasí*, fourteenth day of the lunar half month (Mah. 118; Alw. I. xcvi).

CŪḶĀ (*f.*), A single lock of hair left on the crown of the shaven head; a top-knot, the hair knotted up at the back of the head; a crest, diadem [चूडा]. Ab. 258, 864. Peacock's crest (Ab. 634).

CŪḶĀMAṆI (*m.*), A jewel worn in a crest or diadem [चूडा + मणि]. Ab. 283; Mah. 203, 258.

CŪLIKĀ (*f.*) Root of an elephant's ear [चूलिका]. Ab. 363. *Kaṇṇacúliká* (Dh. 401).

CULLĀSĪTI (*fem. num.*), Eighty-four (a contracted form of *caturásíti*).

CULLĪ (*f.*), A fire-place [चुल्ली]. Ab. 455.

CULLO, CŪLO, and CŪḶO (*adj.*), Small [चुल्ल]. Ab. 705, 1119. *Cullapitá*, and *cúlapitá*, a father's younger brother, an uncle (Dh. 162, 170, 216). *Cullamátá*, an aunt. *Cúlasílaṁ* and *cullasílaṁ* (see *Sílaṁ*). *Cullupaṭṭháko*, and *cúl-*, a page (Alw. I. 80; Dh. 140). *Cúlavaggo*, name of one of the divisions of the Vinaya (E. Mon. 8, 168). The spelling *cúḷa* sometimes occurs, e.g. Dh. 126, 140, 170, 238, and see the Index, at p. 456.

CUMBAKO, A load-stone, magnet [चुम्बक]. Att. xxii.

CUMBAṬAṀ, and CUMBAṬAKAṀ, A circular roll of cloth used as a stand for a vessel carried on the head; a coil, circlet, hoop; a stand, rest, support, pillow. Ab. 458. *Pattaṁ púrápayitvána káretvá vatthacumbaṭaṁ dápesi sabbasaṅghassa*, filling the vessel (with melons), and putting a cloth support under it, he handed it to all the priests (Mah. 215). *Pupphacumbaṭakaṁ*, a wreath or coil of flowers. *Ekaṁ sise cumbaṭakaṁ katvá*, having coiled one of the snakes upon his head like a cumbaṭaka (Dh. 143). See Att. xvi and foll., Mah. 229, 250, 259.

CUMBATI, To kiss [चुम्ब्]. Dh. 128.

CUNDAKĀRO, A turner [कुन्द् + कार]. Ab. 509, comp. 1121.

CUṆṆAKAṀ, Aromatic powder [चूर्ण + क]. Ab. 1021.

CUṆṆAṀ, Aromatic powder for the toilet [चूर्ण]. Ab. 1021. *Candanacuṇṇáni*, sandal powder. *Haricandanacuṇṇaṁ* (Mah. 99).

CUṆṆETI, To grind, to crush, to pulverize [चूर्ण्]. *Cuṇṇetvá tesaṁ aṭṭhíni*, grinding their bones to powder (Mah. 143). Mah. 153. P.p.p. *cuṇṇito* (Mah. 169; Dh. 194).

CUṆṆO, Dust, powder; chunam or lime cement [चूर्ण]. Ab. 395, 1021. The chunam or quick lime mixed with betel for chewing (Mah. 219; Pát. 83).

CUTI (*f.*), Disappearance, vanishing, death; leaving one world to be born in another [च्युति]. Dh. 74.

CUTO, see *Cavati*.

CŪTO, The mango tree, Mangifera Indica [चूत]. Ab. 557.

CUTŪPAPĀTO, and CUTUPPĀTO, Vanishing and reappearance, leaving one world and being born in another [च्युति + उपपात and उत्पात]. B. Lot. 866; Dh. 118, 183. *Cutúpapátañáṇaṁ* or *cutuppátañáṇaṁ* is one of the three *Vijjás*, and means the power of seeing by the dibbacakkhu beings leaving one world and being reborn in another.

D.

DABBAṀ, Object, thing; material, substance; a fit object; wealth, property; fuel [द्रव्य]. Ab. 485, 913. *Mahávihárassa dabbáni*, the materials of which the M. was built (Mah. 235, see Errata). *Dabbaviddasu*, learned, expert (Ab. 229).

DABBHO, Kuça grass [दर्भ]. Ab. 602, 1079. At F. Ját. 57, 58, we have *dabbatiṇa*.

DABBĪ (*f.*), A spoon [दर्वी]. Ab. 458, 1112; Dh. 12. *Dabbimukhadvijo*, name of a bird (Ab. 637).

DĀBBĪ (*f.*), Name of a plant [दार्वी]. Ab. 586.

DADĀTI, DETI, and DAJJATI, To give, to grant; to give up; to allow [दा]. *Aggiṁ d.*, to set fire to (Dh. 175). *Yuddhaṁ d.*, to give battle (F. Ját. 5). *Pahάraṁ d.*, to strike (Mah. 50; Dh. 294). *Phalaṁ d.*, to bear fruit (F. Ját. 6). *Ovádaṁ d.*, to admonish. *Jívitaṁ me dehi*, save my life (F.

Ját. 12. *Maggaṁ dehi rañño*, make way for the king. *Rathassa okásaṁ dehi*, make room for the carriage. *Vipákaṁ d.*, to produce results (Dh. 293). *Datvána dakkhiṇaṁ disaṁ*, assigning to him the southern division (Mah. lxxxvii). *Diyyamánaṁ na icchi*, refused the proffered reward (Mah. 159). *Sádhukáraṁ d.*, to applaud. *Tesaṁ mama vijitaṁ parisituṁ na dassámi*, I will not allow them to enter my kingdom (Dh. 109, comp. Dh. 238, 405). *Vohárikánaṁ denti*, they hand the prisoner over to the vohárikas (Alw. I. 99). —The following are the principal forms belonging to the root DĀ, many of them are highly irregular. Pres. 1st pers. *dammi, dadámi, demi, dajjámi* (Alw. I. 35, 38; Mah. 25, 48, 85), pl. *damma* (Alw. I. 35); 3rd pers. *dadáti, deti, dajjati*. Opt. *dajjá, dadeyya, dajjeyya* (Dh. 40; Kh. 12; Alw. I. 38). Imperat. *detu* (F. Ját. 5); 2nd pers. *dehi, dadáhi* (Mah. 48; F. Ját. 12; Sen. K. 269); 2nd pers. pl. *detha, dadátha* (Dh. 231; Mah. 162). Fut. *dassati* (Mah. 63, 231; Dh. 89). Fut. Ātm. 1st pers. *dassaṁ* (Mah. 69). There are two aorist forms in common use, *adá* (Mah. 23, 214), and *adási* (Dh. 107; Mah. 103; F. Ját. 6); there appears also to be a form *dadi*, but I have only met with it once, at Dh. 238; aor. 3rd pl. *aduṁ, adaṁsu* (Mah. 6, 175; F. Ját. 5). P.pr. *dadaṁ, dadanto, dadamáno* (Dh. 175, 292, 294). Ger. *datvá, -dáya, daditvá*. Inf. *dátuṁ* (F. Ját. 3; Dh. 208). Pass. *dīyati, diyyati* (Alw. I. 39; Dh. 229). Pass. imperat. *díyatu, diyyatu* (Dh. 229; Cl. Gr. 131). Pass. aor. *dīyittha* (Dh. 237). Adj. *dátabbo, deyyo*. P.p.p. *dinno*. Caus. *dápeti*. Des. *dicchati*. See sep. the forms *Deti, Dajjati*.

DADDALLATI, To blaze, to shine brilliantly [जाज्वल्यति = ज्वल्]. Alw. I. 25; Das. 29.

DADDARĪ (*m.*), A sort of drum [comp. दर्दर]. Ab. 144.

DADDARĪKO, A sort of drum [दर्दरीक]. Ab. 140.

DADDARO, Name of a mountain [दर्दर]. F. Ját. 45, 47.

DAḌḌHO (*p.p.p. ḍahati*), Burnt, scorched, consumed by fire [दग्ध = दह्]. Dh. 25; Kh. 28. *Daḍḍhadivaso*, day of cremation (Mah. 155).

DADDU (*m.*), A kind of cutaneous eruption [दद्रु].

DADDURO, A frog [दर्दुर]. Ab. 675.

DADHĀTI, and DAHATI, To put, to hold, to bear [धा]. Alw. I. 25. Inf. *dhátuṁ* (Dh. 372). *Cittaṁ dahati*, to fix the mind upon (with loc.).

DADHI (*n.*), Milk curds [दधि]. Ab. 501; F. Ját. 3, 5. *Dadhimaṇḍaṁ*, whey (Ab. 500).

DADO (*adj.*), Giving [दद]. *Amataṁdado*, giving Nirváṇa. *Sabbakámadado*, giving every wish.

ḌĀHAKO (*adj.*), Setting on fire [दाहक]. Dh. 301.

DAHANAM, Burning, consuming by fire [दहन]. Mah. 181.

DAHANO, Fire [दहन]. Ab. 33.

DAHARO (*adj.*), Young [दहर]. Ab. 253; Dh. 68; B. Lot. 410.

DAHATI, To burn, to consume by fire; to torment [दह्]. Dh. 13, 25, 195, 196, 261, 301; Mah. 38. Pass. *ḍayhati*, to be burnt, to be consumed, to be in torment (Dh. 66, 195, 422; Gog. Ev. 52, 53). The usual spelling is *ḍah-*, I have met with *dah-* only at Att. 192, 208: at Mah. 125 the Ind. Office MS. has *ḍayhati*.

DAHO, A lake [द्रह]. Ab. 678; F. Ját. 5; Mah. 2.

DĀHO, and ḌĀHO, Burning, conflagration; suffering, torment, grief [दाह]. *Kilesadáho*, the fire of the passions (B. Lot. 332). *Játadáho*, in anguish of mind (Mah. 40).

DAJJĀ, see *Dadáti*.

DAJJATI, To give. According to Kaccáyana (Alw. I. 38), a root DAJJ may be substituted for DĀ throughout the whole conjugation; the examples given are *dajjámi* and *dajjeyya*. *Dajjámi* occurs at Mah. 48. The origin of this singular conjugation is obscure. It is possibly due to the false analogy of the opt. *dajjá*, Sansk. दद्यात्. A pres. दद्यते is given by the Sansk. grammarians, but being a passive form (from the redupl. root दद्), it can hardly be the source of *dajjati*. I am inclined to think it possible that *dajjati* was originally a future (comp. the form *dakkhissati* from दृश्, which shows that the fut. *dakkhati* must have come to be used as a present). At Mah. 48 we find *dajjámi*, where either a future or a present is required, and at Mah. 63, in a parallel passage, we find *dajjaṁ*, which cannot be a present, but might be a fut. Ātmane, unless we take it as the opt. 1st pers. from DĀ (दद्याम्).

DAKAṀ, Water [दक]. Ab. 661. *Dakarakkhaso*, a water-sprite (Dh. 303, 304). *Dakasītalikaṁ*, the white water-lily (Ab. 689).

DAKKHATĀ (*f.*), Skill [दक्षता].

DAKKHATI, see *Passati*.

DAKKHIṆĀ (*f.*), A gift; a present to a Buddhist

priest; an offering to a peta [दक्षिणा]. Ab. 986; Kh. 12. *Adási therânam râjá vihâradakkhiṇam*, the king made the priests a present of the monastery (Mah. 103).

DAKKHIṆAGGI (*m.*), One sort of sacred fire, that which is taken from the domestic fire and placed to the south [दक्षिण + अग्नि]. Ab. 419.

DAKKHIṆAMBU, Same meaning as *Dakkhiṇodakaṁ*, which see [दक्षिण + अम्बु]. Mah. 165.

DAKKHIṆĀPATHO, The southern country [दक्षिणा + पथ]. Dh. 347; Alw. I. 93.

DAKKHIṆATO (*adv.*), On the south; on the right hand [दक्षिणतस्]. Mah. 86, 206.

DAKKHIṆĀVAṬṬO, and -TTO (*adj.*), Turning to the right [दक्षिण + आवर्त]. *Dakkhiṇâvatto sankho* a chank or conch shell with its spiral turning to the right instead of the left: these shells from their excessive rarity were greatly prized, and used for the water of consecration at a king's inauguration (Mah. 69). B. Lot. 632.

DAKKHIṆĀVISUDDHI (*f.*), Purity of a gift [दक्षिणा + विशुद्धि]. Saṅgíti S. says there are four, when the offering is pure on the giver's side and not the receiver's, when it is pure on the receiver's side only, when on neither side, when on both sides. Clough in his Dict. has "Dakshiṇavisuddhiya, pure offerings, such as can only be offered to the priests on religious occasions." See E. Mon. 80, and comp. 83.

DAKKHIṆĀYANAṀ, The half of the year when the sun moves to the south of the equator [दक्षिणायन]. Ab. 80.

DAKKHIṆEYYO (*adj.*), Worthy of offerings [comp. दक्षिणीय]. Ab. 726; Alw. I. 78; Mah. 105; Kh. 7. Saṅgíti S. enumerates seven *Puggalá dakkhiṇeyyá*, the *ubhatobhâgavimutto, paññâvimutto*, etc.

DAKKHIÑÑAṀ, Kindness, affability [दाक्षिण्य]. Att. 41.

DAKKHIṆO (*adj.*), Right (dexter); southern; dexterous [दक्षिण]. Ab. 986. *Dakkhiṇakkhako*, the right collar-bone (Mah. 105). *Dakkhiṇá disá*, the south (Kh. 20). *Dakkhiṇapubbá disá*, the south-east (Cl. Gr. 82). *Dakkhiṇadvâraṁ*, south gate (Mah. 154).

DAKKHIṆODAKAṀ, Water of donation [दक्षिणा + उदक]. "Water poured into the right hand of a priest as a ratification of an offering of value that has either been made or is yet to be made" (Clough Siṁh. Dict.). Mah. 86, 160; Dh. 244.

DAKKHINTI, see *Passati*.

DAKKHO (*adj.*), Clever, skilful [दक्ष]. Ab. 721.

ḌĀKO, and ḌĀKAṀ, A vegetable, a potherb [शाक]. Ab. 453. Comp. *Sâko*.

DALAṀ, A leaf [दल]. Ab. 543.

DĀLETI (*caus.*), To split, to break [दालयति = दल्].

DAḶHAYATI, To make firm [द्रढय् or दृढय्, see B. and R.]. Alw. I. 17.

DAḶHĪKAMMAṀ, and DAḶHĪKARAṆAṀ, Making firm, strengthening, confirmation [दृढी + कर्मन् and करण]. Ab. 790; Dh. 175, 369.

DAḶHO (*p.p.p.*), Hard, firm, strong, excessive [दृढ = दृंह्]. Ab. 41, 714; Dh. 60. *Daḷhaṁ bandhanaṁ*, a strong fetter (Dh. 62). *Manasá daḷhena*, with steadfast mind (Kh. 8). *Daḷhaparakkamo*, making strenuous exertions (Dh. 5). *Daḷhamitto*, a firm friend (Ab. 346). *Daḷhaṁ* (*adv.*), strongly, firmly (Dh. 55; Ras. 24). *Daḷhataraṁ* (*adv.*), more firmly (Att. 210).

DALIDDO, and DALIDDO (*adj.*), Poor, needy [दरिद्र]. Ab. 739; Dh. 218, 243.

DĀLIMO, The pomegranate tree [दाडिम]. Ab. 570.

DAMAKO, One who practises self-mortification by living on the remnants of offered food [दम + क]. Ab. 467.

DĀMAṀ, A rope, a string, a wreath [दामन्]. Ab. 499. *Pupphadâmaṁ*, a wreath of flowers (Mah. 198). Dh. 233; F. Ját. 6.

DAMANAM, Subduing [दमन]. Mah. 118.

DAMATHO, Self-control, self-command; subjugation [दमथ]. Ab. 758; Alw. I. 93; Dh. 7.

DAMBHO, Deceit [दम्भ]. Ab. 177.

DAMETI (*caus. dammati*), to tame, to subdue, to overcome; to convince [दमयति = दम्]. Dh. 15, 54, 273; B. Lot. 376. *Dametuṁ vaṭṭati*, I ought to convert him (Mah. 250).

DAMIḶO, A Dravidian, a Tamul, a Malabar [द्रविड]. Mah. 4, 127. Fem. *damiḷí* (Mah. 253; Alw. I. cvii). *Damiḷabhásá*, the Tamul language (Alw. I. cvii).

DĀMIḶO (*adj.*), Dravidian, Tamul [द्राविड]. Fem. *dámiḷí* (Mah. 154).

DAMITO (*p.p.p. dameti*), Tamed, subdued [दमित = दम्]. Ab. 749.

DAMMATI, and DAMYATI, To be tamed or subdued [दम्]. Alw. I. 18. P.p.p. *danto*.

DAMMI, see *Dadáti*.

DAMMO (*adj.*), To be tamed [दम्य = दम्]. *Dammo*, a steer, a young bullock (Ab. 496). Dh. 148, 309; B. Lot. 862; Alw. I. 77.

DAMO, Self-command, subjugation of the senses, self-restraint, abstinence; long-suffering; punishment, discipline; temperance, sobriety [दम]. Ab. 349, 758, 847; Dh. 2, 46; Kh. 13.

DAṀSO, A gad-fly [दंश]. Ab. 645; Cl. Gr. 83.

DĀNAṀ, Purification [दान from दै]. Ab. 1014.

DĀNAṀ, Cutting or breaking off [दान from दा to cut]. Ab. 1014.

DĀNAṀ, Giving; a gift, a donation; almsgiving, charity, liberality [दान]. Ab. 420, 1014. *Ovádadánam*, admonition. *Balidánaṁ*, giving offerings (Mah. 89). *Dánapati*, a noble giver, one who gives much and keeps little, or gives the good and keeps the bad; *dánasaháyo*, one who gives away property similar to what he keeps; *dánadáso*, one who gives little and keeps much, a sordid giver (E. Mon. 81). The two dánas are *dhammadánaṁ* and *ámisadánaṁ*, gift of spiritual and gift of temporal blessings (Mah. 196; E. Mon. 196). Great virtue is attached by Buddhism to the practice of alms-giving. See *Páramitá*, and *Saṅgahavatthu*. E. Mon. 79-90; Dh. 32; Kh. 13.

DĀNAṀ, The fluid that flows from an elephant's temples when in rut [दान]. Ab. 1014, 1128.

DĀNAMAYO (*adj.*), Consisting of or connected with almsgiving [दान + मय].

DĀNĀRAHO (*adj.*), Worthy of gifts [दान + अर्ह]. Ab. 726.

DĀNASOṆḌO (*adj.*), Profusely liberal, munificent [दान + शौण्ड]. Ab. 723.

DĀNAVATTHU (*n.*), Cause for giving; object for a gift [दान + वस्तु]. Saṅgíti S. enumerates ten motives for almsgiving, such as fear, gratitude, the hope of reward, etc. There are ten objects suitable for gifts, *annaṁ pánaṁ vatthaṁ yánaṁ málágandhavilepanaṁ seyyávasathapadípeyyaṁ*, food, drink, clothing, vehicles, flowers, perfumes, unguents, bedding, dwellings, lights (comp. Ab. 422).

DĀNAVO, An Asura [दानव]. Ab. 14, 83.

DAṆḌAKAMMAṀ, Atonement, penance, penal discipline, ecclesiastical punishment [दण्ड + कर्मन्]. Mah. 28, 150, 201; Das. 4.

DAṆḌAKO, A stick, a staff [दण्डक]. F. Ját. 4, 12, 18; Mah. 99; Dh. 106.

DAṆḌANĪTI (*f.*), The science of criminal justice [दण्ड + नीति]. Ab. 113.

DAṆḌETI, To punish [दण्ड]. Cl. P. Verbs, 13.

DAṆḌHO (*adj.*), Idle, slothful, slow, heavy, foolish [तन्द्र]. Dh. 21, 124, 172. It is also explained by "*Mandagamma*" Dh. 292.

DAṆḌĪ (*m.*), One who carries a staff, a mendicant [दण्डिन्]. Cl. Gr. 94.

DAṆḌIKO, One who carries a staff [दण्डिक]. Cl. Gr. 94.

DAṆḌIYO (*adj.*), Punishable [दण्ड्य]. *Sataṁ daṇḍiyo*, amenable to a fine of a hundred pieces (Mah. 234).

DAṆḌO, A staff, a pole; a handle; a stalk or stem; punishment, penalty; violence, cruelty [दण्ड]. Ab. 349, 686, 1044. *Sajjhudaṇḍaṁ setacchattaṁ*, a white umbrella with a silver handle (Mah. 164). *Daṇḍaṁ paṇeti*, or *karoti*, to inflict a punishment (Dh. 55; Alw. 90). *Daṇḍadipiká*, a torch. Dh. 24, 72; Mah. 234.

DĀNI (*adv.*), Now [इदानीम्]. Dh. 42, 384; Kh. 23; F. Ját. 3. With the original final m revived for euphony: *handa dánim assáhaṁ*. See also *Idáni*.

DANTACCHADO, The lip [दन्त + छद]. Ab. 930

DANTADHĀVANO, The tree Acacia Catechu [दन्त + धावन]. Ab. 567.

DANTAJO (*adj.*), Dental [दन्त + ज]. The dental letters are *t*, *th*, *d*, *dh*, *n*, *l*, and *s* (Cl. Gr. 2).

DANTAKAṬṬHAṀ, A tooth-brush, a piece of wood used for cleaning the teeth [दन्त + काष्ठ]. Ab. 442; Mah. 22.

DANTAMAYO (*adj.*), Made of ivory [दन्त + मय]. Alw. I. 78; Mah. 242.

DANTAPOṆO, A tooth-cleaner [दन्त + पवन]. Ab. 442; Pát. 14.

DANTASAṬHO, The lime or lemon [दन्त + शठ]. Ab. 553.

DANTĀVARAṆAṀ, The lip [दन्त + आवरण]. Ab. 262.

DANTI (*f.*) Self-control [दान्ति]. Ab. 758.

DANTĪ (*m.*), An elephant [दन्तिन्]. Ab. 360.

DANTO, A tooth; an elephant's tusk; ivory [दन्त]. Ab. 261; Kh. 18; Mah. 151, 210. *Dantakhacito*, inlaid with ivory. *Dantavíjaní*, an ivory fan (Mah. 164). *Dantasippaṁ*, art of carving on ivory (Mah. 242).

DANTO (*p.p.p. dammati*), Tamed, subdued; trained,

broken; self-controlled, temperate [दान्त = दम्]. Ab. 749; B. Lot. 376; Dh. 7, 26, 57.

DANTOṬṬHAJO (*adj.*), Dental-labial, the letter *v* is so called [दन्त + ओष्ठ + ज]. Cl. Gr. 2.

DANU (*f.*), Name of the mother of the Asuras [दनु]. Ab. 83.

DĀNUPPATTI (*f.*), Re-birth of an almsgiver according to his wish [दान + उत्पत्ति]. E. Mon. 83. There are eight dánuppattis, re-birth as a wealthy khattiya, a wealthy brahmin, a wealthy householder, a Tusita angel, etc.

DĀPETI (*caus. dadáti*), To cause to be given [दापयति = दा]. Mah. 27, 135, 202; Dh. 237. *Aggiṁ dápeti*, to cause fire to be applied, to set on fire (Dh. 176, 299).

DAPPANO, A mirror [दर्पण]. Ab. 316.

DAPPAVĀ (*adj.*), Proud [दर्प + वन्त्]. Mah. 152.

DAPPO, Pride [दर्प]. Ab. 860.

DĀRĀ, see *Dáro*.

DĀRAKO, An infant, a child, a boy, a son [दारक]. Ab. 253; Alw. I. xlv; Mah. 45; Dh. 155. *Gámadáraká*, the village children (F. Ját. 17).

DĀRAṆAṀ, Cleaving [दारण]. Ab. 393.

DARATHO, Oppression, suffering, pain [दर + थ]. Ab. 1111; Dh. 425; Das. 33. *Divádaratho*, oppression caused by the heat of the sun.

DARĪ (*f.*), A cave, a grotto [दरी]. Ab. 609.

DĀRIKĀ (*f.*), A girl, a young woman [दारिका]. Alw. I. xlv; Mah. 222; Dh. 223.

DĀRITO (*p.p.p.*), Torn asunder: divided [दारित = दृ]. Ab. 748.

DARO, Fear; pain, suffering [दर]. Ab. 1111; F. Das. 33. *Mahádaro*, anguish (Mah. 261). In *niddaro* (Dh. 37), and *vítaddaro* (Dh. 69), *daro* is taken by the commentator in the sense of "suffering."

DĀRO, and DĀRĀ (*f.*), A wife [दार]. Ab. 237. *Sakena darena ca homi tuṭṭho*, and remain content with my own wife (Dh. 97). Loc. sing. *dáre* (Ab. 1000). Loc. pl. *dáresu* (Dh. 62; here it is possible that *dáresu* should be rendered "a wife," not "wives," comp. the Sansk. use of the word). *Dárábharaṇaṁ*, maintaining a wife. *Puttadáraṁ*, wife and child (Kh. 5). *Puttadárá* (*plur. masc.*), wife and child, or wives and children (Dh. 412).

DĀRU (*n.*), Wood [दारु]. Ab. 548. Pl. *dárúni*, firewood (F. Ját. 2, 56). *Dáruhatthí*, a wooden elephant (Dh. 158). *Patodadárúni*, sticks to make a goad of (Mah. 167).

DĀRUHALIDDĀ (*f.*), Name of a plant [दारु + हरिद्रा]. Ab. 586.

DĀRUJO (*adj.*), Made of wood [दारु + ज]. Dh. 62.

DĀRUKAṀ, Wood, a log [दारु + क]. Dh. 392.

DĀRUMAYO (*adj.*), Made of wood, wooden [दारुमय]. Dh. 90, 158.

DĀRUṆO (*adj.*), Harsh, severe; terrible, dreadful [दारुण]. Ab. 167; Dh. 25; Mah. 235.

DASA (*num.*), Ten [दशन्]. Instr. and abl. *dasahi*. Gen. and dat. *dasannaṁ* (Dh. 25). Loc. *dasasu*.

DASĀ (*f.*), The skirt or border of a garment; condition, state; period, age [दशा]. Ab. 294, 1127. *Dasákaṇṇo*, the edge of the skirt (Dh. 234). *Odútáni vatthání díghadasáni*, white garments with long skirts.

DASABALAṀ, Ten forces, see *Balaṁ*. Man. B. 380.

DASABALO, One who possesses the ten Balas, a Buddha [दशन् + बल]. Ab. 1; Dh. 84; Cl. Gr. 81; Mah. 11, 118. *Kassapadasabalo*, Kassapa Buddha (Ras. 24).

DASADHĀ (*adv.*), In ten ways [दशधा]. Mah. 155.

DASADHAMMAṀ, Ten objects [दस + धर्म]. According to Hardy these are the four Maggas, the four Phalas, Nirváṇa, and the Scriptures (E. Mon. 194).

DASADISAṀ, Ten directions, see *Disá*. Att. 142.

DASĀHAṀ, Ten days [दशन् + अह]. Pát. 10.

DASAMO (*adj.*), Tenth [दशम]. Mah. 67. Fem. *dasamí*, the tenth day of the lunar half month (Mah. 117).

ḌASANAṀ, Biting [दंशन].

DASANO, A tooth [दशन]. Ab. 261. *Dasanacchado*, the lip (Ab. 262).

DASANTO, The border of the skirt [दशा+अन्त]. Alw. I. 101.

DASASATANAYANO, Thousand-eyed, a name of Indra [दशन् + शत+नयन]. Ab. 19.

DASASĪLAṀ, The ten precepts or Sikkhápadas [दशन् + शील].

ḌASATI, To take hold of with the teeth; to bite [दंश]. *Mukhena ḍ.*, to seize in the mouth (F. Ját. 3). Dh. 223; Mah. 244; Ras. 72; F. Ját. 17, 53. P.p.p. *daṭṭho*. Caus. *Daṇḍakaṁ kacchapena ḍasápetvá*, having made the tortoise take the stick in his mouth (F. Ját. 17).

DASAVAGGO (*adj.*), Consisting of ten individuals

[दशन + वर्ग]. *Dasavaggo saṅgho*, a chapter of ten priests (Pát. xl.).

DĀSAVYAṀ, Slavery, servitude. *Dásavyopagato*, a servant or slave (Ab. 515).

DĀSIDĀSAṀ, Maid-servants and man-servants [दासी + दास]. Dh. 242.

DĀSO, A slave, a servant [दास]. Ab. 514; Alw. I. xiv. Fem. *dásí*, a female slave, a maid-servant (Ab. 236; Mah. 162).

DASSAṀ, see *Dadáti*.

DASSANAṀ, Seeing, sight: meeting or associating with; opinion, doctrine, belief; knowledge; sotápatti, or the knowledge gained by one who is walking in the first path; an eye; showing, illustrating [दर्शन]. Ab. 161, 775, 888. *Tesaṁ dassanam pi anicchanti*, disliking the very sight of them (Dh. 300). *Ariyasaccána' dassanaṁ*, discernment of the sublime truths (Kh. 6). *Bhikkhúnaṁ dassanaṁ*, the presence of the priests (Mah. 150). *Micchádassanaṁ*, false doctrine (Dh. 306). *Dassanáyopagacchanto mátu deviyá*, going to see his princess-mother (Mah. 24). With acc. *Taṁ bhagavantaṁ dassanáya*, to see the Blessed one (Alw. 92, 93). Alw. I. xlv; Dh. 37, 38, 48, 209.

DASSANĪYO, and -NEYYO (*adj.*), Beautiful [दर्शनीय = दृश]. Alw. I. 74; B. Lot. 407; Dh. 314; Mah. 225, 235.

DASSATI, see *Dadáti*.

DASSĀVĪ (*adj.*), Seeing. *Bhayadassávi*, seeing danger.

DASSETI (*caus. passati*), To show; to point out; to show oneself [दर्शयति = दृश]. *Rañño kumáraṁ dassesuṁ*, they presented the prince to the king (Mah. 45). *Mahásattábhimukhe attánaṁ dassesi*, presented himself before the Bodhisatta (Ras. 19). *Āsanáni na dassesi*, rendered the seats invisible (Mah. 31). *Attánaṁ adassetvá*, without allowing myself to be seen (Dh. 314). *Paradárasevanáyaṁ dosaṁ dassento*, pointing out the sinfulness of adultery (Dh. 395). *Naccagítaṁ dassayamáná*, exhibiting her dancing and singing (Dh. 307). *Sumane kúṭe pádaṁ dassesi*, left an impression of his foot on Adam's Peak (Mah. 7). *Sunakhopamaṁ dassayitvá*, comparing him to a dog, lit. pointing out his resemblance to a dog (Mah. 227). *Dassesi sonirúpena paricárikayakkhiní*, a menial yakkhiní showed herself under the form of a dog (Mah. 48). *Godhárúpena dassesi luddakaṁ bhummadevatá*, the devatá of the spot presented himself to the huntsman under the form of an iguana (Mah. 166). F. Ját. 419; Ras. 25; Mah. 39, 162, 176; Dh. 15.

DASSI, DASSITHA, etc., see *Passati*.

DASSĪ (*adj.*), Seeing; showing [दर्शिन्]. *Dīghadassí*, far-seeing (Dh. 219). *Bhayadassí*, seeing danger (Dh. 31). *Vajjadassí*, pointing out what is to be avoided (Dh. 14). Dh. 2.

DASSITO (*p.p.p. dasseti*), Shown, exhibited [दर्शित = दृश]. B. Lot. 310.

DASSIVĀ (*adj.*), Having seen [दर्शिवंस्]. *Bhayadassivá*, having seen danger (Dh. 6).

DASSĪYATI (*pass. dasseti*), To be shown. *Aṅgulíhi dassiyamáno*, being pointed at with the finger (Dh. 109).

DĀTĀ (*m.*), A giver [दातृ]. Sen. K. 340.

DĀTABBO (*p.f.p. dadáti*), To be given, that must be given [दातव्य = दा]. *Bhattavetanaṁ dátabbaṁ bhavissati*, food and fees will have to be given him (Dh. 93). Mah. 220.

DĀṬHĀ (*f.*), A canine tooth, a tusk, a fang [दंष्ट्रा, दाढा]. Ab. 261; B. Lot. 590. Tusk of an elephant (Mah. 152), of a Rakkhasa (Ras. 20). *Sappadáṭhá*, fang of a snake (Ab. 655).

DĀṬHĀDHĀTU (*m.*), Tooth relic [दाढा + धातु]. An eye-tooth of Buddha brought from Kalinga in 310 A.D. and enshrined by the reigning king Sirimeghavaṇṇa: it is now at Kandy in Ceylon.

DĀṬHĪ (*adj.*), Having tusks or fangs [दंष्ट्रिन्]. Cl. Gr. 23.

DĀTO (*p.p.p.*), Cut [दात = दो]. Ab. 752.

DĀTTAṀ, A sickle [दात्र]. Ab. 448; Cl. Gr. 133.

DAṬṬHABBO (*p.f.p. passati*), To be seen [द्रष्टव्य = दृश]. *Na kho pan' etaṁ evaṁ daṭṭhabbaṁ*, this matter must not be viewed thus (B. Lot. 402). *Ayaṁ paṇṇákáro nagaramajjhe amaccádiparivutena daṭṭhabbaṁ*, this present is to be examined by him in the midst of the city surrounded by his ministers and other officers (Alw. I. 74). *Daṭṭhabbaṁ*, let it be known, it must be observed, or considered, or borne in mind (Kh. 21).

DAṬṬHO (*p.p.p. ḍasati*), Held or seized in the mouth or teeth; bitten [दष्ट = दंश]. *Daṭṭhaṭṭhánato daṇḍakaṁ vissajjetvá*, having let go the stick from the place he held it by, lit. from the bitten place (F. Ját. 17; Dh. 412). F. Ját. 42.

DAṬṬHUṀ, see *Passati*.

DATTI (*f.*), Offering [दत्ति].

DATTIMO (*adj.*), Received by donation [दत्त्रिम].

DATTU (*adj.*), Stupid. Ab. 721.

DĀTUṀ, DATVĀ, see *Dadáti.*

DĀTYŪHO, A gallinule [दात्यूह]. Ab. 644.

DAVANAṀ, Burning, heat.

DAVATHU (*m.*), Burning, heat, inflammation [दवथु]. Ab 328.

DAVO, Quick motion; sport, amusement [द्रव]. Ab. 176, 1126. Comp. *Dravo.*

DAVO, Burning, inflammation; a forest [दव]. Ab. 1126.

DĀVO, A forest [दाव]. *Dávaggi*, a burning forest (Dh. 195). See *Dáyo.*

DAYĀ (*f.*), Mercy, compassion [दया]. Ab. 160.

DĀYĀDO, A kinsman; an heir [दायाद]. Ab. 1046; Mah. 36; Kh. 13. *Goṇánam dáyádo*, one who inherits oxen (Sen. K. 345).

DĀYAJJAṀ, Inheritance; dowry [दायाद्य]. Mah. 51; Alw. I. xlv.

DĀYAKO (*adj.*), Giving, a giver, a benefactor [दायक]. Fem. *dáyiká* (Dh. 252). Mah. 36, 176; Kh. 11; Dh. 103.

DAYĀLŪ (*adj.*), Compassionate, merciful [दयालु]. Ab. 727. *Dayáluko* (Mah. 231).

DĀYANAṀ, Reaping [from दो]. Dh. 126.

DAYĀPANNO (*adj.*), Compassionate [दया + आपन्न = पद्].

DAYĀPARO (*adj.*), Compassionate [दया + पर]. Mah. 226.

DAYATI, To give, to allot; to protect [दय्]. Cl. P. Verbs, 9. With gen. *Telassa dayati*, he allots oil (Cl. Gr. 145). Dh. 398.

DĀYATI, To give [दाय्]. Mah. 222.

ḌAYHATI, see *Ḍahati.*

DĀYĪ (*adj.*), Giving [दायिन्]. Sen. K. 502.

DAYITO (*p.p.p. dayati*), Beloved [दयित = दय्]. Ab. 697. Fem. *dayitá*, a woman (Ab. 230).

DĀYO, A gift; separate property of a wife [दाय]. Ab. 355, 898; Dh. 120.

DĀYO, A forest, a wood [दाव]. Ab. 536, 898.

DEḌḌUBHO, An Amphisbæna, a kind of lizard without legs [दुण्डुभ]. Ab. 651; Mah. 244.

DEHANĪ (*f.*), A threshold [देहली]. Ab. 219.

DEHĪ (*m.*), An animal, a creature [देहिन्]. Ab. 93.

DEHO, and **DEHAṀ**, The body [देह]. Ab. 151. *Dehapatitaṭṭháne*, on the place where his body fell, i.e. on the spot where he was killed (Mah. 155). *Antimadehadhári*, wearing his last body; i.e. in his last existence (B. Lot. 350). Alw. I. xxxiv; Ras. 21; Mah. 178.

DEṆḌIMO, A kind of drum [डिण्डिम]. Ab. 143; B. Lot. 478.

DESAKO, A district [देश + क]. Mah. 61.

DESAKO (*adj.*), Showing, teaching, a teacher [देशक]. A priest confessing an offence to another is called *desako* (Pát. 27). *Desako*, a preacher (Mah. 196). *Dhammadesako*, one who teaches the Law (Ras. 18).

DESANĀ (*f.*), Instruction; preaching; a sermon or discourse; showing [देशना]. Mah. 2, 173; B. Lot. 436. *Vatthudesaná*, consecrating a site for a building (Pát. 4).

DESĀPETI, To cause to be pointed out. Pát. 72.

DESETI (*caus.*), To point out; to teach; to show; to preach; to expound; to confess [देशयति = दिश्]. *Vatthuṁ d.*, to consecrate a site, viz. to mark it out with certain ceremonies (Pát. 4, 71). *Dhammaṁ d.*, to preach the truth, to teach religion, to preach a sermon (Kh. 9; Ras. 22; Dh. 119). *Kassa nu kho ahaṁ paṭhamaṁ dhammaṁ deseyyaṁ*, whom shall I first teach the truth (Dh. 119). *Suttaṁ desetuṁ*, to preach the (Ratana) Sutta (Mah. 240). *Aññamaññaṁ accayaṁ desetvá* having confessed their fault to each other (Dh. 105). Alw. I. lxix. Pass.p.pr. *desiyamáno* (Dh. 125).

DESIKO, One who shows or teaches [देशिक]. *Maggadesiko*, a guide (Dh. 124, 158).

DESITAVĀ (*adj.*), Having preached or taught [देशित + वत्]. Cl. Gr. 126.

DESITO (*p.p.p. deseti*), Shown, pointed out, taught, preached [देशित = दिश्]. Dh. 50.

DESĪYO (*adj.*), Belonging to a country [देशीय]. *Coladesiyo*, belonging to the Cola country.

DESO, A place; a region, a district; a country; a part, a side [देश]. Ab. 186. *Sabbadesesu*, in all the provinces (Mah 35). *Purá pubbuttare dese*, on the north-east side of the city (Mah. 166). *So deso sammajjitabbo*, the place must be swept (Pát. xx).

DETI, To give. Whether this form is the Sanskrit दयते from दय्, or whether it is due to the false analogy of *detu*, the imperat. from DĀ, I am not able to determine. The present occurs very frequently (*demi, desi, deti, dema, detha, denti*), and I have met with a part. pres. *dento* (see Dh. 374). *Detu* belongs of course to *dadáti* (which see).

ḌETI, To fly [डयते = डी].

DEVA, see *Devo.*

DEVADĀRU (*n.*), The Deodar pine, Pinus Deodora [देव + दारु]. Ab. 568.

DEVADATTO, A name used to denote a person in general; name of a cousin of Buddha who was his enemy and rival [देवदत्त]. Cl. Gr. 131.

DEVADEVO, Angel of angels, highest of celestial beings, an epithet of Buddha [देव + देव]. Ab. 3; Ras. 27.

DEVADHAMMO (*adj.*), Of celestial nature, godlike [देव + धर्म]. Those are so called who are endowed with shame, fear of sinning, and piety (Dh. 304; Das. 41).

DEVADHĪTĀ (*f.*), A female deva, a goddess or angel [देव + दुहितृ]. Dh. 226, 364. Comp. *Devaputto.*

DEVADUNDUBHI (*m*), Thunder [देव + दुन्दुभि]. Brahmajála S. Aṭṭhakathá says *sukkhavaláhakagajjanaṁ.*

DEVADŪTO, A messenger from the gods [देव + दूत]. This term is applied to the three devas who took the forms respectively of an old man, a leper and a corpse, to warn Siddhatta of the vanity of human pleasures (Man. B. 155). Dh. 117.

DEVAKHĀTAKAṀ, A natural pond [देव + खात = खन् + त]. Ab. 680.

DEVAKULAṀ, A (non-Buddhist) temple; a family of royal blood [देव + कुल]. Mah. 67, 115.

DEVAKUSUMAṀ, Cloves [देव + कुसुम]. Ab. 303.

DEVĀLAYO, A Hindu temple [देव + आलय]. Mah. 237.

DEVALOKO, The world of devas or angels, the god-world, heaven; a deva heaven, a heaven, a god-world [देव + लोक]. Ab. 10. There are six devalokas, *Cátummahárájikadevaloko, Távatiṁsadevaloko, Yámadevaloko, Tusitadevaloko, Nimmánaratidevaloko, Paranimmitavasavattidevaloko.* Of these the first extends above the four Mahádípas, from the Yugandhara rocks to the Cakkavá̤lapabbata, the second is on the summit of Mount Meru, and the remaining four rise one over the other above Meru. Their inhabitants are called *Cátummahárájiká devá, Távatiṁsá devá,* etc. The devas of the devalokas are superhuman beings or angels, living a life of happiness exempt from the ills of humanity. They are inferior to the Brahma angels, being subject to Káma, or the pleasures of sense. The six devalokas are called collectively *devaloko* or "heaven." The term *devaloko,* "angel-world," is also applied to the six devalokas and the twenty brahmalokas collectively, and each of these twenty-six worlds is also called *devaloko,* "a heaven" (see Dh. 434). *Devalokasiri,* the bliss of heaven (Dh. 117). Man. B. 5, 24, 25: B. Int. 202, 603 and foll.; Mah. 178; Kh. 14; Alw. I. cvii.

DEVANAṀ, Sport; custom; desire to win; praise [देवन]. Ab. 889.

DEVAPUTTO, A deva [देव + पुत्र]. The inhabitants of the Devaloka are called *devá,* but the sing. *devo* occurs but very rarely. In its place *devatá* is used, or, if it is intended to particularize sex, *devaputto* and *devadhítá. Devaputto* therefore means simply a male deva, and *devadhítá* a female deva. At Mah. 182 the Távatiṁsa gods are called *devaputtá,* and at Gog. Ev. 28 the moon (*candimá*) is called *devaputto.* At Dh. 117 the term is applied to Vissakamma, the celestial architect, and at Dh. 94 the son of the Brahman Adinnapubbaka is called d. when reborn in the Távatiṁsa heaven.

DEVARĀJĀ (*m.*), King of the devas, viz. Indra; a deva-king [देव + राज]. Ab. 18; Dh. 153.

DEVARAJJAṀ, Sovereignty over the devas [देव + राज्य]. Kh. 14.

DEVARO, A husband's brother, a brother-in-law [देवर]. Ab. 247.

DEVASIKAṀ (*adv.*), Daily [दिवस + इक + म्]. Dh. 95, 128, 212, 265.

DEVATĀ (*f.*), A deva, a celestial being, an angel, a deity [देवता]. Ab. 12. This word has the same meaning as deva, and the sing. *devo* being little used, *devatá,* "a deva," generally takes its place (comp. *Devaputto*). At Dh. 99 a Távatiṁsa deva is called both *devatá* and *devaputto* (comp. Mah. 178). *Devatáhi upaṭṭhiyamáno,* ministered to by the angels (Dh. 265). *Devatábali,* offering to a deva (Mah. 89). *Kuladevatánaṁ bhikkhúnaṁ,* to the priests who are the tutelar deities of our race (Mah. 136). *Chattamhi devatá,* the deity who guarded the royal parasol (Mah. 165). Kh. 4. *Rukkhadevatá,* a tree nymph (see Ras. 83). *Nagaradevatáyo,* guardian devas of a town (Kh. 28). *Bhummá devatá,* a deva who inhabits the earth or a particular spot (Mah. 166).

DEVATĀḌO, The grass Lipeocercis Serrata

[देवताड]. Ab. 578. Clough has *devatáṇḍa* both in his dict. and in his edition of Abhidhánappadípiká.

DEVATAṀ, A deva [दैवत]. Ab. 12.

DEVĀTIDEVO, The deva who is over all devas, i.e. Buddha [देवातिदेव]. Mah. 5; Dh. 148.

DEVATTAṀ, Devaship [देवत्व].

DEVAṬṬHĀNAṀ, A holy place, a cetiya; celestial abode [देव + स्थान]. Dh. 349; F. Ját. 58.

DEVAYONI *adj.*), Of celestial origin [देव+योनि]. Pl. *devayoniyo*, demigods (Ab. 13).

DEVĪ (*f.*), a female deva, a nymph, a goddess, a queen [देवी]. Alw. I. 97; Dh. 99, 154; Mah. 85; Das. 45.

DEVINDO, King of the devas, Indra [देव + इन्द्र]. Mah. 47.

DEVITTAṀ, Queenship [देवीत्व]. Mah. 25.

DEVITTHI (*f.*), A female deva, a goddess or nymph [देव + स्त्री]. Ab. 25.

DEVO, A deva, a god, a celestial being, an angel; a cloud; a king; the sky, the air; death [देव]. Ab. 11, 46, 47, 842. The devas or angels are superhuman beings of various classes or orders. The term is applied to the inhabitants of the twenty Brahmalokas and the six Devalokas (see *Devaloko*). But there are also devas who are tutelar deities to certain towns or families, some are tree nymphs, some reside in rocks or are the genii of a particular locality, others make their home in the air or the cloud (see *Devatá*).—*Samiddhisumano náma devo*, the deva named S. (Mah. 5). *Devo uppalavaṇṇo*, Vishṇu (Mah. 47). *Devamanussá* (*pl.*), gods and men (Dh. 267; Kh. 14). *Devánam indo*, king of the devas, viz. Indra (Ras. 24; Dh. 185). *Devakaññá*, a celestial nymph. *Devo vassati*, it rains, lit. "the cloud, or the cloud deva rains" (Mah. 129). *Devo paṭhamayámaṁ vassitvá*, rain having fallen during the first watch (Dh. 88). *Devamátiko deso*, a district watered by rain (Ab. 188). *Taṁ devo payirupásatu*, let Your Majesty attend upon him. Voc. *deva*, Sire, Your Majesty. *Sakkoma deva*, we are able, Your Majesty (Alw. I. 73; F. Ját. 6; Mah. 85). Man. B. 39-44. There are said to be three sorts of devas, *sammutidevá*, *uppattidevá*, *visuddhidevá*, kings angels, arahás (Das. 45).

DEYYADHAMMO, A gift, an offering [देय + धर्म]. Dh. 132, 267, 434; B. Int. 42.

DEYYO (*adj.*), To be given [देय=दा]. Neut. *deyyaṁ*, an offering. *Buddhadeyyaṁ*, an offering to Buddha (Cl. Gr. 79). *Brahmadeyyaṁ*, a present made to a brahmin (F. Ját. 10).

DHAJĀLŪ (*adj.*), Adorned with flags [ध्वज + आलु]. Ab. 733.

DHAJAVĀ (*adj.*), Adorned with flags [ध्वजवन्त्]. Ab. 733.

DHAJĪ (*adj.*), Having flags [ध्वजिन्]. Cl. Gr. 29. Fem. *dhajiní*, an army (Ab. 381).

DHAJO, A flag; a mark or symbol [ध्वज]. Ab. 397, 1064; Mah. 99. *Tambapaṇṇiddhajá gurú*, teachers who are the standards of Ceylon (Alw. I. xv).

DHĀMAṀ, Light, splendour; dignity [धामन्].

DHAMANĪ (*f.*), A vein; a nerve [धमनि]. Ab. 279; Dh. 71.

DHAMANO, A reed [धमन]. Ab. 601.

DHAMATI, To blow [ध्मा]. *Saṅkhaṁ d.*, to blow a conch (Mah. 143, 154). *Dhameti* (F. Ját. 15).

DHAMMABHAṆḌĀGĀRIKO, Treasurer of the Law, a name of Ānanda [धर्म + भाण्डागारिक]. Ab. 436.

DHAMMĀBHISAMAYO, Comprehension of the truth [धर्म + अभि + समय]. This term means the attainment by an unconverted man of one of the four paths. *Caturásítiyá páṇasahassánaṁ dhammábhisamayo ahosi*, the conversion of eighty-four thousand beings took place (Dh. 130). B. Lot. 432; E. Mon. 292; Mah. 3, 73; Dh. 144, 350; Kamm. 28.

DHAMMACAKKAṀ, Dominion of the Law [धर्म+चक्र]. The well-known phrase *dhammacakkaṁ pavatteti* is usually rendered "to turn the wheel of the Law," but that this was its original meaning I consider extremely improbable. *Pavatteti* (which see) does not mean "to turn" so much as "to set going," "to set on foot," "to establish," "to begin," "to make," and cakka is probably used in its sense of "domain" or "dominion." Thus *dhammacakkaṁ p.* should be rendered by some such expression as "to inaugurate the reign of Religion," "to set on foot the dominion of the Law." It is most important to bear in mind that this famous phrase is used not of the whole period of Buddha's ministry, but *only of his first sermon*, in which he "began" or "set on foot" his religion by imparting the knowledge of it to the five brahmins. Turnour's rendering is "proclaimed

the sovereign supremacy of his faith" (Mah. 2, comp. the Index and Glossary). In Buddhaghosa's comment on Brahmajála Sutta, the word dhammacakka occurs in a different connexion; when the priests inform king Ajátasattu of their wish to hold a general council, he replies *sádhu bhante, vissatthá karotha, mayhaṁ áṇácakkaṁ tumhákaṁ dhammacakkaṁ hotu, áṇápetha kiṁ karomi,* which I would translate as follows, "It is well, venerable men, you may rely upon me, let mine be the domain of temporal authority, yours the domain of religion, command me what to do." *Dhammacakkappavattanasuttaṁ,* the sermon called "The Establishment of the Truth" (Mah. 101, 74). *Dhammacakkappavattitapadeso,* the spot where the Law was first preached (Kh. 20). Man. B. 187; B. Lot. 299, 335, 387; Dh. 78, 119. In his Siṁh. Dict. Clough explains Dharmacakra as "The laws contained in the whole of the sacred and moral discourses delivered by Buddha."

HAMMACAKKHU (*n.*), The eye of the Law [धर्म + चक्षुस्]. The following phrase is of frequent occurrence, *Tassa virajaṁ vítamalaṁ dhammacakkhuṁ udapádi yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhammaṁ,* he received the pure and spotless Eye of the Law, (which is the knowledge) that whatsoever is in the condition of having an origin is also in the condition of having an end, i.e. that whatsoever is brought into existence must one day perish. *Dhammacakkhuṁ visodheti,* to make clear the eye of the Law, i.e. to purify the mental insight so as to obtain the knowledge called dhammacakkhu (Mah. 73).

HAMMACĀRĪ (*adj.*), Living according to the Law, virtuous [धर्म + चारिन्]. Dh. 31, 126. Fem. *dhammacáriní* (Cl. Gr. 40).

HAMMACARIYĀ (*f.*), Religious life, piety [धर्म + चर्या]. Kh. 5.

HAMMACĀRO (*adj.*), Pious [धर्म + चार].

HAMMADĀNAṀ, Gift of the Law, viz. imparting to others a knowledge of the Truth [धर्म + दान]. Dh. 64; E. Mon. 196; Pát. xxii. *Dhammadánaṁ mahantaṁ ti sutvá ámisadánato,* hearing that the gift of religion is a greater gift than the gift of alms (Mah. 196).

HAMMADASSĪ (*m.*), Name of one of the twenty-four Buddhas [धर्म + दर्शिन्]. Mah. 2.

HAMMADESANĀ (*f.*), Religious teaching, a sermon, a discourse [धर्म + देशना]. Dh. 305, 314; F. Ját. 8; B. Lot. 436, 649.

DHAMMĀDHAMMO, True and false doctrine [धर्म + अधर्म]. *Dhammádhammesu kovido,* skilled in distinguishing true and false doctrine (Mah. 74; Alw. N. 62.)

DHAMMADHARO (*adj.*), Versed in the Buddhist scriptures [धर्म + धर]. Dh. 46; Mah. 27.

DHAMMĀDHIPATEYYASĪLAṀ, See *Adhipateyyaṁ.*

DHAMMAJĪVĪ (*adj.*), Living according to the Law, living righteously [धर्म + जीविन्]. Dh. 5, 30.

DHAMMAKATHĀ (*f.*), A religious discourse, an exposition of the Scriptures; conversation on religious subjects [धर्म + कथा]. Dh. 135, 231; Alw. I. 78; Pát. xxii; Mah. 196; Ras. 26. At Dh. 366 it is opposed to *abhidhammakathá,* exposition of metaphysical doctrine.

DHAMMAKATHIKO, One who expounds the Law, one who has the gift of preaching [धर्म + कथा + इक]. Mah. 196; Dh. 259, 384; Pát. xxii. *Mahádhammakathiko,* mighty in the scriptures (Dh. 405). At Pát. xvi it is said that to be an efficient dhammakathika a man should be versed in Abhidhamma.

DHAMMAKETU (*m.*), Standard of the Law [धर्म + केतु]. *Dhammaketuṁ ussápeti,* to raise the standard of the Law (B. Lot. 323).

DHAMMAKKHANDHO, Branch of doctrine; division of the dhamma or scriptures [धर्म + स्कन्ध]. The Tipiṭaka is divided into eighty-four thousand dhammakkhandhas, "articles" or "sections of the Law." They are divisions according to subject. Buddhaghosa as an illustration of the meaning of this term says that a Sutta or discourse dealing with one subject forms one dh., while a Sutta embracing several subjects forms several. Mah. 26; B. Int. 34; Att. 133. Saṅgíti S. also mentions four dhammakkhandhas or "bodies of doctrine," *sílakkhandho, samádhikkhandho, paññákkhandho, vimuttikkhandho.*

DHAMMAṀ, see *Dhammo.*

DHAMMĀMATAṀ, The nectar of the Law [धर्म + अमृत]. Mah. 74.

DHAMMANĪ (*m.*), A rat-snake. Ab. 652.

DHAMMĀNUDHAMMO, see *Anudhammo.*

DHAMMAPADAṀ, A religious sentence; name of one of the books of the Tipiṭaka; body or portion

of Dhamma [धर्म + पद]. There are four Dhammapadas, *anabhijjhádhammapadaṁ, avyápádadhammapadaṁ, sammásatidhammapadaṁ, sammásamádhidhammapadaṁ* (Dh. 285). At Man. B. 497 Hardy gives another set of four. *Dhammapadaṁ*, "Religious Sentences," is the name of the second book of the Khuddakanikáya (E. Mon. 169).

DHAMMAPAKKHO, The side, cause, or party of true religion [धर्म + पक्ष]. Mah. 18.

DHAMMARĀJĀ (*m.*), King of Dhamma, Buddha; king of justice or righteousness [धर्म + राजन्]. Ab. 3; Dh. 89; Mah. 7. At B. Lot. 581 the Cakkavattin is called *dhammarájá*.

DHAMMĀRĀMO, One who dwells in the Law [धर्म + आराम]. Dh. 65. The comment says *nivásanaṭṭhena samathavipassanádhammo árámo assáti dhammárámo*.

DHAMMARASO, Taste or sweetness of the Law [धर्म + रस]. Dh. 64.

DHAMMARATI (*f.*), Delight in the Law, pleasure caused by religion [धर्म + रति]. Dh. 64.

DHAMMASABHĀ (*f.*), A religious meeting; a place of religious meeting [धर्म + सभा]. Dh. 300; F. Ját. 8, 46; Das. 21.

DHAMMASĀLĀ (*f.*), Hall of Dhamma, a place where the Scriptures are read and expounded [धर्म + शाला]. Att. 116.

DHAMMĀSANAṀ, A pulpit, a seat in which a priest sat while preaching [धर्म + आसन]. Dh. 402; Mah. 13; F. Ját. 46.

DHAMMASAṄGAṆIPPAKARAṆAṀ, Name of the first book of the Abhidhamma Piṭaka. E. Mon. 170. See *Saṅgaṇi*.

DHAMMASAVANAṀ, Hearing the Law, attending the preaching of a sermon or exposition of religious doctrine [धर्म + श्रवण]. *Dhammasavanatthaṁ* or *-natthāya*, or *-náya gacchati*, to go to a church service or sermon (Dh. 79, 336). *Dh. ghoseti*, to sound the church call (Dh. 290, 402). *Dhammasavanaggaṁ*, a preaching hall or church (*see Aggaṁ*). F. Ját. 46; Kh. 5.

DHAMMASENĀPATI (*m.*), Captain of the Faith, a name of Sáriputta [धर्म + सेना + पति]. Ab. 434; Dh. 135.

DHAMMASSĀMĪ (*m.*), Lord of Dhamma, Buddha [धर्म + स्वामिन्]. Ab. 3; Dh. 104; Mah. 252.

DHAMMATĀ (*f.*), Custom, habit; nature [धर्म + ता]. *Attano dhammatáya*, spontaneously, intuitively (Alw. I. cvii; Dh. 301, 403). Dh. 147, 155.

DHAMMAṬṬHO (*adj.*), Just, righteous [धर्म + स्थ]. Dh. 39, 46.

DHAMMAVĀDĪ (*adj.*), Speaking according to the Law, orthodox [धर्म + वादिन्]. Dh. 104; Mah. 17.

DHAMMAVICAYO, Investigation of doctrine, religious research [धर्म + विचय]. This is one of the Bojjhaṅgas (B. Lot. 798; Man. B. 498).

DHAMMAVINAYO, Doctrine and Discipline [धर्म + विनय]. There is a twofold division of the contents of the Tipiṭaka into Vinaya and Dhamma, the latter including the Suttapiṭaka and Abhidhamma (Dh. 104).

DHAMMĀYATANAṀ, Ideas, thought, see *Āyatanaṁ*.

DHAMMENA (*adv.*), Justly, righteously [धर्मेण]. Mah. 208, 237; F. Ját. 5; Dh. 373. *Kathaṁ dhammena iṭṭhaká uppádessámi*, how can I without oppression obtain bricks? (Mah. 165, comp. 39).

DHAMMĪ (*adj.*), Having the nature or quality of [धर्मिन्]. *Vayadhammí*, subject to decay (Ras. 24; Att. clxxii). Cl. Gr. 29.

DHAMMĪ, DHAMMIKATHĀ, see *Dhammo*, 2.

DHAMMIKO (*adj.*), Religious; pious; orthodox; ecclesiastical [धार्मिक]. *Dhammiká isayo*, holy sages (Alw. I. cxxiv). *Dhammikayyá*, orthodox priests (Mah. 18). Mah. 211; Alw. I. 73; Pát. 18, 76; Das. 10.

DHAMMILLO, Braided hair [धम्मिल्ल]. Ab. 257.

DHAMMISSARATĀ (*f.*), Supremacy in religion, lordship of Dhamma [धर्म + ईश्वरता]. Dh. 325.

DHAMMO, and **DHAMMAṀ**, Nature, condition, quality, property, characteristic; function, practice, duty; object, thing, idea, phenomenon; doctrine; law; virtue, piety; justice; the law or Truth of Buddha; the Buddhist scriptures; religion [धर्म, and धर्मन्]. Ab. 85, 94, 784. The neuter *dhammaṁ* is rare, I find it only at Cl. Gr. 51, where he says that *dhamma* is masc. and neut., and at Dh. v. 82, *dhammáni sutvá*, "having heard religious truth or doctrines." *Naradhammavirahito*, bereft of humanity. *Khayadhammá vayadhammá sukhá vedaná*, pleasurable sensation is in its nature perishable and transitory. *Evaṁdhammá hi yácaná*, for such is the nature of asking (F. Ját. 11). *Marícidhammo káyo*, the mirage-like body (Dh. 9). *Maraṇadhammo bhijjanadhammo*, subject to death, subject to dissolution (Dh. 360). *Macca-*

dhammo, having the nature of a man, a mere mortal (Att. 199). *Nibbánadhammo*, the nature of Nirvana (E. Mon. 294). *Yaṁ kiñci samudaya-dhammaṁ sabbaṁ taṁ nirodhadhammaṁ*, whatever is in the condition of having an origin is in the condition of having an end (see *Dhammacakkhu*). *Diṭṭho dhammo*, the visible condition, the present state of things, this world, this life (B. Lot. 370, comp. *Diṭṭhadhammo*). *Mittadhammo*, friendship (F. Ját. 13). *Sabbesu dhammesu*, in all conditions, in all things (Dh. 63). *Asekhá dhammá*, attributes or properties of a perfected saint (see *Asekho*). *Buddhadhammá*, attributes of Buddha (Mah. 108). *Sabbassa lokassa sadevakassa es' eva dhammo yadidaṁ aniccaṁ*, impermanence is the property (or condition) of the whole world including the devaloka (Att. clxxii). The two dhammas, "conditions" or "qualities," are *samatho* and *vipassaná*, calm and contemplation (Dh. 69, 196, 425). *Virágo seṭṭho dhammánaṁ*, Arhatship is the best of conditions or things (Dh. 48). *Sabbe saṅkhatásaṅkhatadhammá*, all things material and immaterial (comp. Dh. 382). *Aniccá dhammá*, transitory things (Das. 9, of the eight lokadhammas). *Cattáro dhammá áyu vaṇṇo sukhaṁ balaṁ*, four qualities or conditions, age, beauty, happiness and strength (Dh. 20). *Ye keci kusalá dhammá sabbe te appamádamúlaká*, all good conditions or qualities have their origin in diligence (Dh. 179). *Pápako dhammo*, sin (Sen. K. 322). *Pápaká dhammá*, and *akusalá dhammá*, evil states, evil ways, sin (Dh. 43, 371; Sen. K. 319, 322). *Pápadhammo*, sinful, a sinner (Dh. 54). *Párájiko dhammo*, a p. sin (Pát. 95). *Tayo dhammá jahitá bhavanti sakkáyadiṭṭhi vicikicchitañ ca sílabbatañ ca*, three sins or states are cast off (Kh. 9). *Hínaṁ dhammaṁ carati*, to follow a low mode of life (Dh. 31). *Dhammaṁ sucaritaṁ carati*, to live a religious life (ditto). *Ñátidhammo*, pious duty to relatives (Kh. 12). *Udake hásadhammo*, sporting in the water (Pát. 15). *Kalyáṇadhammo*, virtuous, excellent (Pát. 4). *Methuno dhammo*, the practice of sexual intercourse. *Vasaladhammo*, low conduct (Sen. K. 322). *Bahunnaṁ dukkha-dhammánaṁ purakkhato hoti*, is exposed to many painful circumstances. *Ábhogapaccavekkhana-rahitá ete dhammá*, these organs (the stomach, liver, etc.) are void of reflection and consideration. *Ye dhammá hetuppabhavá*, those things which proceed from a cause (Att. cxxx). *Dve dhammá bhávetabbá dve d. pariññeyyá dve d. pahátabbá*, two things to be increased, two things to be learnt, two things to be avoided. *Acchariyá abbhutá dhammá*, wonderful and miraculous phenomena. *Káyena phoṭṭhabbaṁ phusitvá manasá dhammaṁ viññáya*, having felt a sensation by the touch, having perceived an idea or phenomenon with the mind. *Yadá have pátubhavanti dhammá átápino jháyino bráhmaṇassa*, when the Verities dawn upon the striving, the meditating saint (Alw. N. 71). *Buddhabhásitá dhammá*, doctrines uttered by Buddha (Ras. 17; Mah. 25). *Ariyappavedito dhammo*, the doctrine preached by holy men (Dh. 15). *Etassa dhammassa ananubodhá*, from not understanding this doctrine of the Paṭiccasamuppáda). *Tisso saṅgítiyo árúḷhadhammo*, the doctrines or scripture rehearsed at the three Councils (Pát. 85). The doctrinal portions of the Tipiṭaka, viz. the Sutta and Abhidhamma, are called Dhamma in contradistinction to the Vinaya. Dhamma, "doctrine," is also opposed to Abhidhamma, "metaphysical doctrine" (Dh. 366). *Dhammavinayo*, Doctrine and Discipline (Dh. 104). *Ekaṁ dhammaṁ atítassa*, in him who has broken one law (Dh. 32). *Esa dhammo sanantano*, this is an old law (Dh. 2). *Adhikaraṇasamathá dhammá*, rules for settling difficulties. *Cha dhammá*, six rules or precepts, viz. the first six sikkhápadas (Pát. 117). *Channa-vutínaṁ pásaṇḍánaṁ dhammánaṁ pavaraṁ*, superior to the doctrines of the ninety-six pásaṇḍas (Sen. K. 322). *Satañ ca dhammo na jaraṁ upeti*, but the piety of the righteous suffers not decay (Dh. 28). *Appamádo dhammesu*, diligence in good works (Kh. 5). *Dhammaṁ carati*, to walk righteously, to live a religious life (Dh. 80). *Dhammaṁ nátivattati*, does not transgress the bounds of virtue. *Saccañ ca dhammo ca*, truth and righteousness (Dh. 46, 70). *Dhammena*, and *saha dhammena*, justly, righteously (Dh. 373; B. Lot. 403). *Asáhasena dhammena*, with just judgment (Dh. 46). *Passato dhammaṁ uttamaṁ*, beholding the perfect Law (Dh. 21). *Ciraṭṭhi-tatthaṁ dhammassa*, that the Faith may long endure. *Adhammo dippati dhammo báhíyati*, false doctrine flourishes and true religion decays. *Dhammaṁ deseti*, or *bhaṇati*, to preach the truth or the Scriptures (Pát. xxii; Dh. 315). *Dhammaṁ suṇáti*, to hear the Scriptures expounded, to hear

a sermon, to go to church (Dh. 308, 366). *Dhammasákacchá*, religious conversation (Kh. 5). Three of the five Khandas, viz. Vedaná, Saññá, and Saṅkhára are collectively termed *dhammá* (*plur.*), "mental faculties," and in the first verse of Dhammapada the commentator takes the word *dhammá* to mean those three faculties. But this interpretation appears forced and unnatural, and I look upon Dr. Max Muller's translation, "all that we are is the result of what we have thought," as the best possible rendering of the spirit of the phrase *manopubbaṅgamá dhammá*. The meaning evidently is that a man's mental or physical "conditions" or "circumstances" are dependent on the state of his thoughts, or heart, or intentions. Thus, as the verse goes on to say, a man who speaks or acts from a bad heart will be in a condition of suffering or unhappiness. The illustrative stories of Cakkhupála and Maṭṭakuṇḍalin in the commentary confirm this view, for Cakkhupála's blindness was the consequence of his having acted with evil intent, and Maṭṭakuṇḍalin's blissful state in the Távatiṁsa heaven resulted from his faith (*manopasáda*) in Buddha. B. Int. 41, 42; E. Mon. 5, 167; Dh. 4, 16, 47, 49, 65, 67.

DHAMMO (*adj.*), Religious [धार्म]. Fem *dhammí*. *Dhammí kathá*, a religious discourse or exposition. Instr. and loc. *dhammiyá katháya* (Pát. xxii). *Dhammí kathá*, is sometimes written as a compound with the í shortened, *dhammikathá* (Pát. xxii; Dh. 107).

DHAṀSAKO (*adj.*), Destroying [ध्वंस् + अक].

DHAṀSETI (*caus.*), To fell; to destroy [ध्वंसयति = ध्वंस्]. Alw. I. 111.

DHAṀSÍ (*adj.*), Destroying, mischievous, backbiting [ध्वंसिन्]. Dh. 44, 372.

DHAṀSITO (*p.p.p. dhaṁseti*), Felled, fallen [ध्वंसित = ध्वंस्]. Ab. 751.

DHÁNÁ (*f.*), Fried barley [धाना]. Ab. 463.

DHANACCHEDO, Expense, waste [धन + छेद]. Dh. 93.

DHANÁGAMO, Revenue [धन + आगम]. Ab. 356.

DHANAKKÍTO, A slave bought with money [धन + क्रीत = क्री]. Ab. 515.

DHANAṀ, Property, wealth, treasure, money [धन]. Ab. 485. *Dhanakoṭi*, ten millions of money (Mah. 26, probably kahápaṇas). *Koṭisatasahassadhanapariccágena*, by an expenditure of treasure amounting to a hundred thousand koṭis (B. Lot. 436). *Saddhádhano*, rich in faith (Alw. I. xiii). The two dhanas are *aviññáṇakadhanaṁ* and *saviññáṇakadhanaṁ* (Dh. 79).

DHANAÑJÁNI (*f.*), Loss of wealth [धन + ज्यानि].

DHANAVÁ (*adj.*), Wealthy [धनवन्त्]. B. Lot. 313.

DHANI (*m.*), Sound, noise [ध्वनि]. Ab. 119, 128, 899.

DHANÍ (*adj.*), Wealthy [धनिन्]. Ab. 725.

DHANIKO, A lender, a creditor [धनिक]. Ab. 470.

DHANITAṀ, Sound, noise [ध्वनित = ध्वन्]. Ab. 747; Pát. 29.

DHANIṬṬHÁ (*f.*), Name of one of the Nakkhattas [धनिष्ठा]. Ab. 60.

DHAṄKO, A crow; a sort of crane [ध्वाङ्क्ष]. Ab. 638, 1042.

DHAÑÑAṀ, Grain, corn [धान्य]. Ab. 1007. *Dhaññakaraṇaṁ*, threshing (Ab. 927). The seven dhaññas, or grains, are *sáli*, *víhi*, *yavo*, *godhúmo*, *kaṅgu*, *varako*, *kudrúso* (Ab. 450; Pát. 87).

DHAÑÑAMÁSO, A certain measure [धान्य + माष]. Ab. 195.

DHAÑÑAMBILAṀ, Sour rice-gruel [धान्य + अम्ल]. Ab. 460.

DHAÑÑO (*adj.*), Fortunate, lucky [धन्य]. Ab. 722, 1007; Mah. 134, 200. *Dhaññalakkhaṇaṁ*, sign or mark of future good fortune (Mah. lxxxviii).

DHANU (*n.*), A bow; a measure of length [धनुस्]. Ab. 388, 811; Mah. 48. *Dhanukalápaṁ*, bow and quiver.

DHANUGGAHO, An archer [धनुस् + ग्रह]. Mah. 155.

DHARÁ (*f.*), The earth [धरा]. Ab. 181.

DHÁRÁ (*f.*), A torrent, a stream; a shower; the sharp edge of a cutting instrument [धारा]. Ab. 50, 1095. *Tikhiṇadháraṁ tiṇaṁ*, grass with sharp edges (Dh. 396). Dh. 81; Mah. 108.

DHÁRÁDHARO, A cloud [धारा + धर]. Ab. 47.

DHÁRAKO (*adj.*), Bearing [धारक]. *Chattadhárako*, carrying a parasol (Mah. 180).

DHARAMÁṆAKO (*adj.*), Living [धरमाण = धृ + क]. Dh. 241.

DHARAṆAṀ, Bearing; a weight of ten Palas [धरण]. Ab. 479.

DHÁRAṆAṀ, Preserving; bearing in mind; bearing, supporting [धारण]. Ab. 1059; Dh. 80. *Sukhadháraṇo*, easy to be remembered (Mah. 1).

DHARAṆÍ (*f.*), The earth [धरणी]. Ab. 181. *Dharaṇípati*, and *dharaṇípálo*, a king (Mah lxxxviii, 85). *Dharaṇítalaṁ*, the ground.

DHARATI, To live [धृ]. *Sace satthá dhareyya*, if the Teacher were living. *Dharamâne pi satthari*, even in Buddha's lifetime Mah. 10, 36. *Dharanto*, living (Dh. 333; Mah. 222).

DHĀRETI (caus. last), To bear, to carry, to hold, to keep; to wear; to possess; to restrain; to bear in mind, to know by heart [धारयति = धृ]. *Chattaṁ Tathágatassa matthake dhárayanto*, holding a parasol over the Buddha's head Dh. 133, comp. Mah. 5. *Devadattassa suvaṇṇachattaṁ dhárayate*, he holds a golden parasol over D. (Sen. K. 326. *Chattaṁ dhárayati*, to raise the royal umbrella as a symbol of sovereignty Mah. 65, 104). *Telapajjotaṁ dh.*, to hold a lamp. *Sokaṁ dháretuṁ asakkontá*, being unable to bear their sorrow (Das. 4). *Pupphaṁ dh.*, to wear a flower (Dh. 230). *Vatthaṁ dh.*, to wear clothes (Dh. 114). *Pattaṁ dh.*, to carry a bowl (Pat. 10). *Sílaṁ dh.*, to keep the precepts (Att. 200). *Buddhasásanaṁ dhárehi*, keep the commandment of Buddha (Dh. 82). *Pañcannaṁ hatthínaṁ balaṁ dhárenti*, possess the strength of five elephants (Dh. 154). *Upásakaṁ maṁ bhavaṁ Gotamo dháretu*, let the lord Gotama receive me as a disciple. *Suvaṇṇaṁ me dhárayate*, he owes me gold (Sen. K. 327). *Manasá dh.*, to bear in memory, to know by heart. *Buddhavacanaṁ dhárento*, bearing in his heart the word of Buddha. *Tiṇi piṭakáni dháremi*, I am versed in the three Piṭakas (Dh. 384). *Evaṁ dháretha játakaṁ*, so understood the Játaka (Dh. 417). *Evam etaṁ dhárayámi*, thus I receive your decision, thus I understand your wish (Kamm. 8; Pát. 3). *Kodhaṁ dh.*, to restrain anger (Dh. 40).

DHĀRĪ (*adj.*), Bearing; wearing; keeping in mind [धारिन्]. *No vesadhárino*, to one who wears our robe (Mah. 29). *Piṭakattayadhárí*, versed in the three Piṭakas (Mah. 19). Mah. 118.

DHĀRIYATI (*pass. dháreti*), To be carried, worn, etc. Alw. I. 75.

DHARO (*adj.*), Bearing; wearing; possessing; keeping in mind, knowing by heart [धर]. *Dhutadharo*, keeping a dhutaṅga precept. *Pattapakkadharo*, bearing leaves and fruit (Mah. 87). *Paṁsukúladharo*, wearing sordid raiment. *Devarajjasirídharo*, possessing the splendour of celestial rule (Dh. 87). *Tipiṭakadharo*, versed in the Tipiṭaka (Dh. 168). Dh. 338.

DHĀTAKĪ (*f.*), The shrub Grislea Tomentosa [धातकी]. Ab. 589.

DHATARAṬṬHO, Name of one of the four Mahárájas; a sort of goose [धृतराष्ट्र]. Ab. 31, 647; Man. B. 24.

DHĀTĪ (*f.*), A nurse; a woman servant [धात्री]. Ab. 244; Mah. 216; Dh. 328.

DHĀTU (*m. and f.*), Primary or elementary substance; principle, element, material; a property of a primary substance, as colour, taste, sound; an organ of sense; a bodily principle or humour of which there are three, phlegm, wind and bile; a constituent of the body, as flesh, blood, bones; the remains of a body after cremation; a sacred relic; a fossil; a metal [धातु]. Ab. 278, 817. The two dhátus are *saṅkhatadhátu* and *asaṅkhatadhátu*, the conditioned and the unconditioned, or the material and the immaterial. The three dhátus are *kámadhátu*, *rúpadhátu*, *arúpadhátu*, the element or region of Desire, of Form, and of absence of Form (B. Lot. 315, 516, 807). Another classification of three is *rúpadhátu*, *arúpadhátu*, *nirodhadhátu*. Form, absence of Form, and Annihilation. A third is *hínadhátu*, *majjhimadhátu*, *paṇítadhátu*. The four dhátus are *paṭhavídhátu*, *ápodhátu*, *tejodhátu*, *váyodhátu*, the elements of earth, water, fire and air (Gog. Ev. 59; E. Mon. 193: they are the four Mahábhútas). The six dhátus are *paṭhavídhátu*, *ápodhátu*, *tejodhátu*, *váyodhátu*, *ákasadhátu*, *viññáṇadhátu*, the elements of earth, water, fire, air, space and intelligence (B. Int. 496, 497; B. Lot. 514). The eighteen dhátus are *cakkhudhátu*, *rúpadhátu*, *cakkhuviññáṇadhátu*, *sotadhátu*, *saddadhátu*, *sotaviññáṇadhátu*, *ghánadhátu*, *gandhadhátu*, *ghánaviññáṇadhátu*, *jivhádhátu*, *rasadhátu*, *jivháviññáṇadhátu*, *káyadhátu*, *phoṭṭhabbadhátu*, *káyaviññaṇadhátu*, *manodhátu*, *dhammadhátu*, *manoviññáṇadhátu*, the eye, form, vision, the ear, sound, the hearing, the nose, odour, the smell, the tongue, flavour, the taste, the touch, contact, feeling, the mind, ideas or objects, thought (B. Lot. 511; Man. B. 432; B. Int. 449).—The remains of Buddha's body after his cremation were called *dhátuyo*, "relics," they were distributed among different princes and preserved as sacred objects. The *dáṭhádhátu*, or tooth relic, is still venerated in Ceylon. The *dakkhiṇakkhakadhátu*, or right collar-bone of Buddha, was brought to Ceylon in the reign of Devánaṁ Piyatissa, and

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enshrined in the Thúpáráma Dágoba. The term dhátu is also used, more comprehensively, of any relic of Buddha; in this sense there are three sorts of dhátu, *sárírikadhátu, uddesikadhátu, páribhogikadhátu* (see sep.).—Pl. *dhátuyo* (Dh. 309; Mah. 104). *Dhátubhájanaṁ*, distribution of Buddha's relics after his cremation. *Dhátukiccaṁ*, duties to be performed to do honour to a relic of Buddha (Mah. 11, 107). *Dibbá sotadhátu*, the dibbasota, or divine hearing. *Bhú-dhátu*, the verbal root BHŪ (Sen. K. 318). Comp. *Kusaladhátu, Akusaladhátu.*

DHĀTUGABBHO, A relic-receptacle or shrine, the inner room of a Thúpa, in which the sacred relic was deposited [धातु + गर्भ]. Mah. 179, 211. In modern Siṁhalese the word *Dágaba* applies to the whole Thúpa.

DHĀTUKATHĀPAKARAṆAṀ, Name of the third book of the Abhidhamma [धातु + कथा + प्रकरण]. E. Mon. 170.

DHĀTUKO (*adj.*), This word frequently occurs as the last part of a compound word with the meaning "affected with." *Paṇḍurogadhátuko*, ill with jaundice (F. Ját. 3). *Anattamanadhátuko*, melancholy (Dh. 121). *Thokaṁ badhiradhátuko*, slightly deaf (Dh. 217). Dh. 177.

DHĀTULOKO, World of dhátus, the aggregate of the different elements [धातु + लोक]. B. Lot. 511; Das. 44.

DHĀTUṀ, see *Dadháti.*

DHAVALO (*adj.*), White, glistening [धवल]. Ab. 95; Cl. Gr. 126.

DHĀVANAṀ, Running, going; washing [धावन]. Ab. 1087. Comp. *Dhovanaṁ.*

DHĀVATI, To run, to go [धाव्]. Mah. 63, 78. *Bandhanam eva dhávati*, rushes back into bondage (Dh. 61). P.p.p. *dhávito*, running (Dh. 234). Caus. *dháveti*, to cause to run (Mah. 142).

DHAVO, A husband; the shrub Grislea Tomentosa [धव]. Ab. 240, 1041.

DHENU (*f.*), A milch cow [धेनु]. Ab. 498; Dh. 238.

DHENUKĀ (*f.*), A milch cow [धेनुका]. Mah. 128.

DHEVATO, Name of one of the notes of the Hindu gamut [धैवत]. Ab. 132.

DHEYYAṀ, Realm, region [धेय = धा]. See *Máradheyyaṁ, Maccudheyyaṁ.*

DHI, and DHĪ (*interj.*), Fie! Shame! Woe! [धिक्]. Ab. 1160, 1201; Cl. Gr. 71. With foll. acc. *Dhí bráhmaṇassa hantáraṁ*, shame on him that strikes a brahmin (Dh. 70). Dh. 340.

DHĪ (*f.*), Knowledge, intellect [धी]. Ab. 152.

DHĪMĀ (*adj.*), Wise [धीमन्त्]. Ab. 228; Mah. 253; Alw. I. xiii.

DHĪRATTAṀ, Fortitude [धीर + त्व]. Ab. 1059.

DHĪRO (*adj.*), Wise; resolute, firm, brave [धीर]. Ab. 229, 1072; Kh. 14; Dh. 5, 46.

DHĪTĀ (*f.*), A daughter [दुहितृ]. Ab. 241. Acc. *dhítaraṁ* (Mah. 36). Inst. *dhítuyá* (Mah. 54). Gen. and dat. *dhítu, dhitáya, dhítuyá* (Dh. 162; Mah. 34, 36, 259). Plur. *dhítá, dhítaro* (Ab. 44; Mah. lxxxviii). Gen. and dat. pl. *dhítúnaṁ* (Mah. lxxxviii). Dh. 189, 193. Comp. *Duhitá.*

DHITI (*f.*), Wisdom; fortitude, energy, courage [धृति]. Ab. 1059.

DHĪTIKĀ (*f.*), A daughter [दुहितृ + का]. Mah. 236.

DHITIMĀ (*adj.*), Courageous, firm [धृतिमन्त्]. Ab 1072.

DHĪVARO, A fisherman [धीवर]. Ab. 670.

DHĪYATI, and DHIYYATI (*pass. dadháti*), To be contained [धीयते = धा]. Dh. 197.

DHORAYHO, A beast of burden, an ox [धुर + वाह + य]. Ab. 496; Dh. 358. *Dhorayhasílo*, patient, enduring (Dh. 38).

DHOTO (*p.p.p. dhovati*), Washed, cleansed, clean [धौत = धाव्]. *Dhoteti pádehi*, with unsoiled feet (Mah. 213). Comp. *Yathádhoto.*

DHOVANAṀ, Washing [धावन]. Mah. 133. Comp. *Dhávanaṁ.*

DHOVATI, To wash, to cleanse [धाव्]. Mah. 87, 210; Dh. 102. Pass. *dhoviyati* (Dh. 102). Caus. *dhovápeti* (Mah. 65).

DHŪLI (*f.*), Dust [धूलि]. Ab. 395.

DHŪMAKETU (*m.*), Fire; a comet [धूम + केतु]. Ab. 34, 987.

DHŪMO, Smoke; cremation of a dead body [धूम]. *Dhúmasikho*, fire (Ab. 34). *Mama dhúmakále ágantvá*, returning at the time of my cremation (Das. 2). Dh. 354.

DHŪMYĀṬO, The fork-tailed shrike [धूम्याट]. Ab. 644.

DHUNANAṀ, Shaking off.

DHUNĀTI, To shake [धु]. Alw. I. 20.

DHŪPATI, and DHŪPĀYATI, To fumigate; to spit smoke [धूप्]. Mah. 72, 152.

DHŪPITO (*p.p.p.*), Suffering pain [धूपित]. Ab. 751.

DHŪPO, Incense [धूप]. Ab. 958; Alw. I. 79.

DHURANDHARO (*adj.*), Bearing a burden [धुरंधर]. Used metaphorically of a priest who is a supporter or pillar of religion (Mah. 13, 36).

DHURO, and DHURAṀ, A yoke; a burden; an office, charge, trust; a chief, leader; the front. the head [धुर]. Ab. 375, 1004; Dh. 80, 91, 134, 219. *Dhure*, in front (Dh. 173). *Dhuraváhi*, a beast of burden (Ab. 496). *Dhuracchattaṁ*, the parasol or pinnacle surmounting a thúpa (Mah. 211).

DHÚSARO (*adj.*), Grey [धूसर]. Ab. 96.

DHUTAṄGAṀ, and DHÚTANGAṀ, The thirteen Dhutaṅgas are certain ascetic practices, the observance of which is meritorious in a Buddhist priest. It is not intended that all should be kept at the same time, but of course the more are kept the greater the merit. The word represents the Sanskrit धुत or धूत + अङ्ग, and is explained to mean "precept by which the passions are shaken or quelled." The dhutaṅgas are as follows, *paṁsukúlikaṅgaṁ, tecívarikaṅgaṁ, piṇḍapátikaṅgaṁ, sapadánacárikaṅgaṁ, ekásanikaṅgaṁ, pattapiṇḍikaṅgaṁ, khalupacchábhattikangaṁ, áraññakaṅgaṁ, rukkhamúlikaṅgaṁ, abbhokásikaṅgaṁ, sosánikaṅgaṁ, yathásanthatikaṅgaṁ, nesajjikaṅgaṁ* (see each sep.). E. Mon. 9, 73, 97, 98, 99; B. Int. 304 and foll. *Nápi' ssa kiñci dhutaṅgaṁ atthi*, and he does not keep a single dhuta precept (Dh. 229). Dh. 151, 348.

DHUTO, and DHÚTO (*p.p.p. dhunáti*), Shaken; removed [धुत, धूत = धू]. Ab. 744. *Dhútadhammo* and *dhútaguṇo* are other names for dhutaṅga (Dh. 381, 407). *Dhútavataṁ*, practice of the dhutaṅgas (Dh. 379, 429).

DHUTTO (*adj.*), Fraudulent; a gamester [धूर्त]. Ab. 531, 737; Dh. 127.

DHUVATI, To go [ध्रु]. Cl. P. Verbs, 18.

DHUVO (*adj.*), Firm, stable; continual, permanent; fixed, certain [ध्रुव]. Ab. 41, 709, 893. Neut. *dhuvaṁ*, permanence, stability (Dh. 27), also Nirváṇa (Ab. 7). *Maraṇaṁ náma dhuvaṁ*, death is certain (Dh. 131). *Dhuvanahánaṁ*, constant bathing (Alw. I. 93). *Dhúvayágu*, continued distribution of rice gruel (Att. cii). *Dhuvavásatthâya*, for permanent occupation (Pát. 87). *Dhuvaṁ* (*adv.*), firmly, constantly. *Dhuvaṁ appamatto*, steadily diligent (F. Ját. 11).

DI-, see *Dvi-*.

DIBBACAKKHU (*n.*), Divine eye, supernatural vision [दिव्य + चक्षुस्]. See Dh. 87. This is one of the six Abhiññás or supernatural faculties. It is the power of seeing all that is taking place in the whole universe, e.g. the death and re-birth of different beings in the different worlds or heavens, etc. E. Mon. 4, 284, 285; Man. B. 179; B. Lot. 794, 821, 866; Dh. 87.

DIBBACAKKHUKO (*adj.*), Possessing the heavenly eye [दिव्य + चक्षुस् + क]. Dh. 142; Das. 43.

DIBBAMAYO (*adj.*), Celestial [दिव्य + मय]. *Dibbamayehi gandhamáládíhi pújetvá*, making offerings to him with heavenly perfumes and flowers (Ras. 24, 26).

DIBBASOTAṀ, Divine ear, supernatural hearing [दिव्य + श्रोत्र]. One of the six Abhiññás, the faculty of hearing every sound in all the universe. E. Mon. 284; B. Lot. 821.

DIBBATI, To play, to sport [दिव्]. Alw. I. 18. P.p.p. *júto*.

DIBBO (*adj.*), Celestial, heavenly, angelic, divine [दिव्य]. *Dibbaṁ sukhaṁ*, celestial bliss, the pleasures of the devaloka (Mah. 195). *Dibbá kámá*, celestial pleasures (Dh. 34). *Dibbattabhávo*, celestial shape, the form of a deva (Ras. 24). *Dibbapupphâni*, flowers used by the devas (Dh. 266). *Dibbaṁ cakkhu*, supernatural vision (Dh. 87, B. Lot. 866, see *Dibbacakkhu*). Dh. 42, 74. Masc. *dibbo*, a deva (Ab. 12). *Devarajjaṁ dibbesu*, celestial rule among the angels (Kh. 14).

DICCHATI (*desid. dadáti*), To wish to give, to give [दित्सति = दा]

DICCHATI, To see [दृश्]. Alw. I. 42. The grammar Ñása refers this form to "*DISA pekkhane.*"

DIDDHO (*p.p.p.*), Smeared [दिग्ध = दिह्]. Ab. 746. *Diddho*, a poisoned arrow (Ab. 390).

DÍDHITI (*f.*), Ray, light [दीधिति]. Ab. 64.

DIGACCHÁ (*f.*), Another form of *jighacchá* (Dh. 354, 355).

DIGAMBARO (*adj.*), Naked [दिगम्बर]. Ab. 734. *Digambaro*, a naked ascetic (Ab. 440).

DIGGHIKÁ (*f.*), An oblong pond, a moat [दीर्घिका]. Ab. 205.

DÍGHABHÁṆAKO, see *Bháṇako*.

DÍGHADASO (*adj.*), Having a long fringe or border [दीर्घ + दशा].

DÍGHADASSÍ (*adj.*), Far-seeing, prophetic [दीर्घ दर्शिन्]. Dh. 219; Mah. 172.

DĪGHAJĪVĪ (*adj.*), Long-lived [दीर्घ + जीविन्].

DĪGHAKĀLAM̆ (*adv.*), For a long time [दीर्घ + काल]. Alw. I. x.

DĪGHAKO (*adj.*), Long [दीर्घ + क]. *Soḷasahatthadīghako*, sixteen palms in length (Mah. 141).

DĪGHANIKĀYO, Long collection [दीर्घ + निकाय]. This is one of the divisions of the Buddhist Scriptures, it is the first book of the Suttapiṭaka, and contains thirty-four Suttas (E. Mon. 168; Alw. I. v).

DĪGHAPIṬṬHIKO, A snake [दीर्घ + पृष्ठ + इक]. Ab. 654.

DĪGHARATTAM̆ (*adv.*), For a long time [दीर्घ + रात्र]. Kh. 12; Ras. 18, 21.

DĪGHASO (*adj.*), In length, lengthways [दीर्घ + शस्]. Cl. Gr. 142; Sen. K. 322.

DĪGHASUTTO (*adj.*), Slow, dilatory [दीर्घ + सूत्र]. Ab. 727.

DĪGHATĀ (*f.*), Length [दीर्घता]. Ab. 295.

DĪGHATO (*adv.*), In length [दीर्घ + तस्]. *Dīghato soḷasahatthá ahesum̆*, in length they were of sixteen palms (Alw. I. 75).

DĪGHATTAM̆, Length [दीर्घत्व]. Ab. 875.

DĪGHAVAṆṬO, The tree Calosanthes Indica [दीर्घ + वृन्त]. Ab. 572.

DĪGHĀYUKO (*adj.*), Living a long time, long-lived [दीर्घ + आयु + क]. Dh. 76, 143; Gog. Ev. 31; Alw. I. 108.

DĪGHO (*adj.*), Long [दीर्घ]. Ab. 767. *Dīghá jágarato ratti*, the night is long to him who keeps vigil (Dh. 11). *Dīgho saro*, a long vowel (Alw. I. xvii). *Dīgho*, a snake (Ab. 654; Ras. 31). Dh. 73; Kh. 15.

DIGU (*m.*), A grammatical term, one of the Samásas [द्विगु]. Cl. Gr. 78.

DIGUCCHATI, Another form of *Jigucchati* (Dh. 420).

DIGUṆO (*adj.*), Two-fold, double, twice as many [द्वि + गुण]. Mah. 26, 75; Dh. 168. *Diguṇam̆ karoti*, to double (Dh. 291).

DIJO, see *Drijo*.

DIKKHĀ (*f.*), Sacrifice; worship, devotion [दीक्षा]. Ab. 1104.

DINAKARO, The sun [दिन + कर]. Ab. 62.

DINAM̆, Day [दिन]. Ab. 67. *Dine dine*, every day (Mah. 22, 231). *Sattadinam̆*, a week (Mah. 69).

DINAPATI (*m.*), The sun [दिन + पति]. Ab. 63.

DINDIBHO, Name of a bird [टिट्टिभ?]. Ab. 643.

DINNĀDĀYĪ (*adj.*), Taking what is given, honest [dinna = दत्त + आदायिन्].

DINNO (*p.p.p. dadáti*), Given (Sansk. दत्त = दा). *Dinnasuṅko*, one to whom tribute is given, a king (Cl. Gr. 81). *Mayá na dinnapubbam̆ dánam̆*, a gift never before given by me (F. Ját. 56). Given in marriage (Mah. 5). *Dinnáni*, gifts (Kh. 7). Sometimes followed by loc. of the recipient: *Saṅghe dinnam̆ mahapphalam̆*, offerings bestowed on the priesthood have great reward (Sen. K. 349; comp. Kh. 7).

DĪNO (*p.p.p.*), Poor, wretched [दीन = दी]. Ab. 739.

DIPĀDAKO (*adj.*), Biped [द्वि + पाद + क].

DĪPADĪPO, Lamp or light of the island, viz. of Ceylon [द्वीप + दीप]. Mah. 102, 231.

DIPADO, A biped; a man [द्वि + पद]. Dh. 48; Ras. 25.

DIPADUTTAMO, Greatest of men, Buddha [द्विपद + उत्तम]. Ab. 1.

DĪPAKO, An island [द्वीप + क]. Mah. 46; F. Ját. 3; Att. xxviii.

DĪPAKO (*adj.*), Illuminating; expounding, illustrating; publishing [दीपक]. Dh. 285. *Dīpadīpako*, enlightening the land (Mah. 88). Fem. *dīpiká* (Alw. I. cxxiv).

DĪPANAM̆, Expounding, explaining, illustrating [दीपन]. *Tadattham̆ dīpanatthâya*, to explain this matter (Mah. 130).

DĪPAṄKARO, Name of one of the twenty-four Buddhas [दीपंकर]. Man. B. 94; Mah. 1.

DĪPANO (*adj.*), Explaining, proclaiming, illustrating [दीपन]. *Suttam̆ yágánisam̆sadīpanam̆*, a discourse illustrating the merit of giving rice gruel in charity (Mah. 229). Fem. *dīpanī*. *Sakalatthasamavhayadīpani 'yam̆*, this work sets forth the names of all objects (Alw. I. ix).

DĪPAṬṬHO (*adj.*), Staying in the island, living in Ceylon [द्वीप + स्थ]. Mah. 171.

DĪPAVAM̆SO, Royal dynasty of Ceylon [द्वीप + वंश]. This is the name of the oldest extant history of Ceylon in the Páli language. Also according to Turnour another name for the Mahávam̆sa (Mah. 257).

DĪPETI (*caus. dippati*), To kindle; to illuminate; to throw light on, to illustrate, to explain, to expound; to show, to point out, to announce, to declare, to publish [दीपयति = दीप्]. *Si-*

rañjasaṁ dípayitum, to point out the way of happiness (B. Lot. 332). *Buddhavádo ti dípayuṁ*, declared it to be Buddha's doctrine (Mah. 39). *So balatthassa dípesi*, he pointed him out to the peon (Mah. 176). *Dípetuṁ dípavaṁsaṁ*, to make public the D. (Mah. 257). Dh. 65. 115, 165. 179; Alw. I. 54; Mah. 15, 124.

DĪPĪ (*m.*), A panther [द्वीपिन्]. Ab. 372: Mah. 22; F. Ját. 15.

DĪPĪ (*adj.*), Teaching, proclaiming [दीप + इन्]. Mah. 19.

DĪPIKĀ (*f.*), A lamp; a torch [दीपिका]. Ab. 795. *Daṇḍadípiká*, a torch (Dh. 175). See *Dípako*.

DĪPITO (*p.p.p. dípeti*), Manifested, declared, etc. [दीपित = दीप्]. Mah. 262.

DĪPO, A car covered with a panther's skin [comp. द्वैप]. Ab. 372.

DĪPO, A lamp [दीप]. Ab. 316, 990. *Dípatelam*, lamp oil (Mah. 196). *Dípamálá*, row or festoon of lamps (Mah. 213). *Dípasikhá*, flame of a lamp (Dh. 89). *Dípaṁ jáleti*, to light a lamp (F. Ját. 6). Buddha is called at Mah. 11 *dípo lokassa*, the light of the world.

DĪPO, and DĪPAṀ, An island; one of the four continents; a resting-place, shelter, refuge; Nirvána [द्वीप]. Ab. 6, 664, 872, 999. For the four continents see *Mahádípo*. *Laṅkádípo*, the island of Ceylon (Mah. 195; Att. 8). Siṁhalese writers frequently use the word Dípa for the island of Ceylon, as being to them the island par excellence, e.g. *dípavásí*, an inhabitant of Ceylon (Mah. 207), *dípe aggadhanuggaho*, the first archer in the island (Mah. 155), *dípabhásá*, the Siṁhalese language (Mah. 83; Ras. 7). Dh. 5, 42.

DIPPATI, To shine; to be illustrious; to prosper [दीप्]. Alw. I. xxix; Kh. 20. P.p.p. *ditto*.

DIRATTAṀ, Two nights, or two days [द्वि + रात्र]. Pát. 12; Sen. K. 405.

DISĀ (*f.*), A quarter, or point of the compass; a region of the earth, a country, a foreign country [दिश्, and दिशा]. The *catuddisá*, or four cardinal points are *puratthimá disá, dakkhiṇá disá, pacchimá disá, uttará disá*, the east, the south, the west, the north (comp. Ab. 21). The *chaddisá* or six directions are the above four, with the addition of *heṭṭhimá disá* and *uparimá disá*, the nadir and the zenith. The ten disás are these six, with the addition of the four anudisás or vidisás, viz. *pubbuttará disá, pubbadakkhiṇá disá, pacchimuttará disá, pacchimadakkhiṇá disá*, the north-east, the south-east, the north-west, the south-west. *Disámúḷhá*, having lost their bearings (Att. 8). *Saṭṭhiṁ bhikkhú disásu pesetvá*, having sent sixty priests into different countries (Dh. 119). *Agatá disá*, the yet unapproached region (Dh. 57). *Sabbá disá sappuriso paváti*, the fragrance of the righteous man pervades every place (Dh. 10). *Disávikkhittacakkhuná*, with wandering eyes (Att. 195). *Obhásentí disá sabbá*, shedding light on every side (Dh. 99).

DISĀBHĀGO, A region, quarter [दिश् + भाग]. *Puratthimadisábháge*, on the east side (Mah. 173, comp. 179). *Dakkhiṇasmiṁ disábháge*, on the south (Mah. 255).

DISĀGAJO, One of the elephants at the eight points [दिश् – गज]. Their names are *Erávaṇo, Puṇḍariko, Vámano, Kumudo, Añjano, Pupphadanto, Sabbabhummo, Suppatiko* (Ab. 30).

DISAMPATI (*m.*), A king [दिश् + पति]. Ab. 334; Mah. 144.

DISANTARAṀ, A foreign country [दिश् + अन्तर].

DISANTO, End of the earth, a great distance [दिश + अन्त]. Att. 89.

DISĀPĀMOKKHO (*adj.*), Eminent, famed far and wide. Pát. xv; F. Ját. 32. See *Pámokkho*.

DISĀVĀSĪ (*adj.*), Living in a foreign country or at a distance, foreign [दिश् – वासिन्]. Dh. 88, 107.

DISĀVĀSIKO (*adj.*), Living in a foreign country [दिश् + वासिन् + क]. Dh. 114, 115.

DISO, An enemy [द्विष्]. Ab. 345; Dh. 8, 29; Ras. 35.

-DISO, Appearance, resemblance [दृश]. As the last part of a compound, see *Khandhádiso, Amhádiso, Mádiso, Túdiso*, etc.

DISSAKO (*adj.*), Visible [दृश्य + क]. Dh. 96.

DISSATI, DISVĀ, see *Passati*.

DIṬṬHĀ, This is an exclamation expressive of joy, Thank heaven! [दिष्ट्या]. Ab. 1151.

DIṬṬHADHAMMIKO (*adj.*), Belonging to this world, temporal [दृष्ट + धर्म + इक]. Ab. 85; Att. 193. Opposed to *Samparáyiko*.

DIṬṬHADHAMMO, The visible condition, the present state of things, this world, this life, this state of existence [दृष्ट + धर्म]. *Diṭṭhadhammanibbánavádo*, holding the heretical doctrine that there can be extinction of suffering in the present state of existence, i.e. that there may be extinction

of suffering without extinction of being. *Diṭṭhadhammasukhavihâro*, I think this phrase means "living a life of worldly ease" (Dh. 143). The diṭṭhadhamma of each being is his present state with its surroundings. Thus the d. of a deva is his devaship and the devaloka, while a man's d. is this world. B. Lot. 370.

DIṬṬHADHAMMO (*adj.*), One who has seen the Truth [दृष्ट + धर्म].

DIṬṬHANTO, Example, illustration [दृष्ट + अन्त]. Ab. 115. Clough says that this term is especially applied to "the apologues introduced in the Arthakathás."

DIṬṬHAPADO, One who has seen Nirváṇa, a Sotápanna [दृष्ट + पद]. Kh. 9.

DIṬṬHAPUBBO (*adj.*), Seen before; having formerly seen [दृष्ट + पूर्व]. *Na diṭṭhapubbo*, and *adiṭṭhapubbo*, never seen before (Dh. 141, 301). *Therá diṭṭhapubbá tathágataṁ*, elders who had formerly seen Buddha (Mah. 19; Alw. I. 55).

DIṬṬHI (*f.*), Sight, view, the eye; religious belief, doctrine; false doctrine, heresy [दृष्टि]. Ab. 161. *Diṭṭhi pápiká*, sinful views, false doctrine (Dh. 30). *Diṭṭhivisuddhi*, purity of doctrine (E. Mon. 193). *Sassatádiká diṭṭhi*, the heresies of which the Sassata heresy is the first, viz. the sixty-two heresies (Mah. 42). *Dvásaṭṭhi diṭṭhiyo*, and *dvásaṭṭhi diṭṭhigatáni*, sixty-two heretical doctrines (these are enumerated in the Brahma Jála Sutta, see Man. B. 388 and Dh. 428). *Diṭṭhi*, "heresy," is one of the Anusayas, of the Oghas, of the Yogas, of the Upádánas.

DIṬṬHO (*p.p.p. passati*), Seen; met with, found [दृष्ट = दृश्]. Ab. 1078; F. Ját. 9. *Gahakáraka diṭṭho 'si*, I have found thee, O architect (Dh. 28). *Jinadiṭṭhá isí*, saints by whom Buddha had been seen.

DIṬṬHO (*p.p.p.*), Hateful, hostile [द्विष्ट = द्विष्]. *Diṭṭho*, an enemy (Ab. 345, 1078).

DITTI (*f.*), Splendour, light [दीप्ति = दीप्]. Ab. 64.

DITTO (*p.p.p. dippati*), Blazing, radiant [दीप्त = दीप्]. Ab. 1075. *Dittaggi*, flaming fire (Ras. 20).

DITTO (*p.p.p*), Proud, arrogant [दृप्त = दृप्]. Ab 1075.

DIVÂ (*adv.*), By day [दिवा]. Ab. 1147; Mah. 160; Dh 44, 52, 69; Kh. 6. *Divábhágo*, day-time (Mah. 255). *Divávihâro*, rest during the heat of the day (Mah. 89). *Diváṭṭhánaṁ*, resting-place during the day (Dh. 198, 344, 389). *Divádaratho*, oppression caused by the sun's heat. *Divásoppaṁ*, sleeping by day.

DIVAḌḌHO, see *Diyaḍḍho*.

DIVÂKARO, The sun [दिवा + कर]. Ab. 62.

DIVASABHÂGO, Day-time; time of day [दिवस + भाग]. Dh. 307; Kamm. 8.

DIVASO, and -SAṀ, A day [दिवस]. Ab. 67. Loc. *divase divase*, day after day, every day (Dh. 258). *Ekadivasaṁ*, one day (Mah. 27; F. Ját. 2). *Divasassa tikkhattuṁ*, thrice a day (Mah. 212).

DIVO, The sky, the heavens; the devaloka, heaven [दिव्]. Ab. 10, 1119. *Divaṁ agá*, went to the world of devas (Mah. 209).

DIVOKO, A deva [दिवौकस्]. Ab. 11.

DIYAḌḌHO, and DIVAḌḌHO (*adj.*), One and a half [द्वितीय + अर्ध]. Ab. 478; Sen. K. 407. *Diyaḍḍhasataṁ*, a hundred and fifty (Mah. 66). *Diyaḍḍhaṁ sahassaṁ*, one thousand five hundred (Mah. 75). *Diyaḍḍhayojanasatiko*, a hundred and fifty yojanas long (Dh. 190).

DÎYATI, see *Dadáti*.

-DO (*adj.*), Giving [द]. *Janasukhado*, giving happiness to the people (Mah. 71). *Madhudo*, giving honey (Mah. 25). *Nissayado* (Ab. 410). See *Abhayado*, *Kámado*.

DOHAḶINÎ (*f.*), A pregnant woman [दौहृदिनी].

DOHAḶO, The longing of a pregnant woman; desire, longing [दोहद]. Ab. 163; Mah. 133, 134; Dh. 219.

DOHATI, To milk [दुह्]. *Gáviṁ d.*, to milk a cow. (Sen. K. 336). Pl. *duhanti* (Sen. K. 333). Pass. *duyhati*. P.p.p. *duddho*.

DOLÂ (*f.*), A swing; a palanquin [दोला]. Cl. Gr. 38.

DOMANASSAṀ, Dejection, gloom, melancholy, grief [दौर्मनस्य]. *Yaṁ dukkhaṁ cetasikaṁ idaṁ domanassaṁ*, mental suffering is called grief (Alw. I. 107). Das. 24.

DOMANASSO (*adj.*), Sorrowful, dejected. Das. 24.

DOṆÎ (*f.*), A trough; a coffin; a tub; a dhoney, or trough-shaped canoe with an outrigger to steady it [द्रोणी]. Ab. 668; Mah. 124; Dh. 273. *Vîṇáya doṇí*, body of a lute (Ab. 138).

DOṆO, and DOṆAṀ, A droṇa, a measure of capacity = four Âḷhakas [द्रोण]. Ab. 482. According to Clough the droṇa is equal to 7 lbs. 11 oz. *Doṇadhátu*, a droṇa of relics (Mah. 97). *Taṇḍuladoṇo*, a droṇa of rice (Dh. 401). Sen. K. 350.

DOSAÑÑU (*adj.*), Skilled, expert, wise [दोष + ज्ञ]. Ab. 229.

DOSINO (*adj.*), *Dosiná ratti*, is explained to mean "clear, spotless night."

DOSO (*adv.*), By night [दोषा]. Ab. 1147.

DOSO, Defect, blemish; offence, guilt, sin, crime; injury, damage [दोष]. Ab. 766, 1125; Mah. 157. *Vajjitam tehi dosehi*, freed from these defects (Mah. 1). *Viná dosena*, though she was innocent (Mah. 259). *Paradárasevanáya dosam dassento*, pointing out the sinfulness of adultery (Dh. 395). *N'atthi ettha síhacammassa doso*, this was no fault of the lion's skin (F. Ját. 16). *Kulasamsaṭṭhadosena*, for the offence of associating with the laity (Mah. 207). *Tiṇadoso*, spoilt with weeds (Dh. 64). *Dosadoso*, spoilt by hatred (ditto). *Dosakkhayam patto*, having obtained the destruction of sin, freed from human corruption (Mah. 20).

DOSO, Anger, hatred [द्वेष]. Ab. 164, 1125; Dh. 4, 36, 45, 66; Man. B. 417; E. Mon. 153. *Doso* is one of the Agatis, of the Aggis, of the Akusalamúlas.

DOVACASSAM, Abusiveness, unruliness [दौर्वचस्य].

DOVACASSATĀ (*f.*), Abusiveness, unruliness [दौर्वचस्य + ता].

DOVĀRIKO, A gatekeeper, warder, porter [दौवारिक]. Ab. 341; Mah. 117, 218.

DRAVO, Liquid [द्रव]. Ab. 804, 960. Comp. *Davo*.

DU-, see *Dvi-*.

DU-, and before a vowel **DUR-**, A prefix implying badness, difficulty, etc. [दुस्]. Ab. 1169.

DUBBĀ (*f.*), The grass Panicum Dactylon [दूर्वा]. Ab. 599.

DUBBACATTAM, Unruliness [दुर्वचस् + त्व]. Mah. 39.

DUBBACO (*adj.*), Abusive, unruly, violent [दुस् + वचस्]. Pát. 5.

DUBBALAKO (*adj.*), Weak [दुर्बल + क]. *Cakkhudubbalaká itthí*, a woman with weak eyes (Dh. 89).

DUBBALATTAM, Weakness [दुर्बल + त्व]. Mah. 193.

DUBBALO (*adj.*), Weak [दुस् + बल]. Dh. 2.

DUBBALYAM, Weakness [दुर्बल + य]. Pát. 3, 100.

DUBBAṆṆO (*adj.*), Ill-favoured, ugly [दुस् + वर्ण]. B. Lot, 866; Pát. 10, 16.

DUBBHAGO (*adj.*), Unfortunate [दुस् + भग].

DUBBHĀSITO (*adj.*), Ill-spoken [दुस् + भाषित = भाष]. F. Ját. 50. *Dubbhásitam vacanam*, wicked language (Mah. 11).

DUBBHIKKHAM, Famine, want [दुस् + भिक्षा]. Kh. 13.

DUBBHIKKHO (*adj.*), Ill provided with food [दुस् + भिक्षा].

DUBBINĪTO (*adj.*), Miscreant, a scoundrel [दुस् + विनीत = नी]. Dh. 209.

DUBBUṬṬHI (*f.*), Drought [दुस् + वृष्टि]. Mah. 91, 229. *Dubbuṭṭhiká* (Mah. 230).

DUCCARITO (*adj.*), Ill-conducted, bad [दुस् + चरित = चर्]. Dh. 31. Neut. *duccaritam*, misconduct, sin (Ab. 84; Dh. 43). There are three duccaritas, or modes of sinning, *káyaduccaritam*, *vacíduccaritam*, *manoduccaritam*, sins of deed, word and thought (Dh. 41, 42).

DUCCHANNO (*adj.*), Ill-covered, badly roofed [दुस् + छन्न = छद्]. Dh. 3.

DUDDAMO (*adj.*), Difficult to tame [दुस् + दम]. Dh. 29.

DUDDASO (*adj.*), Difficult to see; difficult to perceive or understand; ugly [दुस् + दृश]. Dh. 45, 185; Gog. Ev. 6; Ab. 998.

DUDDHO (*p.p.p.*), Milked [दुग्ध = दुह्]. Neut. *duddham*, milk (Ab. 500).

DUDDINAM, A cloudy day [दुस् + दिन]. Ab. 50.

DUDDIṬṬHO (*adj.*), Foolish, misguided [दुस् + दृष्ट = दृश]. Dh. 60.

DUGGAHĪTO (*adj.*), Badly grasped; deluded [दुस् + गृहीत = ग्रह्]. Dh. 55; Mah. 17.

DUGGAMO (*adj.*), Difficult to pass, said of a bad road [दुस् + गम]. Ab. 192.

DUGGANDHI (*adj.*), Ill-smelling [दुस् + गन्धि].

DUGGANDHO (*adj.*), Ill-smelling, stinking [दुस् + गन्ध]. Ab. 146; Dh. 102, 381.

DUGGATI (*f.*), Distress, suffering, state of punishment [दुस् + गति]. Ab. 656; Dh. 3, 56; B. Lot. 866.

DUGGATO (*adj.*), Distressed, wretched, poor [दुस् + गत = गम्]. Ab. 739; B. Lot. 866; Mah. 197.

DUGGO (*adj.*), Difficult to pass [दुर्ग]. *Duggo samsáro*, the thorny road of transmigration (Dh. 73). *Duggam*, a strong-hold (Ab. 350), a difficult road (Ab. 1107). Dh. 58.

DUHARO (*adj.*), Difficult to take away [दुस् + हर].

DUHAYATI, To injure [द्रुह्]. With dat. *Duhayati disánam megho*, the storm spreads havoc in all

directions, lit. does harm to the various regions (Sen. K. 327).

DUHITĀ (f.), A daughter [दुहितृ]. Ab. 241; Mah. 259. See also *Dhítá*.

DUJJANO, A bad man [दुस + जन]. Pl. *Dujjaná*, bad men, the wicked (Sen. K. 327).

DUJJARO (adj.), Not easy to wear out, imperishable [दुस + जरस्]. Ab. 840.

DUJJĪVAṀ, Hard to live, a hard life [दुस् + जीव]. *Hirímatá dujjívaṁ*, life is hard to the modest man (Dh. 44).

DUJJĪVIKĀ (f.), Hard life [दुस् + जीव + इका]. Att. 206.

DUJJĪVITAṀ, Hard life, wretched life [दुस् + जीवित]. Pát. 3.

DUKAṀ, A pair, two [द्विक].

DUKKARO (adj.), Difficult [दुस् + कर]. Dh. 30, 291; Mah. 242.

DUKKATAṀ, and DUKKAṬAṀ, An offence, a sinful act, sin [दुस् + कृत = कृ]. Ab. 84; Dh. 55, 70; Cl. Gr. 119. There is a class of priestly offences called *dukkaṭa*, requiring confession and absolution.

DUKKHAKKHAYO, Cessation of suffering, Nirvāṇa [दुःख + क्षय]. Ab. 8.

DUKKHĀPETI, To cause to suffer, to afflict. Mah. 260. Comp. *Dukkheti*.

DUKKHAPPATTO (adj.), Grieved, suffering [दुःख + प्राप्त = आप्]. Ras. 34.

DUKKHATĀ (f.), Suffering [दुःख + ता]. There are three sorts of D., *dukkhadukkhatá, saṅkhára-dukkhatá, viparinámadukkhatá* (Alw. I. 108). *Gharávásassa d.*, the painfulness of a householder's life (Dh. 392).

DUKKHĪ (adj.), Sorrowful, suffering [दुःख + इन्]. Das. 24.

DUKKHITO (adj.), Afflicted, suffering, grieved; sick, ill; in difficulty or distress [दुःखित]. *Mahávihásanásamhi dukkhitá*, grieved at the destruction of the Great Monastery (Mah. 236). *Bandhágáranivásena dukkhito*, suffering from his imprisonment (Mah. 260). Ras. 32; Dh. 95, 359; Pát. 114.

DUKKHĪYATI (pass.), To be afflicted [pass. दुःख्]. Dh. 258.

DUKKHO (adj.), Painful, grievous, unpleasant, difficult [दुःख]. Neut. *dukkhaṁ*, pain, suffering, trouble (Ab. 89). *Dukkho pápassa uccayo*, the accumulation of evil deeds is attended with suffering (Dh. 22). *Abhiramituṁ dukkhaṁ*, difficult to feel enjoyment (Dh. 392). *Dukkhogadho*, difficult to ford, deep. *Dukkhasamphasso*, rough. *Duvidhaṁ dukkhaṁ káyikañ ca cetasikañ ca*, suffering is twofold, bodily and mental (Alw. I. 107). *Sokadukkhaṁ*, the pains of sorrow (Das. 7). *Kiṁ te samma dukkhaṁ*, friend, what ails you? (F. Ját. 12). *Hatthínaṁ me vasena dukkhaṁ uppajjati*, I am sorely troubled by the elephants (F. Ját. 3). *Dukkham icchati*, to wish ill to (with dat., Kh. 16). *Dukkhaṁ viharati*, to live ill at ease, or in sorrow (Dh. 104). *Amhe dukkhaṁ nisídápetvá*, making me sit in suffering (Dh. 159). Instr. *dukkhena*, with difficulty, painfully (Dh. 105). As a noun meaning "pain" or "sorrow," *dukkha* appears to be sometimes masc. (Dh. v. 203, 221); and Mr. Fausböll tells me he has even met with a fem. form *dukkhá* (*dukkháya káyaci*, "to any suffering"). Sometimes written *dukha* metri causá, the analogy of *sukha* not being without its influence (Dh. 15, 34, 37, 53). Mah. 1, 2, 245; F. Ját. 49; Alw. I. 100, 101, 106; Dh. 24, 28, 37, 49.

DUKKHŪPASAMO, Cessation or destruction of suffering [दुःख + उपशम]. Dh. 35.

DUKŪLAṀ, Fine cloth [दुकूल]. Ab. 291; Mah. 139, 182; Att. xxiv.

DULLABHO (adj), Difficult to obtain, or to find, rare, few and far between [दुर्लभ]. B. Lot. 305, 352; Dh. 29.

DUMATTO (adj.), Two, about two [द्वि + मात्र]. *Dumattáni yojanasatáni*, about two hundred yojanas (Alw. I. xliii).

DUMBARIKĀ (f.), The opposite-leaved fig-tree. Ab. 572.

DUMINDO, King of trees, monarch of the forest [द्रुम + इन्द्र]. Mah. 117.

DUMMANO (adj.), Sad [दुस् + मनस्]. Ab. 723; Dh. 256.

DUMMATI (adj.), Foolish; evil-minded, wicked [दुस् + मति], Das. 31; Mah. 39, 235.

DUMMEDHĪ (adj.), Foolish [दुस + मेध + इन्]. Dh. 5.

DUMMEDHO (adj.), Foolish [दुस् + मेध]. Dh. 12, 25, 29, 64.

DUMMOCAYO (adj.), Difficult to undo [दुस् + caus. मुच् + य]. Dh. 412.

DUMMUKHO (adj.), Foul-mouthed, scurrilous; sad [दुस् + मुख]. Ab. 735.

DUMO, a tree [द्रुम]. Ab. 28, 540.

DUMUPPALO, The plant Pterospermum Acerifolium [द्रुम + उत्पल]. Ab. 570.

DUNDUBHI (*m.*), A kettle-drum [दुन्दुभि]. Ab. 143; Ras. 27.

DUNNĀMAKAṀ, Hemorrhoids [दुर्नामक]. Ab. 327.

DUNNAYATĀ (*f.*), Wrong drawing out, misunderstanding (?) [दुस् + नय + ता]. Sen. K. 200.

DUNNIGGAHO (*adj.*), Difficult to restrain [दुस् + निग्रह]. Dh. 7.

DUNNIVATTHO (*adj.*), Wrongly or badly dressed (see *Nivattho*).

DUNNIVĀRAYO (*adj.*), Difficult to hold back [दुर्निवार्य = वृ]. Dh. 7.

DUPHASSO (*adj.*), Rough [दुस् + स्पर्श]. Ab. 967. Masc. *duphasso*, name of a plant (Ab. 582).

DUPPABBAJJAṀ, The hard life of a mendicant friar [दुस् + प्रव्रज्य]. Dh. 53.

DUPPAMUÑCO (*adj.*), Difficult to loose [दुस् + प्र + मुच्]. Dh. 62.

DUPPAÑÑO (*adj.*), Foolish [दुस् + प्रज्ञ]. Dh. 20, 25.

DUPPASAHO (*adj.*), Difficult to master or excel [दुष्प्रसह].

DUPPATIMANTIYO (*adj.*), Difficult to argue with [दुस् + प्रति = मन्त्र् + य].

DUPPAṬIPAJJO (*adj.*), Difficult to walk in or follow [दुस् + प्रति + पद् + य]. Dh. 390.

DUPPAṬIVIJJHO (*adj.*), Difficult to penetrate or comprehend [दुस् + प्रति + व्याध्य = व्यध्].

DUPPAVESO (*adj.*), Difficult to enter [दुस् + प्रवेश]. Mah. 153.

DUPPŪRO (*adj.*), Difficult to fill, or to fulfil [दुष्पूर]. Dh. 392.

DŪRĀ, see *Dúro*.

DURABHIRAMO (*adj.*), Difficult to enjoy, irksome [दुस् + अभिरम]. Dh. 53.

DURACCAYO (*adj.*), Difficult to overcome [दुस् + अत्यय]. Dh. 60.

DŪRAGĀMĪ (*adj.*), Going far [दूर + गामिन्]. Ab. 145.

DURAKKHĀTO, and **DURĀKHYĀTO** (*adj.*), Ill preached or shown [दुस् + आख्यात = ख्या]. Sen. K. 224.

DŪRAKKHO (*adj.*), Difficult to guard or watch [दूरच्य]. Dh. 7.

DŪRAMAṀ, Absence of enjoyment, irksomeness [दुस् + रम]. Dh. 16.

DŪRAṄGAMO (*adj.*), Going far [दूरंगम]. Dh. 7.

DURANNAYO (*adj.*), Difficult to follow [दुस् + अन्वय]. Dh. 17.

DURANUBODHO (*adj.*), Difficult of comprehension [दुस + अनु + बोध]. Gog. Ev. 6.

DURĀSADO (*adj.*), Difficult to approach or to equal [दुरासद]. Alw. I. 54.

DŪRATO (*adv.*), From afar [दूरतस्]. *Dúrato disvá*, having seen him from afar (Mah. 246). *Dúrato 'va ágato 'mhi*, I have come from a very great distance (Dh. 153, comp. 39).

DURATTAṀ, Two nights [द्वि + रात्र]. Sen. K. 405. Comp. *Dvirattaṁ*.

DURĀVĀSO (*adj.*), Disagreeable to live in [दुस् + आवास]. Dh. 53.

DURITAṀ, Sin [दुस् + इत = इ]. Ab. 84; Ras. 7.

DŪRO (*adj.*), Far, distant, remote [दूर]. Ab. 706. *Dúro pabbato*, the mountain is a long way off (Mah. 84). *Dúrajanapado*, a distant country (Att. 205). Instr. *dúrena*, afar. Abl. *durá*, from afar (Ab. 1157). Loc. *dúre*, afar (Dh. 53; Kh. 16).

DURUTTO (*adj.*), Ill spoken; abusive; badly pronounced [दुस् + उक्त = वच्]. Pát. 29, 59.

DŪSAKO (*adj.*), Defiling; injuring, destroying [दूषक]. B. Lot. 445; Pát. 6, 72, 74. *Rágádidúsako*, destroying lust and other passions (Alw. I. 33).

DŪSANAṀ, Defilement [दूषण]. Ab. 1013.

DŪSETI (*caus. dussati*), To pollute; to spoil, to injure, to ruin [दूषयति = दुष्]. Alw. I. 36, 111; F. Ját. 15; Dh. 340; Pát. 30, 72. P.p.p. *dúsito*. (Ab. 1077).

DUSSAHO (*adj.*), Insupportable, violent [दुस् + सह]. Mah. 46.

DUSSAṀ, Cloth. Ab. 290; Dh. 175, 236, 324; Alw. I. 75. *Dussapíṭhaṁ*, a chair covered with white cloth in honour of a priest or great man (Mah. 82).

DUSSATI, To offend, to wrong [दुष्]. With gen. (Dh. 23, 25). Dh. 115. P.p.p. *duṭṭho*.

DUSSĪLO (*adj.*), Immoral, wicked, impious [दुस् + शील]. Dh. 20, 54, 57; Mah. 158.

DUSSĪLYAṀ, Wickedness, impiety [दुस् + शील + य]. Dh. 29, 425.

DUSSUTO (*adj.*), Imperfectly heard [दुस् + श्रुत = श्रु]. Dh. 217.

DŪTAKO, A messenger [दूतक]. Fem. *dútiká* (Pát. 105).

DŪTEYYO (*adj.*), Suited to a messenger [दूत + एय].

DŪTĪ (*f.*), A female messenger [दूती]. Ab. 236.

DUTIYAKO (*adj.*), Second [द्वितीय + क]. Mah. 210.

DUTIYO (*adj.*), Second [द्वितीय]. Fem. *dutiyá*, a wife (Ab. 237, 987), also the inflection of the accusative case (Cl. Gr. 17, *vibhatti* is understood). *Dutiye attabháve*, in your last existence, viz. second from this (Mah. 195). *Dutiyaṁ* (*adv.*), a second time, again (Kh. 2). *Dutiyantaṁ námaṁ*, a noun in the accusative case. *Dutiye divase* or *dutiya-divase*, next day (Mah. 31; Dh. 212).

DŪTO, A messenger, an emissary [दूत]. Ab. 347. *Dútakammaṁ*, doing errands (Dh. 181). Mah. 228.

DUTTARO (*adj.*), Hard to cross [दुस् + तर]. Dh. 16.

DUṬṬHO (*p.p.p. dussati*), Corrupt, wicked, depraved; bearing ill-will, angry [दुष्ट = दुष्]. *Duṭṭhá ceṭaká*, wicked slaves (F. Ját. 17, comp. Dh. 168). *Duṭṭhacora*, you rascally thief! (Dh. 293). At Dh. v. 399 the comment explains *aduṭṭho* by *akuddhamánaso*. Dh. 412; Pát. 5, 72.

DUṬṬHU (*adv.*), Ill, badly [दुस् + स्थु]. Ab. 1154.

DUṬṬHULLO (*adj.*), Wicked, lewd. *Duṭṭhullá ápatti*, a grave offence (Pát. 16, 85). Pát. 4, 12, 18, 42, 69, 91; Sen. K. 396. Probably दुष्ट + स्थ + य.

DUVĀRAṀ, A door [द्वार]. Mah. 203. See *Dváraṁ*.

DUVE, see *Dve*.

DUVIDHO (*adj.*), Two-fold, of two sorts [द्वि + विधा]. Alw. I. 75.

DUVUPASANTO (*adj.*), Ill-calmed, imperfectly tranquillized [दुस् + उपशान्त = शम्]. Sen. K. 224.

DUYHATI, see *Dohati*.

DVĀCATTĀḶĪSA (*fem. num.*), Forty-two [द्वाचत्वारिंशत्]. Mah. 250.

DVĀDASA (*num.*), Twelve [द्वादशन्]. Mah. 171; Dh. 76. Gen. and dat. *dvádasannaṁ* (Mah. 208). Nom. *dvádasaṁ* (Mah. 8).

DVĀDASĀKĀRO (*adj.*), Having twelve aspects, twelve-fold [द्वादशन् + आकार].

DVĀDASAMO (*adj.*), Twelfth. Mah. 257.

DVANDAṀ, A couple [द्वन्द्व]. Ab. 628.

DVANDO, Name of one of the Samásas [द्वन्द्व]. Cl. Gr. 77; Sen. K. 376.

DVAṄGULAṀ, Two finger-breadths, two inches [द्वि + अङ्गुल]. *Dvaṅgulamatto*, two inches long (B. Lot. 864). *Dvaṅgulakappo*, the "two-inch" rule, viz. a rule extending the allotted time for the morning meal to two inches of shadow after mid-day (Mah. 15; Alw. 1. 53).

DVĀPARAṀ, Name of one of the Yugas or great periods [द्वापर]. Man. B. 7.

DVĀRABĀHĀ (*f.*), Door-post [द्वार + बाहा]. Ab. 219; Kh. 11.

DVĀRABANDHANAṀ, The terrace before a house [द्वार + बन्धन]. Ab. 218.

DVĀRAKOṬṬHAKO, The towers or battlements of a town-gate; a gate [द्वार + कोष्ठ + क]. Ab. 204; Dh. 373; Mah. 5.

DVĀRAṀ, A door, a gate; an entrance, an aperture [द्वार]. Ab. 219, 1110. *Dvárapálako*, a door-keeper (Ab. 341). *Guhádváraṁ*, mouth of a cave (F. Ját. 47; Mah. 45). *Ekasmiṁ gámadváre*, at the entrance of a village (F. Ját. 15). *Gharadváraṁ*, house door (F. Ját. 52). The three dváras, or avenues of good or evil, are *káyadváraṁ*, *vacídváraṁ*, *manodváraṁ*, the body, the speech, the mind; or deed, word and thought (Man. B. 494). There are also six dváras, which I think are the six senses, the eye, the ear, the nose, the tongue, the touch, the mind (see Dh. 265, 410; Man. B. 403; comp. *Chadváraṁ*).

DVĀRAṬṬHO, A door-keeper, porter [द्वार + स्थ]. Ab. 341.

DVĀSAṬṬHI (*fem. num.*), Sixty-two [द्वाषष्टि]. Ab. 441; Alw. I. 104. *Dvásaṭṭhi diṭṭhiyo*, the sixty-two heresies (see *Diṭṭhi*).

DVĀSĪTI (*fem. num.*), Eighty-two [द्व्यशीति].

DVATTIKKHATTUṀ (*adv.*), Two or three times [द्वा + त्रि + कृत्वस्]. Dh. 301; Mah. 252.

DVATTIṀSA, and -SĀ, and -SATI (*fem. num.*), Thirty-two [द्वात्रिंशत्]. Dh. 221, 291; Mah. 8, 26, 182. *Dvattiṁsákáraṁ*, the thirty-two constituents of the body (Kh. 3, Dh. 165, see *Ākáro*). See also *Battiṁsa*.

DVATTIṀSATIMO (*adj.*), Thirty-second. Mah. 200.

DVĀVĪSATI and **DVĀVĪSA** (*fem. num.*), Twenty-two [द्वाविंशति]. Mah. 8. See also *Bávísati*.

DVAYO (*adj.*), Of two sorts, two [द्वय]. Dh. 69, 123; Mah. 252; Sen. K. 263. Neut. *dvayaṁ*, a pair, a couple. *Másadvayaṁ*, two months (Mah. 209). *Dvayaṁ nigacchati*, incurs two things (F. Ját. 11).

DVE, and **DUVE** (*num.*), Two [द्वि]. Sen. K. 263. Instr. and abl. *dvíhi* (F. Ját. 9). Gen. and dat. *dvinnaṁ* (F. Ját. 8). Loc. *dvísu* (Dh. 237). For

dure see Mah. 8, 127, 171, 254, Ab. 195: gen. *durinnaṁ* (Sen. K. 263). *Dve tayo*, two or three (Dh. 372). The bases used in composition are *dvi-*, *di-*, *du-* (see *Dvi-*), *dve-* (comp. *dvecattálísa*, *dvenavuti*, *dvebhávo*), *dvá-* (comp. *dvávísati*, *dvásatthi*), and *bá-* (comp. *bárasa*, *battiṁsa*, *bávísati*). In words like *dvenavuti* and *dvebháro*, *dve-* is probably due to the false analogy of words like *dvebhúmako*, *dvepakkho*.

DVEBHĀGO (*adj.*), Broken in two, sundered [द्वि + भाग + क]. F. Ját. 17; Pát. 80.

DVEBHĀVO, Doubling [द्वि + भाव]. Sen. K. 213, 443.

DVEBHŪMAKO (*adj.*), Having two stories [द्वि + भूम + क]. Dh. 249.

DVEBHŪTO (*adj.*), Doubled [द्वि + भूत]. Sen. K. 444.

DVECATTĀLĪSA (*fem. num.*), Forty-two (comp. *Dvácattálísa*).

DVEDHĀ (*adv.*), In two parts [द्वेधा]. *Dvedhá bhinno*, broken in two (F. Ját. 17; Kamm. 10). *Dvedhá parisaṁ katvá*, making his way through the crowd, lit. dividing the crowd (Mah. 61). *Dvedhápatho*, a double or branching road (Dh. 50).

DVEJJHAṀ, Duplicity [द्वैध्य]. *Advejjho*, without guile, sincere.

DVEKOṬṬHĀSO (*adj.*), Divided into two parts (see *Koṭṭháso*). Dh. 103; Pát. 80.

DVEḶHAKAṀ, Doubt [द्वैध + क]. Ab. 170.

DVENAVUTI (*fem. num.*), Ninety-two [द्वानवति]. Dh. 127.

DVEPAKKHO (*adj.*), Divided into two parties [द्विपक्ष]. Dh. 103.

DVI-, and DI-, and DU-, Two. This is the crude base of *dve* used in composition [द्वि]. Comp. *Dvisahassaṁ*, *Dvikkhattuṁ*, *Dirattaṁ*, *Diguṇo*, *Dijo*, *Dipadako*, *Duvidho*, *Durattaṁ*, *Dukaṁ*. For other bases not representing Sansk. द्वि, see *Dve*.

DVIBHĀVO, Doubling [द्वि + भाव]. Sen. K. 494.

DVIBHŪMAKO (*adj.*), Two-storied [द्वि + भूम + क]. Att. 138.

DVICCHA, Twelve [द्वि + षष्]. Ab. 195.

DVIDHĀ (*adv.*), In two ways, of two kinds [द्विधा]. Sen. K. 414; Ras. 7. *Dvidhá bhijjati*, to be broken in two, to separate into two (Alw. I. 64; comp. Mah. 247). *Dvidháṭhito*, double (Dh. 425).

DVĪHAṀ, Two days [द्वि + अहन्]. *Dvíhatíhaṁ*, two or three days (F. Ját. 4).

DVIHATTHO (*adj.*), Two cubits long [द्वि + हस्त]. Pát. 87.

DVIJIVHO (*adj.*), Double-tongued; treacherous [द्वि + जिह्व]. Ab. 1068. *Dvijivho*, a snake (Ab. 654).

DVIJO (*adj.*), Twice born; oviparous; proceeding from one cause [द्विज]. Ab. 1047; Man. B. 403.

DVIJO, and DIJO, A brahmin; a bird; a tooth [द्विज]. Ab. 261, 408, 416, 624, 1047. *Dvijamahásálo*, a wealthy brahmin (Ab. 339, see *Bráhmaṇamahásálo*). *Dijo*, a brahmin (Mah. 31, 62, 69). *Dijapoto*, a young bird (Mah. 128).

DVIKAṀ, Two, a pair [द्विक]. Sen. K. 412. Comp. *Dukaṁ*.

DVIKKHATTUṀ, Twice [द्वि + कृत्वस्]. Mah. 212; Sen. K. 520.

DVIPAÑCA, Ten [द्वि + पञ्चन्]. Mah. 259.

DVIPO, An elephant [द्विप]. Ab. 360.

DVIRADO, An elephant [द्वि + रद]. Ab. 360.

DVISAHASSAṀ, Two thousand [द्वि + सहस्र]. Ras. 18.

DVISATAṀ, Two hundred [द्वि + शत]. Alw. I. 104.

DVITTI-, Two or three [द्वि + त्रि]. Pát. 87.

DVIYĀSĪTI (*fem. num.*), Eighty-two [द्वि + अशीति].

E.

EDHATI, To prosper, to increase [एध्]. *Sukham edhati*, prospers (Dh. 35).

EDHO, Firewood [एध]. Ab. 36.

EDĪ (*adj.*), Such [इदम् + दृश्]. Sen. K. 525.

EDIKKHO and ERIKKHO (*adj.*), Such [इदम् + दृक्ष]. Sen. K. 525, 526.

EDISO and ERISO (*adj.*), Such [इदम् + दृश]. Mah. 24, 133; Alw. I. 92; Pát. 93; Sen. K. 525.

EHI, Imperat. 2nd pers. sing. from *Eti*. Also abl. and instr. plur. from *Ayaṁ*.

EHIPASSIKO (*adj.*), Inviting. Alw. I. 77. This compound is formed by adding the termination -इक to the imperatives *ehi*, *passa*, "come and see."

EHISĀGATAVĀDĪ (*adj.*), One who says "Come and be welcome," a cordial friend [*ehi* + स्वागत = सम् + वादिन्].

EHISI, EHITI, see *Eti*.

EJĀ (*f.*), Desire, lust. Ab. 162. *Anejo*, free from desire (Dh. 73, 74, 432).

EKĀBADDHO (*adj.*), Contiguous; continuous [एक + आबद्ध + बन्ध्]. Mah. 142.

EKABHATTAṀ, One meal a day [एक + भक्त]. Alw. I. 92.

EKABHATTIKO (*adj.*), Having one meal a day [एक + भक्त + इक]. Alw. I. 92. Buddhist priests were forbidden to eat between noon and sunset, but, according to the comment on Brahma Jála, they might eat ten times between sunrise and noon and yet be *ekabhattika*.

EKACARIYĀ (*f.*), Walking alone, solitude [एक + चर्या]. Dh. 12.

EKĀCARIYO (*adj.*), Having the same teacher [एक + आचार्य]. Dh. 153.

EKACARO (*adj.*), Walking alone, solitary [एक + चर]. Dh. 7.

EKACCHANDO (*adj.*), Unanimous [एक + छन्द]. Dh 298.

EKACCHATTAṀ, A single dominion [एक + छत्त्र]. *Ekacchattaṁ* or *ekacchattena karoti*, to reduce under one dominion, to become sole sovereign of (Mah. 155, 159; Att. 200). See *Chattaṁ*, and comp. *Ekátapattaṁ*.

EKACCO (*adj.*), One, a certain [एकतर]. Ab. 718. *Ekacco kulaputto*, a young man of family (Das. 43, comp. Dh. 90). Pl. *ekacce*. *Rájáno pi ekacce nindanti ekacce pasaṁsanti*, kings however some blame and others praise (Dh. 367). Pát. 6.

EKACITTO (*adj.*), Having the same thought, of one mind [एक + चित्त]. Mah. 261.

EKACĪVARO (*adj.*), Wearing a single garment [एक + चीवर]. Das. 39.

EKADĀ (*adv.*), One day, once; on the same day [एकदा]. Mah. 35, 254.

EKĀDASA (*num.*), Eleven [एकादशन्]. Dh. 143; Sen. K. 405, 489; Mah. 144.

EKĀDASAMO (*adj.*), Eleventh [एकादशम]. Cl. Gr. 96; Mah. 71.

EKĀDASĪ (*f.*), The eleventh day of the half month [एकादशी]. Sen. K. 402; Cl. Gr. 96.

EKADESO, A part, a portion [एक + देश]. Mah. 128; Alw. I. 63. Instr. *ekadesena*, partly, partially, briefly (Alw. I. 77; Dh. 213).

EKADHĀ (*adv.*), In one way [एकधा].

EKADHĪTIKĀ (*f.*), An only daughter [एक + दुहितृ + का]. Mah. 222.

EKADIVASAṀ, One day, on a certain day [एक + दिवस]. F. Ját. 17; Mah. 27; Dh. 212, 366.

EKĀGĀRIKO, A thief; a robber [ऐकागारिक]. Ab. 522.

EKAGGATĀ (*f.*), Tranquillity of the mind, abstraction of the mind, contemplation [एकाग्र + ता]. Ab. 155, 858; Man. B. 408; B. Lot. 519.

EKAGGO (*adj.*), Calm, tranquil [एक = अग्र]. Ab. 1035. *Ekaggamánaso*, having a tranquil mind. According to Ab. 1035 *ekaggo* is also a noun meaning tranquillity or abstraction of the mind.

EKAGHANO (*adj.*), Solid [एक + घन]. Dh. 15.

EKĀHAṀ, One day [एक + अह + म]. Mah 174. *Ekáhaṁ jīvitaṁ*, life for one day (Dh. 20).

EKĀHENA, In one day [instr. एक + अह]. Mah. 150.

EKAJĀLĪBHAVATI, To become one mass of flame [एक + ज्वाल + ई + भू]. Gog. Ev. 15.

EKAJJHAṀ (*adv.*), In the same place, in conjunction, together [एकाध्यम्]. Pát. xv. *Ekajjhaṁ karoti*, to unite (Mah. 135).

EKAJJHĀSAYATĀ (*f.*), Unanimity [एक + अधि आशय + ता]. Dh. 121.

EKAJO (*adj.*), Proceeding from one cause [एकज]. Man. B. 403.

EKĀKĪ (*adj.*), Alone, solitary [एकाकिन्]. Ab. 718. Fem. *ekákinī* (Mah. 43).

EKAKKHAṆE, At the same moment [एक + loc. क्षण]. Dh. 90, 155.

EKAKKHATTUṀ (*adv.*), Once [एक + कृत्वस्]. Cl. Gr. 122; Sen. K. 529.

EKAKKHĪ (*adj.*), One-eyed [एक + अक्ष + इन्]. Dh. 140.

EKAKO (*adj.*), Alone, solitary [एकक]. Ab. 718; Dh. 108, 391; B. Lot. 332.

EKAMĀNASO (*adj.*), Unanimous [एक + मानस]. Mah. 46.

EKAMANO (*adj.*), Unanimous [एक + मनस्]. Alw. I. 112.

EKAMANTAṀ, On one side, apart [एक + अन्त + म्]. *Ekamantaṁ tiṭṭhati*, to stand on one side of a person, at a short distance, in token of respect (Kh. 4). *Ekamantaṁ nisīdati*, to seat oneself near a person (F. Ját. 2). *Ekamantam upávisi*, went to one side (Mah. 260). Att. 50.

EKAMANTE, On one side [एक + अन्त loc.]. Dh. 109.

EKAMANTIKAṀ, On one side [एक + अन्त + इक]. *Bhaṇḍuṁ netv' ekamantikaṁ*, having drawn Bhaṇḍu aside (Mah. 80).

EKAMEKO (*adj.*), Each [एक + एक]. Das. 35; Ras. 85.

EKAMIDĀHAṀ, see *Idaṁ* (2).

EKAṀSAṀ, On one shoulder [एक + अंस]. Occurs frequently in the phrase *ekaṁsaṁ uttarásaṅgaṁ karitvá*, having adjusted his upper robe so as to leave one shoulder bare, or so as to cover one shoulder, lit. "having put his upper robe upon one shoulder." Buddhist priests were required to leave one shoulder bare when they appeared in public. At Gog. Ev. 8 Mahábrahman when he approaches Buddha is represented as loosing his robe from one shoulder in token of respect. *Ekaṁ sáṭakaṁ ekaṁsaṁ párupitvá*, having put on one of the garments so as to cover one shoulder (Dh. 168). *Ekaṁ* (*ásívisaṁ*) *ekaṁsaṁ karitvá*, having put one snake over one shoulder (Dh. 143).

EKAṀSIKO (*adj.*), Certain [एक + अंश + इक]. Das. 8.

EKAṀSO, This word is a compound of एक and अंश, but answers in meaning to the Sansk. एकान्त. As the first part of a compound it implies "certainty," "absoluteness." *Ekaṁsavyákaraṇíyo pañho*, a question that can be answered with certainty (see Man. B. 473). Instr. *ekaṁsena*, certainly, necessarily (Dh. 302). Loc. *ekaṁse*, certainly (Ab. 995, 1140). Ab. 1196.

EKANINNÁDO (*adj.*), Filled with noise [एक + निस् + नाद].

EKANTO, and EKANTAṀ, One end, one side [एक + अन्त]. *Ekantalomí*, a woollen coverlet with a fringe at one end (Ab. 313). As the first part of a compound *ekanta* generally implies "completeness," "perfection." *Ekantasantusito*, perfectly happy (Dh. 418). *Ekantaparipuṇṇo*, *ekantaparisuddho*, altogether perfect, altogether pure (Alw. I. 92). *Ekantabálabhávo*, complete ignorance (Dh. 259).

EKAPADĪ (*f.*), A path [एकपदी]. Ab. 192.

EKAPPAHĀREṆA, Unanimously, in unison, simultaneously [instr. एक + प्रहार]. *Sabbe ekappahúren' eva seṭṭhiṁ garahiṁsu*, they all with one mouth blamed the seṭṭhi (Dh. 240). Dh. 340.

EKAPUTTO, and EKAPUTTAKO, An only son [एक + पुत्र and पुत्रक]. Dh. 93; Kh. 16.

EKARAJJAṀ, Sole sovereignty [ऐकराज्य]. Mah. 21, 22; Dh. 32.

EKĀRAMMAṆO (*adj.*), Having the same substratum, basis or object [एक + आलम्बन]. Dh. 90.

EKĀRASA (*num.*), Eleven [एकादशन्]. Sen. K. 405, 489. See also *Ekádasa*.

EKĀRO, The letter *e* [एकार].

EKĀSANAṀ, Sitting apart or alone [एक + आसन]. Dh. 54.

EKĀSANIKAṄGAṀ, Precept enjoining eating at one sitting [एक + आसन + इक + अङ्ग]. This is one of the thirteen Dhutaṅgas. Hardy says, "The fifth of the Thirteen Ordinances is called Ekásanikaṅga, from eka, one, and ásana, a seat. He who keeps this ordinance may not eat food in two or three different places; he is to remain on one seat until he has finished his repast. When in the refectory he must look out for a proper seat, so that if a superior priest were to come in he may not have to rise in order to give place to him. Chúlábaya, learned in the sacred books, spake thus: It is not proper to rise until the repast be finished; if the priest has sat down, but not begun to eat, he may rise; but if he has begun to eat he may not rise, and if it should be required of him to rise he may not sit down again to eat" (E. Mon. 98, comp. 9). B. Int. 307.

EKASEYYĀ (*f.*), Sleeping or reclining alone or apart; a single couch [एक + शय्या]. Dh. 54; Alw. I. 92 (but here *ekaseyyaṁ* is perhaps an adjective agreeing with *brahmacariyaṁ*, and meaning "allowing only one couch").

EKASO (*adv.*), One by one [एकशस्].

EKĀTAPATTAṀ, One dominion, lit. "one parasol" [एक + आतपत्र]. Mah. 155. Comp. *Ekacchattaṁ*.

EKATO (*adv.*), Together; on one side; apart, alone [एकतस्]. *Ekato gacchúma*, let us go together (Dh. 87). *Ekato bhavissáma*, we shall be together (Dh. 153). *Tena saddhiṁ ekato ahesuṁ*, joined themselves to him (Dh. 145). *Sabbe hutvána ekato*, Having all assembled together (Mah. 216). *Tehi saddhiṁ ekato na nisídanti*, will not sit together with them (Dh. 109). *Ekato karoti*, to put together, to collect (Mah. 140). *Bahusu ekato gámaghátakádikammáni karontesu*, when a number of men banded together commit crimes such as plundering a village (Dh. 90). *Ekato vasantá*, living together (F. Ját. 52). *Ekato pabbatapádo ekato nadí ekato paccantagámako ahosi*, on one side was the foot of a mountain, on one side a river, on one side a border-village (ditto). *Ekatopaññatti*, an enactment applying to one party in a criminal act. *Ekatodaso*, having a fringe on one side.

EKATTAṀ, Unity [एकत्व].

EKAṬṬHĀNAṀ, One place, the same place [एक + स्थान]. *Ekaṭṭhāne vasanti*, they live together.

EKAVACANAṀ, One word; (in gram.) the singular number [एक + वचन]. *Ekavacanam pi kathetuṁ na sakkoti*, is unable to utter a single word (F. Ját. 8). *Ekavacanena*, as soon as they were spoken to, or at the first summons (Das. 4).

EKAVATTHU (n.), One subject [एक + वस्तु]. Alw. I. 106.

EKAVATTHUKO (adj.), Having the same ground or cause [एक + वस्तु + क]. Dh. 90.

EKAVIDHO (adj.), Single [एक + विधा].

EKĀYANAṀ, The exact meaning of this word (S. एकायन) I am not sure of. Clough in his Siṁh. Dict. says that it means "the way of Nirvāṇa." At Pát. xvi we have *ekāyanamaggo*, which perhaps means "the only true road to salvation." At Mah. 251 Buddhaghosa, after studying the Buddhist Scriptures, says *Ekāyano ayaṁ maggo*, which Turnour renders "this is the sole road (to salvation)."

EKEKO (adj.), One by one, each, severally [एकैक]. *Ekekaṁ laddhike bhikkhū pakkosiťvāna*, summoning the heterodox priests one by one (Mah. 42). *Yodhe dasadas' ekeko esatha*, seek out each of you ten soldiers (Mah. 144). *Ekekāni lomāni lomakūpesu jātāni*, the hairs grow singly in the pores (B. Lot. 571). *Ekekakamato*, successively (Mah. 19, *kamato* = क्रमतस्). Fem. gen. *ekekissā* (Mah. 163). Mah. 179.

EKĪBHĀVO, Solitude [एकीभाव]. Dh. 357, 407.

EKO (adj.), One, single; alone; a, a certain; the same; chief, pre-eminent, unique; general [एक]. Ab. 696, 717, 718, 850. *Eko tumhesu*, one of you (Mah. 28). *Eken' ūno*, deficient by one (Mah. lxxxvii, comp. *Ekūno*). *Eko pi nāsakkhi*, not one was able (F. Ját. 5). *Ekam pi gātham vadehi*, speak but a single stanza (Ras. 21). *Ekabhikkham pi alabhitvā*, not having received a single mess of boiled rice (Dh. 160). *Nāhaṁ aññaṁ ekasaddam pi samanupassāmi*, I do not know of any one other sound (Dh. 85). *Ekavīsati*, one and twenty (Dh. 76). *Ekapaññāsaṁ*, fifty-one (Alw. I. 104). *Ekatiṁsatimo*, and *ekatiṁso*, thirty-first (Mah. 193; Ras. 28). *Ekapasse*, on one side (Ras. 28). *Eko 'va*, all alone (Mah. 39, 194; B. Lot. 332). *Eko care*, let him walk alone (Dh. 58). *Eko ekāya raho nisajjaṁ kappeyya*, should sit secretly alone with her alone (Kamm. 37; comp. Pát. 105 *purisena suddhiṁ eken' ekā*). *Ekassa caritaṁ seyyo*, the life of the solitary is best (Dh. 59). *Ekaṁ upāyaṁ upadhārento*, reflecting on an expedient (F. Ját. 16). *Ekaṁ amaccaṁ pesesi*, sent a minister (Mah. 39). *Eko uyyānapālo āgato*, a gardener has come (F. Ját. 6). *Tasmiṁ kāle eko vāṇijo*, at that time a certain merchant (F. Ját. 14). Plur. *eke*, some men (Dh. 23; Das. 6). *Ekarūpena*, in the same form (Ab. 710). *Ekakolāhalam ahosi*, there was a general shout (F. Ját. 17). *Pabbataṁ ekanādaṁ karoti*, fills the mountain with his roaring (F. Ját. 47, comp. *ekajālībhavati*). Fem. gen. and dat. *ekissā* (Dh. 85, 402).

EKODIBHĀVO, The second Jhána is said to be *cetaso ekodibhāvo*, which Burnouf renders "unity of the mind"; but that this is the true meaning is very doubtful, as will be seen from the foll. extract sent to me by the Thera Subhūti, *Eko udetīti ekodi, vitakkavicārehi anajjhārūḷhattā aggo seṭṭho hutvā udetīti attho, seṭṭho pi loke eko ti vuccati. Athavā sampayuttadhamme udetīti udi, uṭṭhapetīti attho. Seṭṭhaṭṭhena eko ca so udi cāti ekodi, samādhiss' etaṁ adhivacanaṁ.* In accordance with this gloss I would be inclined to render *ekodibhāvo* by "predominance" rather than by "unity," but I do not feel competent to give a decided opinion as to its meaning.

EKUDDESO (*adj.*), Having the same teaching or studies [एक + उद्देश]. Pát. 5.

EKŪNAKO (*adj.*), Deficient by one [एक + ऊन + क]. *Ekūnakaṁ sataṁ*, ninety-nine (Mah. 21).

EKŪNO (*adj.*), Deficient by one, minus one [एक + ऊन]. *Ekūnavīsaṁ, ekūnavīsati*, nineteen (Mah. 195). *Ekūnavīsatimo*, nineteenth (Mah. 122). *Ekūnatiṁso* and *ekūnatiṁsatimo*, twenty-ninth (Mah. 174, 247). *Ekūnasataṁ*, ninety-nine (Mah. 195).

ELĀ (*f.*), Cardamoms [एला]. Ab. 591, 1010.

EḶĀ (*f.*), Saliva. Ab. 281, 1010.

EḶAGALO, The plant Cassia Tora [एडगज]. Ab. 594.

EḶAKO, A ram; a wild goat [एडक]. Ab. 501, 1123; Alw. I. 93; Sen. K. 367. Fem. *eḷikā* (Dh. 199).

EḶAKO, A threshold. Ab. 220, 1123.

EḶĀLUKAṀ, A kind of cucumber [एर्वारु + क]. Ab. 597. Dh. 193 has *elāluka*, and *eḷāluka*.

EḶAṀ, Fault, sin [एनस्]. Ab. 1010.

ELAMŪGO (*adj.*), Deaf and dumb [एडमूक]. Ab. 734.

ELIKĀ, see *Elako*.

ENA, A pronominal base of which only two or three oblique cases occur. It has the meaning of "this," "it," referring to something that has been already mentioned. It is a substitute for *etad*, as *na* is a substitute for *tad* [एन]. The cases I have met with are acc. *enaṁ*, and instr. *enena*. *Puññaṁ ce puriso kayirá kayiráth' enaṁ punappunaṁ*, if a man do a good work let him do it again and again (Dh. 23; comp. 55). Das. 6.

EṆEYYO, A kind of antelope [एण + एय]. Ab. 618.

EṆO, A kind of antelope [एण]. Ab. 1050. Fem. *eṇí* (Ab. 618; B. Lot. 572).

ERAṆḌO, The castor oil plant [एरण्ड]. Ab. 566; Sen. K. 536.

ERĀVAṆO, Indra's elephant [ऐरावण]. Ab. 22, 30; B. Lot. 637; Dh. 190.

ERĀVATO, The orange tree [ऐरावत]. Ab. 560.

ERISO, see *Ediso*.

ESA, see *Eso*.

ESAKO (*adj.*), Seeking [इष् + अक]. Dh. 383.

ESAṀ, ESĀNAṀ, ESU, see *Ayaṁ*.

ESANĀ (*f.*), Wish, desire [एषणा]. The three esanás are *kámesaná, bhavesaná, brahmacariyesaná*, desire for pleasure, for existence, for holiness.

ESATI, To seek, to search, to desire, to strive to obtain [इष्]. *Yuddhe esatha*, try to get soldiers (Mah. 144). P.pr. *esanto* (Alw. I. 112), *esáno* (Dh. 24; Das. 37).

ESĪ (*adj.*), Seeking, desiring [एषिन्]. *Sukhesí*, seeking good (Dh. 61). *Aññamaññahitesino*, seeking each others good (Mah. 68). Kh. 16.

ESIKĀ (*f.*), A pillar in front of a city gate. Ab. 204, 1006.

ESIKAṬṬHĀYĪ (*adj.*), Stable as a pillar [*esiká* + स्थायिन्]. B. Lot. 457.

ESO, and **ESA** (*pron.*), This, this one; that [एतद्]. *Ko nám' eso*, who is this? (F. Ját. 47). *Nirupakáro esa amhákaṁ*, this fellow is no use to us (F. Ját. 3). *Eso mahárája bhagavá*, that, great king, is Buddha. Sometimes pleonastically joined to a personal pronoun, as *esáhaṁ*, I. Acc. *etaṁ*. Instr. *etena*. Pl. *ete* (Dh. 81). Gen. and dat. pl. *etesaṁ, etesánaṁ* (Dh. 90). Fem. *esá* (Dh. 60). Acc. fem. *etaṁ*. Gen. and dat. fem. *etissá, etassá* (Dh. 233). Intr. and abl. fem. pl. *etáhi* (Dh. 234). Gen. and dat. fem. pl. *etásaṁ* (Dh. 117). Neut. *etaṁ*, and before a vowel frequently *etad*. *Etad avoca, etad abravi*, said this (Dh. 124). For *etad ahosi*, see *Bhavati*. *Kim etaṁ*, what's this? (Mah. 39). *N' etaṁ tathá*, it is not so (Mah. 198). *No h' etaṁ*, certainly not (Sen. K. 205). The base in composition is *etad*. *Etadatthāya*, on this account (Kh. 19).

ETABBO (*p.f.p. eti*), That ought to go [एतव्य = इ]. Pát. 74.

ETAD, see *Eso*.

ETADAGGAṀ, Chief place, pre-eminence, the chief, the best [एतद् + अग्र]. The foll. examples will illustrate the use of this compound. *Atha naṁ satthá etadaggaṁ bhikkhave mama sávikánaṁ upásikánaṁ bahussutánaṁ dhammakathikánaṁ yadidaṁ Khujjuttará ti etadagge ṭhapesi*, and Buddha gave her the precedence, saying, Priests, the chief of my female disciples who are learned in the scriptures and able to expound them is Khujjuttara (Dh. 168, comp. Alw. I. xxvii). *Etadaggaṭṭháne ṭhapito*, occupying an eminent position (Alw. I. xxix). *Etadaggaṁ páricariyánaṁ*, the highest of services (Pát. 4). *Etadaggasannikkhepo*, placing in the foremost rank. *Yebhuyyena bhagavatá etadaggaṁ áropitá*, most of whom had been raised by Buddha to the chief place. Buddha frequently singled out one of his disciples as unrivalled in some branch of learning or piety, and the person thus honoured was thenceforward looked up to as the highest authority in that particular branch. Thus Upáli was acknowledged to be the greatest master of Vinaya or ecclesiastical law, Kaccáyana of exegesis, and so on.

ETĀDISO, and **ETĀRISO** (*adj.*), Such [एतादृश]. Das. 36; Kh. 6; Pát. xi.

ETAṀ, see *Eso*.

ETARAHI (*adv.*), Now [एतर्हि]. Ab. 1140; B. Lot. 654; F. Ját. 8; Dh. 41.

ETE, ETESAṀ, see *Eso*.

ETI, To come; to go; to attain; to undergo [इ]. Imperat. *etu* (Mah. 254), 2nd pers. *ehi*, 2nd pers. pl. *etha* (Dh. 31). Aor. *agá* (Mah. 204), pl. *aguṁ* (Mah. 52, 234). Fut. *essati* (Dh. 16, 66), *ehiti* (Mah. 40), 2nd pers. *ehisi* (Dh. 42, 66, 369), 3rd pers. pl. *ehinti*. P.pr. *ento* (Mah. 45, 134).—*Paṭivátam eti*, goes against the wind (Dh. 10). *Gabbhaseyyaṁ eti*, to enter the womb (Kh. 16). *Na catubhágam eti*, equals not the fourth part

(Dh. [illegible]). *Pāram essanti*, will reach the farther shore (Dh. [illegible]). *Etarahi [illegible]*, as he came [illegible] (Mah. 144). [illegible] *etti*, [illegible] (Mah. 246). *Etha passath' [illegible] attanaṁ*, come behold this [illegible] (Dh. 31). Kh. 16.

ETIHYAM, oral tradition [ऐतिह्य]. Ab. 412.

ETTAKO (adj.), So great, so much, so many. *Ettakaṁ atikkantaṁ*, so much has elapsed (Pat. 1). *Alaṁ ettakena*, that is enough, lit. "enough with so much" (Dh. 95). *Ettakam eva hotu*, let this suffice (Dh. 123). *Rājānaṁ taṁ vināsetuṁ cintetvā [illegible] ettakaṁ*, having plotted the death of the king for ever so long (Mah. 246). *Ettakaṁ me dhanaṁ*, this is all the treasure I possess (Mah. 261). *Mātu santakam ettakaṁ*, thus much is your mother's portion (Ras. 72). *Ettakā bhikkhū honti*, there are so many priests (Pat. 1). Fem. *ettikā*. *Ettikā gāvo*, so many cows (Dh. 238). Dh. 121. Comp. the similarly formed adjectives *Kittako, Tattako, Yattako*. See also *Etto*.

ETTĀVATĀ (adv.), So far, to that extent, thereabouts, thus [instr. एतावत्]. Ab. 1141; Cl. Gr. 75; Dh. 417.

ETTHA (adv.), Here; herein; now. This adv. corresponds to S. अत्र. Kaccāyana refers it to *etad* (Sen. K. 302). *Yāvant' ettha samāgatā*, as many as are assembled here (Dh. 60). *Ettha āpatti*, there is sin in doing this (Dh. 103). *Yathā ca ettha evaṁ sesesu pi*, and as in this case so in the others also (Dh. 243). *Tumhākaṁ ettha kiṁ*, what is that to you? (F. Ját. 17). *Kiṁ nu kho ettha kāraṇaṁ*, what is the reason of this (F. Ját. 6). *Etthāpi*, in this grammar also (Sen. K. 202). *Ayaṁ hi ettha attho*, for this is the meaning of the passage. *Tuhe [illegible] ettha pucchissāmi*, I will now question you in turn (Sen. K. 215). *Vakkhāmi ettha*, I will now declare (Alw. I. xvi). *Ettha antare*, within this period, during this interval (Pat. 67). For the termination comp. *Tattha, Kattha, Attha*.

ETTO (adj.), So great, so much (comp. *Ettako*). *Na sakkā puññaṁ saṅkhātuṁ im' ettam api kenaci*, no one is able to measure this his so great merit (Dh. 35, 350).

ETTO (adv.), Hence [इदम् + तस्]. Cl. Gr. 68; Sen. K. 302. *Etto gantvā*, departing hence (Dh. 156). *Na ito vā etto vā honti*, are not some in one place and some in another (Dh. 266).

EVA, YEVA, and HEVA (adv.), Just, quite, even, only [एव]. Ab. 1152. *Ajj' eva*, this very day (Mah. 36, Dh. 97). *Etth' eva*, in this very place (Mah. 89). *Idān' eva*, at this very time (F. Ját. 16). *Tattakān' eva pupphāni*, the very same number of flowers (Mah. 86). *Eko 'va*, quite alone (B. Lot. 332; Mah. 194). *Ānandatheraṁ ekam eva ṭhapetvā*, with the single exception of the thera Ānanda (Dh. 213). *Paṭhamam eva*, first of all (F. Ját. 4). *Pitu matasāsanaṁ sutvā 'va*, as soon as they heard their father was dead (Das. 4). *Evaṁ vadante yeva*, while he was in the act of saying these words (F. Ját. 16). *Attano vasanaṭṭhānam eva gatā*, went straight home (Dh. 240). *Puna madhuro 'va ahosi*, again became as sweet as ever (F. Ját. 8). *Aññam eva*, quite a different thing (ditto). *Na bhikkhave Devadatto idān' eva pubbe pi akataññū yeva*, priests, not only now but in a former birth also was D. ungrateful (F. Ját. 12, comp. 16). *Palāyati yeva*, continues to flee (Dh. 158). *So punappuna yāci yeva*, he still kept on asking again and again (Dh. 126). *Sakkā gehaṁ ajjhāvasanteh' eva puññāni kātuṁ*, even those who live at home can do good works (Dh. 80). *Attano 'va katāni*, his own deeds (Dh. 10). *Kaccāyanatherena eva*, by Kaccāyana thera himself (Alw. I. xxii). *Aham eva*, I myself (F. Ját. 19). *So puriso dāso 'va hoti*, that person is a slave also (Alw. I. xlv). *Samakaṁ yeva*, exactly the same (Alw. I. xliii). *Idān' eva goṇe yācituṁ na yuttaṁ*, it would not be proper to ask him for oxen just at this time (F. Ját. 9). *Satthari dharamāne yeva*, while the Teacher is still living (Dh. 333). *Mutto bandhanam eva dhāvati*, set free he flies back to his bonds (Dh. 61). *Yeṁ kiñci katvā gaṇhissām' eva*, by some means or other I am sure to take him (Dh. 158). *Aḍḍhā c'eva daḷiddā ca*, both the poor and the rich (Das. 5). *N'eva soci na rodi*, neither lamented or wept (Das. 3). The apocopated form 'va is used only after a long vowel, generally *o*, as *dūrato 'va pattiko 'va*. The form *yeva* is used after all vowels and *ṁ*, e.g. *patthāya yeva* (Dh. 106), *pāpuṇanti yeva* (F. Ját. 18), *sadisā yeva* (Dh. 153), *piṭṭhito yeva* (Mah. 153), *akataññū yeva* (F. Ját. 12), *dharamāne yeva* (Dh. 333), *imasmiṁ yeva* (Ras. 19), *tahiṁ yeva* (Mah. 156). The *y* is a euphonic addition. In the case of a word ending in *ṁ* being followed by *yeva*, a further euphonic change some-

tion takes place, the *my* becoming ññ, e.g. *sabbañ ñeva* (Dh. 84), *taññeva* (Cl. Gr. 13; Sen. K. 215). For *Heva* see separate article.

EVAM (*adv.*), Thus [एवम्]. Ab. 1142, 1158, 1196. *Evaṁ hotu*, so let it be (Mah. 110; Dh. 126). *Mā evaṁ akattha*, do not do this (Dh. 80, 84). *Evaṁ vadehi*, say as follows (Alw. I. 93). *Ce bhikkhuno evaṁ hoti*, if a priest thinks thus (Pát. xxx, see *Bhavati*). *Evaṁ sante*, and *evaṁ sati*, such being the case, this being so, under these circumstances (F. Jat. 7; Dh. 84; Ras. 22; Mah. 80; Alw. I. 101). *Evam bhante*, Yes, lord (comp. Dh. 105 *evam áruso*). *Evaṁ bho*, yes, sir (B. Lot. 351). *Evam pi*, thus (Ab. 1143). *Evañ hi* for *evaṁ hi* (Sen. K. 215; Alw. I. cviii). *Evaṁ 'ssa* for *evaṁ assa* (Cl. Gr. 14; Sen. K. 221).

EVAMĀDI (*adj.*), Beginning thus, such and the like [एवम् + आदि]. *Evamádiṁ nágánaṁ anusásanaṁ katvá*, having given this and similar exhortations to the nágas (Mah. 6). *Pañcasatán' evamádí viháre káresi*, built these and other monasteries to the number of five hundred (Mah. 127). *Evamádiná nayena*, in this and similar ways.

EVAMĀDIKO (*adj.*), This and the like [एवमादि + क]. *Vihāre evamádike káretvá*, having built this and other temples (Mah. 131). Att. 195.

EVAMĀHĀRO (*adj.*), Living on such and such food [एवम् + आहार].

EVAṀDHAMMO (*adj.*), Of such a nature, such [एवम् + धर्म]. F. Ját. 11.

EVAMEVA (*adv.*), In this very way, even thus [एवम् + एव]. Mah. 240; Kh. 12; Alw. I. xliii.

EVAMEVAṀ (*adv.*), In this very way, thus [एवम् + एवम्]. Ab. 1142; Dh. 319, 282.

EVAṀMAHĀNUBHĀVO (*adj.*), Of such great power [एवम् + महा + अनुभाव]. B. Lot. 836.

EVAṀNĀMO (*adj.*), Having such and such a name [एवम् + नामन्].

EVAṀSAÑÑĪ (*adj.*), Having this thought [एवम् + संज्ञा + इन्].

EVAMUCCO (*adj.*), Of such a height [एवम् + उच्च]. Mah. 222.

EVAṀVĀDĪ (*adj.*), Saying thus, holding this doctrine [एवम् + वादिन्]. B. Lot. 523; Man. B. 196.

EVAṀVĀDITĀ (*f.*), Saying thus, adherence to this doctrine [एवम् + वादिन् + ता].

EVAṀVIDHO (*adj.*), Of such kind, such [एवम् + विधा]. Att. 202, 211.

EVAṀVIPĀKO (*adj.*), Having such and such a result [एवम + विपाक].

EVAṄGARUKO (*adj.*), Of such importance or value [एवम + गुरु + क]. Das. 39.

EVAṄGATIKO (*adj.*), Such, similar, analogous [एवम + गत + इक].

EVAṄGOTTO (*adj.*), Of such a family [एवम् + गोत्र].

EVAÑHI, see *Evaṁ*.

EVANNĀMAKO (*adj.*), So named [एवम् + नामक].

EVARŪPO (*adj.*), Such, of this sort [एवम् + रूप]. *Evarúpo maṇi diṭṭho mayá*, I have seen a jewel of such a description (Mah. 168). *Evarúpo pi rakkhaso*, even a rakkhasa like this (Ras. 21). *Santi te evarúpá ábádhá*, have you any such diseases as these? (Kamm. 4). Kh. 18; F. Jat. 18; Dh. 158, 280, 434.

EVUMAṀ, Anomalous sandhi for *evaṁ imaṁ* (Cl. Gr. 16).

G.

GABBHARAṀ, A cavern [गह्वर]. Ab. 603, 1092.

GABBHĀSAYO, The womb [गर्भ + आशय]. Ab. 239.

GABBHASEYYĀ (*f.*), The womb [गर्भ + शय्या]. Kh. 16.

GABBHĀVAKKANTI (*f.*), Entrance of the embryo into the womb, commencement of pregnancy [गर्भ + अवक्रान्ति]. Saṅgíti S. enumerates four gabbhávakkantis, or conditions of consciousness in which a being is conceived, carried in the womb, and born. The following is the text of the first, *Idh' ávuso ekacco asampajáno c'eva mátu kucchismiṁ okkamati, asampajáno mátu kucchismiṁ ṭháti, sampajáno mátu kucchismá nikkhamati; ayaṁ paṭhamá gabbhávakkanti.*

GABBHINĪ (*f.*), Pregnant, a pregnant woman [गर्भिणी]. Ab. 239; Mah. 23; Dh. 154.

GABBHO, The womb; interior; an embryo, a fœtus; a sprout; an inner room, a closet, a private sitting room, a bedroom; the calyx of a flower [गर्भ]. Ab. 214, 271, 943. *Gabbhaṁ upapajjati*, to be born into the womb, to be born as a man (Dh. 23). *Ath' assa bhariyáya kucchiyaṁ gabbho patiṭṭhási*, his wife conceived (Dh. 78, comp. 120). *Gabbhaṁ labhati*, and *gaṇháti*, to become pregnant (Dh. 328; Das. 2). *Gabbhaparihāro*, a ceremony performed when a woman became pregnant (Dh.

78, 120; Das. 2. 22). *Gabbhavuṭṭhānaṁ*, child-birth (Dh. 155). *Gabbhakumārako*, the unborn infant (Mah. 28). *Angāragabbhe patissanti*, will fall into the midst of the coals (F. Ját. 56). *Sāligabbho*, sprout of newly-sown rice (Dh. 126). *Bhūmigabbho*, a subterranean chamber (Mah. 238). *Attano gabbhaṁ pavisitvā dvāraṁ pidhāya*, having entered her own chamber and shut the door (Alw. I. 102). *Sirigabbho*, royal chamber or cabinet. *Gabbhe nisinno*, seated in his private room (Dh. 279). *Gabbhasahassapaṭimaṇḍito pāsādo*, a palace furnished with a thousand apartments (Dh. 250).

GABBHUPPATTI (*f.*), Conception [गर्भ + उत्पत्ति]. There are nine modes of conception, see Man. B. 443.

GABBITO (*adj.*), Proud [गर्वित]. Ab. 1075.

GABBO, Pride [गर्व]. Ab. 171.

GABHĪRO (*adj.*), Deep [गभीर]. Ab. 669. See also *Gambhīro*.

GACCHĀPETI (*caus. next*), To cause to go, to send. Pass. *gacchāpiyati*, to be sent.

GACCHATI, To go, to go to, to proceed; to depart [गम्]. *Vihāraṁ gantvā*, having gone to the monastery (Dh. 88). *Gehaṁ gantvā*, having gone home (F. Ját. 15). *Satthu santikaṁ gantvā*, having gone to the Teacher (Dh. 128). *Migavaṁ g.*, to go to the chase (Mah. 33). *Tesaṁ upatthānaṁ gacchanto*, going to their relief (F. Ját. 2). *Paradāraṁ g.*, to commit adultery. *Paññāsa yojanāni gacchati*, marches fifty yojanas (Dh. 100). *Bhayāgatiṁ g.*, to live under the evil influence of fear (see *Agati*). *Chandādīvasena agantvā*, uninfluenced by lust and the other Agatis, lit. not going according to lust, etc. (Ten Ját. 2). *Gacchante kāle*, as time goes on, in course of time (Alw. I. cvii). *Khayaṁ g.*, to perish, to cease (Mah. 91). *Saṅkhyaṁ g.*, to be reckoned. *Imaṁ māretvā maṁsaṁ khāditvā pacchā gantuṁ*, to kill him, eat his flesh, and then be off (F. Ját. 4). With dat. *Saggāya g.*, to go to heaven (Dh. 32); *Gocarāya g.*, to go for food, to prowl for prey (Mah. 44). With instr. of the mode of proceeding: *Nabhasā g.*, to go through the air (Mah. 48); *Nāgena g.*, to ride on an elephant.—Opt. *gacche*, *gaccheyya* (Dh. 57; Sen. K. 465). Imperat. 2nd pers. *gaccha*, *gacchāhi*, *gama* (F. Ját. 6; Sen. K. 450, 451, 458). Fut. *gamissati* (F. Ját. 17; Mah. 150; Dh. 121, 199, 290), *gacchissati* (Sen. K. 428, 464). Aor. *agamā*, *gamā* (Sen. K. 426, 432; Mah. 4, 48, 76), *agamāsi* (F. Ját. 10, 49; Dh. 290; Mah. 86), *agami*, *gami* (Dh. 219; Sen. K. 449, 465), *agacchi* (Sen. K. 449), *agacchisi* (Mah. 206). Cond. *agamissā*, *agacchissā* (Sen. K. 429, 465). P.pr. *gacchaṁ*, *gacchanto* (Mah. 152; F. Ját. 4). Ātm. *gacchamāno* (Mah. 116). Inf. *gantuṁ*, *gamituṁ* (Sen. K. 503). Ger. *gantvā*, *gantvāna*, *gantūna*, *gamma* (Mah. 87; Sen. K. 503). Pass. *gamyate*, *gamīyati*, *gacchiyati*, to be gone to, to be approached (Cl. Gr. 131; Alw. I. 18, 29). P.f.p. *gantabbo*, *gamitabbo*, *gamanīyo*, *gammo*. P.p.p. *gato*, *gamito*. Caus. *gāmeti*, *gamāpeti*, *gacchāpeti*. The aorist *-gacchi* is very frequently spelt *-gañchi* in Siṁhalese MSS., e.g. see Ras. 35 (*agañchi*), Dh. 299 (*apagañchi*), Mah. 5 (*upāgañchi*). In Mah. Turnour has generally misread it *-gañji*, e.g. *āgañjuṁ* at p. 119, *āgañjiṁsu* at p. 141, *agañjiṁsu* p. 206. In one instance I find *-gacchi* in Mah., viz. at p. 236, line 4, where the India Office MS. reads *n'āgacchi*. That the spelling *-gañchi* is a wrong one I have no doubt, though how it arose it is difficult to say. See *Ghammati*.

GACCHO, A shrub [गच्छ]. Ab. 540. *Padumagaccho*, a lotus plant (Dh. 191). *Tālagaccho*, a cocoanut sapling (Mah. 140).

GADĀ (*f.*), A club [गदा]. Ab. 32, 394, 1099; Mah. 141, 153.

GADATI, To speak [गद्].

GADDABHAṆḌO, The tree Thespesia Populneoides [गर्दभाण्ड]. Ab. 562.

GADDHO, A vulture [गृध्र]. Ab. 637. Comp. *Gijjho* and *Giddho*.

GĀDHATI, To stand fast; to have a firm footing [गाध्]. Cl. P. Verbs, 4. *Dhammavinaye gādhati*, stands fast in the Doctrine and the Discipline. *Ettha āpo ca paṭhavī ca tejo vāyo na gādhati*, here (in Nirvāṇa) the four elements have no footing, i.e. do not exist (Alw. N. 39; B. Lot. 515).

GADHITO (*adj.*), Clinging to, desiring [गृध्].

GADITO (*p.p.p. gadati*), Spoken, said [गदित = गद्]. Ab. 132, 755.

GADO, Disease [गद]. Ab. 323, 1099.

GADRABHO, An ass [गर्दभ]. Ab. 502; F. Ját. 14.

GAGANAṀ, The sky [गगन]. Ab. 45, 940; Dh. 246. *Gagaṇaṁ* at Ab. 1119.

GAGGARĪ (*f.*), A churn; a blacksmith's bellows [comp. गर्गर]. Ab. 499, 527.

GĀHAKO (*adj.*), Taking, receiving, holding

[गाहक]. *Ádásagáhaká devi*, devas holding mirror. Mah. 182. *Chattagáhako*, an umbrella-bearer (Mah. lxxxvii).

GAHAM, and GAHO, A house [गृह]. Ab. 206, 919; Dh. 28. Comp. *Gharam*.

GAHANAM, see *Gahano*.

GAHANAM, Taking, receiving, holding, grasping, seizing; acquiring, learning, mastering, comprehension; clinging to the world, attachment, desire; an eclipse [ग्रहण]. Ab. 919. *Námagahanam*, receiving a name. *Gahanam Jetavanassa*, the receiving of J. by Buddha (Mah. 180). *Casaddaggahanam*, insertion or addition of the word *ca* (Sen. K. 234). *Gahanam* is used like *Ádánam* in the sense of "clinging to the world, attachment, desire," also "wrong views, heresy" (Dh. 110, 137, 398, 399, 413, 425, 434).

GAHANI (*f.*), The belly; the internal fire promoting digestion [ग्रहणी]. Ab. 271, 972.

GAHANO (*adj.*), Impervious, tangled, impenetrable [गहन]. Ab. 719. Neut. *gahanam*, a jungle, forest, thicket (Ab. 536). Dh. 70.

GĀHAPACCO, The sacred fire kept up by a householder [गार्हपत्य]. Ab. 419. See *Aggi*.

GĀHĀPAKO (*adj.*), Causing to take, distributing. Pát. 62.

GĀHĀPANAM, Causing to take.

GAHAPATI (*m.*), A householder, the head of a household, master of a house [गृह + पति]. Pát. 8; Dh. 263. Fem. *gahapatáni* (Cl. Gr. 41; Pát. 11). *Gahapataggi*, the sacred fire maintained by a householder (see *Aggi*).

GAHAPATIKO, A householder [गृहपति + क]. Dh. 234.

GAHAPATIMAHĀSĀLO, A wealthy householder [गृहपति + महा + सार]. Ab. 339 says that the qualification for a G. is forty koṭis of treasure, and a daily expenditure of five ammaṇas of gold. At Dh. 130 *gahapatimahására*.

GĀHĀPETI (*caus. gaṇháti*), To cause to be taken; to deliver to. *Gáhápetvána dhátuyo*, causing the relics to be collected (Mah. 125). *Gáhápetvá ratanáni imáni*, entrusting them with these precious things (Mah. 69). Dh. 78, 108, 158, 299, 434; Mah. 259; F. Ját. 10.

GAHAṬṬHO, One who lives in a house, a householder, a layman as opposed to a priest [गृहस्थ]. Ab. 409, 446; Dh. 72, 100.

GĀHATI, and GAHETI, To wade, to dive, to enter [गाहू]. Sen. K. 499; Mah. 41. Com. *ogahi* (Mah. 152).

GAHETI, and GĀHETI (*caus. gaṇháti*), To cause to take; to include, to embrace, to hold, to contain; to take, to seize; to obtain, to receive, to acquire, to buy; to inform, to teach; to undergo [ग्राहयति = ग्रह्]. *Kúṭágáram gáhayitvá*, having caused the state hearse to be removed (Mah. 124). *Rájánam satthu santikam gahetvá*, taking the king to Buddha. *Gahetvá sinehake*, taking with him his friends (Mah. 227). *Ávudháni gahetvá*, snatching up their weapons (F. Ját. 15). *Bhikkhú gáhayitvá*, having caused the priests to be arrested (Mah. 232, 216, comp. 204, where *gahetvá* is rendered "putting to death"). *Gocaram gahetvá*, having fed or browsed (Dh. 114, of elephants). *Ekam yugam attano gahetvá*, keeping one pair for himself (Dh. 291). *Imam mayá gahetum vaṭṭati*, I must get possession of this (F. Ját. 4). *Dvíhi satasahassehi nekavatthádi gáhiya*, having bought a great number of clothes with two lacs of money (Mah. 228). *Upaḍḍhadhátum gáhetvá*, having taken half the relics (Mah. 125). *Gáhayitvá amaccena*, having assigned to a nobleman, lit. having caused to be taken by a nobleman (Mah. 172). *Micchádiṭṭhigahaṇam gahetvá*, laying hold of or embracing false doctrine (Dh. 137). *Khayavayakammaṭṭhánam gahetvá*, having obtained or learnt from Buddha the Kh. meditation (Alw. I. xxi, comp. Dh. 210). *Mahantam attham gahetvá*, containing great significance (Dh. 179). *Vinayavádí mayam rája iti gáhiya*, having informed him, O king, we profess the Vinaya (Mah. 234). In prose the form *gaheti* is the usual one.

GĀHĪ (*adj.*), Taking, receiving, seizing, catching [ग्राहिन्]. *Baliggáhí*, receiving offerings (Mah. 129). *Piyaggáhí*, grasping at pleasure (Dh. 39). *Viná pupphaṁ phalaggáhí rukkho*, a tree that gets its fruit without flowers (Ab. 903).

GAHITAKO (*adj.*), Accepted [गृहीत + क]. Das. 2, 22.

GAHITO and GAHĪTO (*p.p.p. gaṇháti*), Taken, received; held, kept; grasped, seized; caught, captured; occupied, taken possession of [गृहीत = ग्रह्]. *Paccámitto me gahito*, my enemy is taken prisoner (Dh. 159). *Gahite daṇḍake*, the stick being held (F. Ját. 18). *Candimá devaputto Ráhuná asurindena gahito hoti*, the god Canda is

seized or eclipsed by Ráhu the king of the Asuras (e.g. Ev. 28). *Gahitá pathavi 'mehi*, these men are getting possession of the land (Mah. 82). *Etthá vá vyádhimaranáni pi gahitán' eva honti*, here disease and death are included also (Dh. 369, comp. 281). *Suggahito*, firmly grasped (F. Ját. 18). *Duggahito*, loosely or badly held (Dh. 55). The form *gahito* I have met with only in verse.

GAHO (*adj.*), Taking, holding [ग्रह]. *Dhanuggaho*, an archer.

GAHO, Taking, receiving, seizing; a planet; a yakkha; a shark; a crocodile [ग्रह]. Ab. 762, 919; Dh. 45, 375. The *nava gahá*, or nine planets, are *Sùro, Cando, Angáro, Budho, Jívo, Sukko, Asito, Ráhu, Ketu* (Ab. 61; Man. B. 24).

GĀHO (*adj.*), Taking, holding, seizing [ग्राह]. *Rasmiggáho*, holding the reins (Dh. 40).

GĀHO, Taking, acceptance; capture, seizure; holding; a seizure or eclipse of a planet; one that seizes, a yakkha, a crocodile; idea, inclination; attachment, desire [ग्राह]. Ab. 762. *Gáhato sattarasame divase*, on the seventeenth day after receiving it (Mah. 114). *Vijitanagaragáhattham*, for seizing the town of Vijita (Mah. 151). *Dalhagáham ganháti*, to hold tight (Cl. Gr. 122). *Jívagáham ganháti*, to take prisoner alive (Dh. 158). *Yassa ahan ti vá maman ti vá gáho n' atthi*, in whom there is no clinging to the idea This is I or This is mine (Dh. 420). Dh. 111, 375, 413.

GAJATĀ (*f.*), A herd of elephants [गज + ता]. Ab. 362.

GAJJANAM, Roaring, thundering [गर्जन]. Alw. I. ciii.

GAJJATI, To roar; to thunder [गर्ज्]. *Megho gajjati*, the clouds thunder (Mah. 72, comp. Dh. 155). P.p.p. *gajjito*, a furious elephant (Ab. 362); neut. *gajjitaṁ*, thunder (Ab. 49). Dh. 159; Mah. 152.

GAJO, An elephant [गज]. Ab. 360. *Gajuttamo*, a noble elephant (Mah. 152).

GAKĀRO, The letter G. [ग + कार].

GALATI, To flow away; to fall; to vanish; to eat [गल्]. Cl. P. Verbs, 17.

GĀLAVO, The tree Symplokos Racemosa [गालव]. Ab. 556.

GALO, The throat [गल]. Ab. 263; F. Ját. 12; Dh. 237. *Galanáli*, the larynx or windpipe (Dh. 235). *Galamattaṁ jalaṁ ogahetvá*, entering the water up to his neck (Mah. 116).

GALOCĪ (*f.*), The shrub Cocculus Cordifolius [गुडूची]. Ab. 581. In his Simh. Dict. Clough has "Galuci, holy basil (ocymum sanctum), also Terminalia Citrina."

GAMĀ, See *Gacchati.*

GĀMADHAMMO, Sexual intercourse, fornication [ग्राम + धर्म]. Ab. 317; Cl. Gr. 141.

GĀMAKO, A village [ग्रामक]. Ab. 226; F. Ját. 52.

GAMANAṀ, Going; journey, march; departure; walk, life [गमन]. Ab. 395. *Gamanágamanaṁ*, going and coming (Dh. 96, 114). *Mayá gamanaṁ varaṁ*, it is right that I should go (Ras. 20). *Sekhena gamanaṁ tahiṁ na yuttan te*, your going there as a Sekha is not right (Mah. 12). *Nibbánagamano maggo*, the way that leads to Nirváṇa (Dh. 51). *Saggassa gamanaṁ*, going to heaven (Dh. 32). *Pahínagamanaṁ*, going on low errands. *Gamanáhaṁ*, day of departure (Mah. 177). *Gamanamaggo*, way by which to depart (Dh. 156). *Samitagamanaṁ*, a measured step (Dh. 234). *Agatigamanaṁ*, a sinful life (Das. 1, see *Agati*). *Agatigamane ṭhito*, subject to the four Agatis (Das. 21).

GĀMAṆĪ (*adj.*), Chief [ग्रामणी]. Ab. 695, 920. Masc. *gámaṇí*, a chief, a village headman (Ab. 920; Mah. 151).

GAMANĪYO (*adj.*), That ought to go; transient; accessible [गमनीय]. Pát. 13; Kh. 14; Sen. K. 476.

GĀMAṆĪYO, An elephant or horse trainer [ग्रामणीय]. Ab. 368.

GĀMANTARAṀ, This word seems to mean the distance between a monastery and the nearest village, or between two adjacent villages [ग्राम + अन्तर]. Pát. xxxix, 16. *Gámantaraṁ gacchati*, seems to mean merely "to go as far as the village."

GĀMANTO, Border or outskirts of a village [ग्राम + अन्त].

GAMĀPETI (*caus. gacchati*), To cause to go, to send. Mah. 260. Comp. *Gameti.*

GĀMATĀ (*f.*), A collection of villages [ग्रामता]. Cl. Gr. 96; Sen. K. 295.

GAMBHĪRATĀ (*f.*), Depth [गम्भीर + ता]. Dh. 119.

GAMBHĪRATO (*adv.*), In depth [गम्भीर + तस्]. *Pañcahatthaṁ gambhírato*, five cubits in depth (Mah. 112).

GAMBHĪRO, and GABHĪRO (*adj.*), Deep, un-

or unfathomable; profound, abstruse; full of meaning or import, important, weighty [गम्भीर and गभीर]. Ab. 664. *Rahado gambhīro*, a deep lake Dh. 15. *Gambhīraghoso*, a deep or resonant voice Mah. 27. *Gambhīrapañño*, one whose wisdom is profound Dh. 72; Kh. 8. Alw. N. 23.

GAMETI and GĀMETI (*caus. gacchati*), To cause to go, to send [गमयति = गम]. Sen. K. 440, 451, 473. With two acc. *Puriso purisaṁ gāmaṁ gameti*, the man sends a man to the village (Sen. K. 342).

GAMI, see *Gacchati*.

GĀMĪ (*adj.*), Going; leading to; attaining [गामिन्]. *Te pihayanti nerayikā viya saggagāminaṁ*, envy them as those who are suffering in hell envy those who are going to heaven (Dh. 392). *Gāmagāmī maggo*, the road leading to the village Mah. 24. *Nibbānagāmī dhammavaro*, the glorious Truth that leads to Nirvána Kh. 9. *Mandagāmī*, marching slowly. *Ākāsagāmī*, going through the air Ras. 38. Fem. *gāminī*. *Dukkhanirodhagāminī paṭipadā*, the step leading to the destruction of sorrow. Dh. 14, 35, 337; Mah. 43, 98, 111, 225.

GAMIKO (*adj.*), Going, travelling [गम + इक]. Ab. 424; Dh. 229, 247. *Gamiko bhikkhu*, a travelling priest, one away from his monastery (Sen. K. 489).

GĀMIKO (*adj.*), Travelling [गामिक]. Mah. 202.

GĀMIKO, A villager, or perhaps a village headman [ग्रामिक]. Mah. 166.

GAMISSATI, see *Gacchati*.

GAMITABBO (*p.f.p. gacchati*), That ought to go. Sen. K. 506.

GAMITO (*p.f.p. gacchati*), Gone. Das. 36; Sen. K. 510.

GAMĪYATI, see *Gacchati*.

GAMMA, see *Gacchati*.

GAMMO (*p.f.p. gacchati*), Accessible, attainable [गम्य = गम]. Ab. 745; Sen. K. 477.

GAMMO (*adj.*), Belonging to villages, rustic, pagan [ग्राम्य].

GAMO (*adj.*), Going [गम]. *Adhogamo*, going down. *Uddhaṅgamo*, ascending.

GAMO, Going, journey, march [गम]. Ab. 395.

GĀMO, A village; a collection, a multitude [ग्राम]. Ab. 225, 1107. *Gámavásí*, a villager (F. Ját. 15). *Gámabhojako*, a village headman (Dh. 187). A *gáma* may consist of so few as two or three or even one house (Pát. 65). *Bījagāmo*, collection of germs. *Bhūtagāmo*, vegetation.

GĀMŪPACĀRO, Outskirts or entrance of a village [ग्राम + उपचार]. Pát. 65; Ras. 70; Dh. 106.

GAMYATE, see *Gacchati*.

GAṆAKAMMAṀ, GAṆABHOJANAṀ, see *Gaṇo*.

GAṆAKO, An accountant, treasurer; an astrologer, one who calculates nativities [गणक]. Ab. 347; Mah. 64.

GĀNAṀ, A song [गान]. Ab. 130.

GAṆANĀ and GAṆANAṀ, Counting, calculation; number [गणना]. *Gaṇanaṁ sikkhati*, to learn mathematics Alw. I. 100. *Bhikkhugaṇanā*, the number of the priests (Pát. I, comp. Mah. 172). *Senaṁ gaṇanaṁ kāretvā*, having caused the army to be numbered. *Mayi manaṁ pasādetvā sagge nibbattānaṁ gaṇanā n' atthi*, the number of those who having believed in me are born in heaven is beyond computation, lit. there is no counting of them (Dh. 98). Ab. 845.

GAṆANAPATHO, Range of calculation or counting [गणन + पथ]. *Gaṇanapathaṁ vītivatto*, exceeding the bounds of computation, innumerable.

GAṆĀPETI, To cause to be counted. Dh. 223.

GAṆASAJJHĀYO, A repetition by a number of priests in unison, a chorus [गण + स्वाध्याय]. Mah. 194, 198, 211.

GAÑCHI, see *Gacchati*.

GAṆḌAKO, A rhinoceros; a sort of fish [गण्डक]. Ab. 613, 672.

GAṆḌAMBO, Name of a tree. Mah. 107; Kh. 21.

GANDHABBO, A Gandharva or celestial musician [गन्धर्व]. Ab. 13. Ab. 902 gives also the meanings "music," "a musician," "a horse." Fem. *gandhabbī* (Cl. Gr. 40). *Gandhabbádhipo*, lord of gandharvas, viz. Dhataraṭṭha (Ab. 31). The Gandhabbas are a class of demigods (*devayoni*) who inhabit the Cátummahárájika heaven, and are the special attendants of Dhataraṭṭha (Man. B. 24, 43; Dh. 19, 74).

GANDHAKUṬI (*f.*), Perfumed chamber [गन्ध + कुटी]. Any private chamber devoted to Buddha's use was called *gandhakuṭī*, but especially the room he always occupied at Sávatthi. Ab. 211; Dh. 195, 222; Mah. 17; B. Lot. 305.

GANDHAMĀDANO, Name of a mountain [गन्ध + मादन]. Ab. 607; Man. B. 15, 16. See *Himavá*.

GANDHANAṀ, Injuring, destroying [गन्धन].

GANDHĀRĀ (*m. pl.*), name of a people [गन्धार]. Ab. 184; E. Mon. 300; Mah. 71, 72, 73. *Gandhára-raṭṭhaṁ*, the Gandhára country, Candahar.

GANDHĀRO, One of the notes of the Hindu gamut [गान्धार]. Ab. 132.

GANDHI, A substitute for *gandho* at the end of some compounds, e.g. *duggandhi*, stinking; *surabhigandhi*, fragrant.

GANDHIKO, A perfume seller [गान्धिक]. Cl. Gr. 91; Sen. K. 391.

GANDHO, Smell, odour; perfume, fragrance; fragrant substances, perfumes; a mere whiff or scent of thing, i.e. a very little of it [गन्ध]. Ab. 1129. *Macchagandhaṁ gháyitvá*, smelling a smell of fish (F. Ját. 53). *Gandhagajo*, a musk elephant, one supposed to emit a particular perfume (Ab. 361). *Gandhatelaṁ*, scented oil (F. Ját. 6). *Gandhodakaṁ*, and *gandhudakaṁ*, scented water (F. Ját. 8; Dh. 245; Mah. 180). *Gandhasáro*, sandal wood (Ab. 300). *Gandhaváho*, the wind (Ab. 38). *Gandhamálá*, perfumes and flowers (Mah. 170). *Etesaṁ gandhajátánaṁ sílagandho anuttaro*, the perfume of holiness far surpasses these sorts of perfumes (Dh. 10). *Gandho*, "odour," is one of the Āyatanas, Dhátus, etc.

GANDHO, The word *gantho*, "bond" or "book," is very frequently spelt thus, see Sen K. 202, Alw. I. x, xxii, Dh. 80, 359, Buddhaghosa's Parables, 3. It is, I think, a corrupted spelling, and not a dialectic form.

GAṆḌO, The cheek; an elephant's temples; a boil [गण्ड]. Ab. 262, 364, 1048; Kamm. 4.

GAṆḌULO (*adj.*), Humpbacked [गण्डुल]. Ab. 319.

GAṆḌUPPĀDO, A sort of worm [comp. गण्डूपद]. Ab. 675 (both editions have *-upp-*). Clough in his Sinh. Dict. has "*Gaṇḍupáda*, an earth worm."

GAṆETI, To count, to reckon; to reck, to value, to regard [गण्]. Dh. 4, 151; Mah. 50. *Ághátaṁ agaṇetvá*, not caring about hatred (Dh. 164, comp. Kh. 21).

GAṄGĀ (*f.*), The river Ganges; the celestial river, the Milky Way [गङ्गा]. Ab. 27, 681; Man. B. 17.

GANGEYYO (*adj.*), Belonging to the Ganges [गाङ्गेय]. Sen. K. 388. Masc. *gaṅgeyyo*, a sort of elephant (Ab. 361).

GAṆHANAṀ, Taking, receiving, catching. Mah. 123; Dh. 159, 356; Das. 44.

GAṆHĀPETI (*caus.* next), To cause to be taken. *Akálaphaláni gaṇhápento*, causing fruit to be gathered out of season (F. Ját. 6).

GAṆHĀTI, To take; to receive, to accept; to catch, to capture; to arrest, to seize; to buy; to acquire, to obtain, to get possession of; to adopt; to grasp with the mind, to perceive, to comprehend, to learn; to approve, to agree to, to mind, to regard [ग्रह्]. *Tumhe gaṇhitvá*, taking you with me (Mah. 194). *Gocaraṁ g.*, to take food (F. Ját. 12; Mah. 43). *Nivásaṁ g.*, to take up one's quarters (Dh. 232). *Gabbhaṁ g.*, to become pregnant (Mah. 57). *Coraṁ gaṇhissámi*, I'll seize the robber (F. Ját. 5). *Chattaṁ damiḷaṁ aggahi*, took prisoner the Malabar named Chatta (Mah. 150). *Macchaṁ gaṇhituṁ*, to catch a fish (Alw. I. xxi). *Páliṁ vija tam aggahuṁ*, received it (with the same veneration) as the Scriptures themselves (Mah. 253). *Eḷikaṁ gaṇhissámi*, I'll buy a goat (Dh. 199). *Navakoṭihi bhúmiṁ eva gaṇhi*, acquired the site for nine koṭis of money (Dh. 249). *Hatthikantavíṇaṁ vádento gaṇháti*, captures them by playing on the elephant-charming flute (Dh. 158). *Mama vacanaṁ na gaṇhiṁsu*, they did not take my words to heart (Dh. 103). *So pitu kathaṁ na gaṇháti*, he did not mind what his father said (Ten Ját. 7). *Gaṇhitvá therabhásitaṁ*, agreeing to what the thera said (Mah. 172). *Mantaṁ g.*, to learn a mantra (Dh. 159). *Sikkhaṁ g.*, to receive instruction (Sen. K. 317). *Gaṇha pabbajataṁ*, adopt the ascetic life (Mah. 251). *Síláni g.*, to take upon oneself the síla duties (Dh. 81). *Saṇṭhánaṁ subhan ti gaṇháti*, receives the impression or lays hold of the idea that the form is beautiful (Dh. 111).—Aor. *aggahi* (Mah. 45, 57, 150, 251), *agaṇhi*, *gaṇhi* (Dh. 101, 137, 232). Imperat. 2nd pers. *gaṇha*, *gaṇháhi*. Fut. *gaṇhissati* (Dh. 199), Ātm. *gaṇhissaṁ* (Mah. 111). Inf. *gaṇhituṁ* (Dh. 101; F. Ját. 12). Ger. *gaṇhitvá* (Mah. 43, 194; F. Ját. 4), *gayha* (Mah. 110), *gaṇhiya* (Mah. 170). P.pr. *gaṇhanto*. Pass. *gayhati* (Cl. Gr. 110). Pass. imperat. *gayhatu* (Att. 230). Pass. p.pr. *gayhamáno* (Mah. 106). P.p.p. *gahito*. Caus. *gaheti*, *gáheti*, *gaṇhápeti*, *gáhápeti*.

GAṆĪ (*adj.*), Having a following, having many disciples [गणिन्]. Mah. 7. Masc. *gaṇí*, a

teacher (Mah. 104). Acc. to Ab. 612 *gaṇī* is a name of the *gokaṇṇa*, or Ceylon elk, but Clough has *gaṇil aṇṭuka*.

GAṆIKĀ (*f.*), A courtezan [गणिका]. Ab. 233.

GAṆITO (*p.p.p. gaṇeti*), Counted, reckoned [गणित = गण्]. Ab. 710.

GAṆO, A multitude, number, assemblage, troop, herd; a chapter of priests; the priesthood [गण]. Ab. 629, 1050. *Devamanussagaṇá*, hosts of angels and men (Mah. 104). *Eko gaṇasmá rúpakaṭṭho*, alone, far away from the busy crowd (Dh. 105). *Gaṇaṁ bandhati*, gets together a following (Pát. 74). *Amaccagaṇo*, retinue of ministers. *Gaṇácariyo*, teacher of a troop of disciples. *Sagaṇo nágarájá*, the Nága king with his retinue (Mah. 7). *Bhikkhunínaṁ gaṇo*, the sisterhood or community of nuns (Mah. 214). *Ñátigaṇo*, assemblage of relatives, family circle (Mah. 76). *Migagaṇo*, herd of wild beasts (Ras. 27). *Abhivandiya gaṇaṁ uttamaṁ*, revering the excellent priesthood (Alw. I. xvi). *Vinayadharapañcamo gaṇo*, an assembly of five priests, one of whom is versed in Vinaya (Alw. I. 94). *Gaṇabhojanaṁ* is "food prepared for several priests as a joint meal" (Gog.). *Visatigaṇo bhikkhusaṅgho*, an assembly of priests twenty in number (Pát. 6). *Appatarena gaṇena upasampadaṁ anujáneyya*, would permit ordination by a smaller number than ten (Alw. I. 93). It will be seen from the above examples that Gaṇa as applied to an assemblage of priests is, like Saṅgha, used in a wide and somewhat vague sense, being applied alike to the whole priesthood, and to so small a number as five. The term *gaṇakammaṁ*, "an ecclesiastical act performed by a small chapter of priests," is opposed to *saṅghakammaṁ*; I believe there can be little doubt that the quorum for a gaṇakamma is two or three priests only, while a saṅghakamma may be performed by any number from four upwards (B. Lot. 437; Pát. xl).

GANTABBO (*p.f.p. gacchati*), That ought to go [गन्तव्य = गम्]. Sen. K. 503. Neut. used impersonally; *Mayá tattha gantabbaṁ*, I must go there (Ras. 19; Mah. 111; Dh. 153).

GANTHATI, and GANTHETI, To tie, to connect; to compose [ग्रथ्]. *Mante ganthesuṁ*, composed the Vedic hymns (Alw. I cxxiv). *Ganthápeti*, to cause to be tied (Pát. 74).

GAṆṬHI (*m.*), A joint; a knot; a tie, bond [ग्रन्थि]. Ab. 600. *Pádagaṇṭhi*, the foot-joint, ancle (Ab. 277). *Gaṇṭhipiyo*, a snare (Ab. 520). *Vedesu gaṇṭhiṭṭhánáni*, the knotty points in the Vedas (Mah. 29). There is a plant called *gaṇṭhi* (Mah. 179). Cl. Gr. 27; Dh. 259, 372.

GANTHO, A bond, a tie; a literary composition, book [ग्रन्थ]. Ab. 965, 1006. *Ganthá tesaṁ na vijjanti*, they have no ties (Dh. 38, comp. 17). *Ganthadhuraṁ vipassanádhuraṁ*, burden of study, burden of contemplation (Dh. 80). *Ganthakáro*, a writer, an author (Bál. 1). *Ganthakárattaṁ*, authorship (Ab. p. 182). *Ganthato atthato*, according to the text, according to the meaning (Mah. 252). The Khuddakanikáya is also called *Khuddakagantho*. *Gantha* is very frequently written *gandha* (see *Gandho*, 2).

GANTUṀ, GANTVĀ, see *Gacchati*.

GARAHĀ (*f.*), Blame, reproof, contempt [गर्हा]. Ab. 121; Dh. 305.

GARAHAṆAṀ, Blame, contempt [गर्हण].

GARAHATI, To blame, to disparage, to despise [गर्ह्]. P.p.p. *garahito* (Dh. 6). P.f.p. *garahitabbo* (Sen. K. 577).

GARAHĪ (*adj.*), Censuring, despising [गर्हिन्]. Dh. 87.

GARALAṀ, The venom of a snake [गरल, गरद]. Ab. 655.

GĀRAVATĀ, Respect (see next).

GĀRAVO, Respect, reverence; weight, authority, importance [*garu* + अ, comp. गौरव]. With loc. *Sámaṇere gáravo*, respect for the novice (Dh. 403). *Saṅghagáravá*, out of reverence for the assembled priests (Mah. 196). There are six gáravas, respect for Buddha, for the Law, for the priesthood, for the *sikkhá*, for *appamádo*, for *paṭisanthára* (comp. *Agáravo*). B. Lot. 335; Kh. 5; Mah. 7. In the compound *ratanattayagáravo*, "reverencing the three gems," Mah. 127, *gáravo* is perhaps an adjective.

GĀRAYHO (*adj.*), Contemptible, blamable, low, base, absurd [points to a form गार्ह्य, comp. गर्ह्य]. Ab. 700, 735; Cl. Gr. 116; Sen. K. 477.

GARU (*adj.*), Heavy; large; weighty, important; venerable [गुरु]. Ab. 701, 840. *Garuṁ karoti*, to respect, to revere, to attach importance to. *Tam pi yakkhiniṁ garuṁ katvá*, reverencing even the yakkhiní (Dh. 403, comp. Kh. 21). I have also met with a pres. *garukaroti*. *Garukato*, revered. *Garukátabbo*, deserving respect. *Garu-*

kāro, respect. *Garudassanaṁ*, respectful attention (Att. 134). *Garugabbhā*, a pregnant woman (Ab. 2[illegible]). *Garubhaṇḍaṁ*, property held in common by a community of priests, as lands, tanks, crockery, opposed to *parikkhāro*, "personal requisites" (Att. 142). At Mah. 111 occurs a neut. nominative *garuṁ*: *bhātuno vacanaṁ garuṁ*, my brother's word is imperative (the Ind. Off. MS. reads *garuṁ*). In prosody a long syllable is called *garu*, "heavy" (Kh. 21). See *Guru*.

GARU (*m.*), A parent; a teacher, a religious preceptor [गुरु]. Ab. 840; Sen. K. 515; Dh. 107. *Lokagaru*, teacher of the world, Buddha (Ab. 3). *Garuṭṭhāniko*, holding the place of a teacher.

GARU (*m.*), A bird's wing [गरुत्]. Ab. 627.

GARUGABBHATĀ (*f.*), Pregnancy [गुरु + गर्भ + ता]. Dh. 154.

GARUKO (*adj.*), Heavy; severe; serious, grievous; weighty, important [गुरुक]. *Daṇḍo garuko*, heavy punishment (Dh. 55). *Garuko ābādho*, severe illness (Dh. 25). *Garukāni kammāni*, important ecclesiastical acts (Pat. 62). *Garuko saṅghabhedo*, it is a grievous sin to create discord in the priesthood (Dh. 145; Pát. xxxi). In grammar a long syllable is called *g.* (Sen. K. 505). As the last part of a compound: *Dhammagaruko*, revering the Law (Dh. 87); *Nahānagaruko*, attaching great importance to bathing (Alw. I. 93); *Rupagarukā esā*, this woman thinks a great deal of her appearance (Dh. 315).

GARUḶO, A Garuḍa bird [गरुड]. Ab. 633; Sen. K. 335. The Garuḷas are a gigantic race of birds, ever at war with the Nágas (Man. B. 44).

GATADDHI (*adj.*), One whose journey is ended, who has reached his destination [गत + अध्वन् + इन्]. Figuratively, of an Arahá (Dh. 17).

GATASATTO (*adj.*), Lifeless [गत + सत्त्व]. Das. 31.

GĀTHĀ (*f.*), A verse or stanza [गाथा]. Ab. 1090. This word generally means a Cloka or Anushṭubh stanza (comp. Dh. 82, 86, 89, 95; F. Ját. 18). *Catuppadā gāthā* or *catuppadikā gāthā*, a gáthá of four half-lines, a complete çloka (Ras. 18, 67). *Gāthā* or *gāthaṁ* is the fourth of the nine Aṅgas, or divisions of the Scriptures according to subject-matter. It comprises Dhammapada, Theragáthá, Therígáthá, and those portions of Suttanipáta which are unmixed verse, and do not bear the title of Sutta (B. Int. 53, 56, 57; B. Lot. 729; Alw. I. 61; E. Mon. 172). *Gāthāpadaṁ*, a stanza (Dh. 19).

GATI (*f.*), Going, journey, march; course; refuge, resting-place, abode; way of turning out, result, issue, consummation; mode of re-birth after death, state of existence, future state, destiny; re-birth, transmigration, existence; good state, safety, happiness; discretion, prudence, wisdom [गति]. Ab. 395, 793. *Dve gatiyo bhavanti*, two courses or careers are open to him (B. Lot. 581). *N'eva tassa gatiṁ nāgatiṁ janāma*, we know not whether he is in safety or not (Dh. 206). *Attā hi attano gati*, for self is the refuge of self (Dh. 68). *Gatisatisahito*, endowed with discretion and intelligence (Alw. I. 112). There are five gatis or states of existence into which a being may be re-born on death, they are *nirayo, tiracchānayoni, pettivisayo, manussā, devā*, hell, the brute creation, the preta-world, men and gods (B. Lot. 377; Dh. 282; Man. B. 37; at Alw. I. cvii we have *manussaloko, devaloko*, instead of *manussā, devā*). The six gatis are the above with the addition of *asuranikāyo* (B. Lot. 309). *Gati tesaṁ durannayā*, their future state cannot be seen, i.e. when they die they are not reborn in another state, but attain Nirváṇa or annihilation (Dh. 17). *Yassa gatiṁ na jānanti devā gandhabbamānusā*, whose future state none know of, i.e. he is not re-born when he dies (Dh. 74). *Gativimutto*, freed from transmigration, i.e. having ceased to exist, having attained Nirváṇa. *Cittappasādamattena sugate gati uttamā labbhati*, by mere faith in Buddha the happiest state is obtained, i.e. re-birth in one of the deva worlds (Mah. 177). *Subhagati*, re-birth in a deva world (Mah. 158). *Gati pāpikā*, "evil state after death," is explained by the commentator to be niraya "hell" (Dh. 55, 396). *Tāsaṁ upāsikānaṁ kā gati ko samparāyo*, what is the state of these devotees after death, what is their future existence (Dh. 175). *Calācalāyaṁ gatiyaṁ hi pāṇino puññena upenti yathārucim gatiṁ*, in this ever-changing existence by good works men obtain after death the state of being they wish for (Mah. 136).

GATIMĀ (*adj.*), Having the power of motion [गतिमत्]. Cl. Gr. 24.

GATO (*p.p.p. gacchati*), Gone to, reached; walking, going; having come to, having attained; directed to, devoted to, occupied with; having entered, being in, being upon; departed, gone, disappeared

[गत = गम]. With acc. *gámaṁ gato*, gone to the village (Cl. Gr. 79). With dat. *gámassa gato*, gone to the village (Sen. K. 329). *Gámagato*, gone to the village (Cl. Gr. 79). *Ujjugato*, walking uprightly (Dh. 20). *Yathákammaṁ gato*, passed away according to his deeds, viz. was reborn in that *gati*, or state of existence, which his deeds had merited (F. Ját. 8). *Gatagataveláya*, whenever he went there (Das. 30). *Ten' áyasmatá gatagataṭṭháne*, at every place reached by the venerable man. *Therassa gamanáhañ ca gataṭṭhánañ ca jániya*, having ascertained the day of the thera's intended journey and his destination (Mah. 177). *Khiṇásavánaṁ gatamaggo*, the path trodden by Arahás (Dh. 102). *Tissavápiṁ gate tasmiṁ*, when he had gone to the Tissa tank (Mah. 216). *Vuddhiṁ gato*, grown up (Att. 202). *Vyasanaṁ gato*, perished (F. Ját. 18). *Yass' indriyáni samathaṁ gatáni*, whose senses are stilled (Dh. 17). *Devánaṁ seṭṭhataṁ gato*, having attained the sovereignty of the gods (Dh. 6). *Sakalaguṇaggataṁ gato*, having attained the perfection of all virtues (Mah. 10). *Pariniṭṭhitaṁ gato*, completed, accomplished (Mah. 253). *Attano hatthagato*, passed into his hands (F. Ját. 6). *Buddhagatá sati*, thoughts set on B. (Dh. 52). *Pañjaragato*, having entered the cage (Alw. I. xiii). *Savanagataṁ súlaṁ*, like a thorn run into the ear (Att. 193). *Hatthikkhandhagataṁ sahassaṁ*, a thousand pieces placed on the back of an elephant (Mah. 45). *Sabhágato parisagato*, when in a court, when in an assembly. *Mama visayagatá manussá*, the men who inhabit my realm (Att. 205). *Gámagataṁ araññagataṁ vá*, stored in the village or in the forest. *Aṭṭhi patitvá gataṁ*, the bone dropped and fell out (F. Ját. 12). *Gatamalo*, spotless. *Gatabhayo*, fearless (Mah. 159). Neut. *gataṁ*, going, walking.

GATTAṀ, The body; a limb [गात्र]. Ab. 151, 901; Ras. 16; Dh. 304. *Gattáni parisiñcatha*, bathed his limbs (Mah. 33).

GAVAJO, see *Gavayo*.

GAVAKKHO, A round window, air-hole, bullseye [गवाक्ष]. Ab. 216, 948; Mah. 57.

GAVAṀ, GĀVAM, see *Go*.

GAVAMPATI (*m.*), One who owns or herds cattle [गो + पति]. Sen. K. 237.

GAVASSAKAṀ, Cows and horses [गो + अश्व + क]. Sen. K. 237.

GAVAYO, and GAVAJO, A species of ox, the Gayal or Bos Gavæus [गवय]. Ab. 616; Sen. K. 209.

GAVELAKAṀ, Cows and sheep [गो + एडक]. Sen. K. 237.

GAVESAKO (*adj.*), Seeking [गवेष + अक]. Ras. 18.

GAVESANĀ (*f.*), Search [गवेषणा]. Ab. 428.

GAVESATI and GAVESETI, To seek [गवेष]. Mah. 45, 223; Dh. 121. *Gavessati* at Dh. 27. P.p.p. *gavesito* (Ab. 753).

GAVESĪ (*adj.*), Seeking [गवेषिन्]. Dh. 18, 44, 64.

GĀVEYYO (*adj.*), Belonging to cattle [गो + एय]. Sen. K. 388.

GĀVĪ (*f.*), A cow. Ab. 498; Dh. 238, 387; Sen. K. 236. Pl. *gáviyo* (Dh. 238). See *Go*.

GĀVO, see *Go*.

GĀVUTAṀ, A measure of length = the fourth part of a Yojana, a league [गव्यूति]. Ab. 196; Dh. 148, 191; B. Lot. 486. *Tigávutaṁ*, three leagues (Dh. 98).

GAVYO (*adj.*), Bovine [गव्य].

GĀYAKO, A singer, chorister [गायक]. Ab. 902.

GĀYANAṀ, Singing [गायन]. Ab. 902.

GĀYATI, To sing [गै]. Alw. I. 41; Dh. 85; Pát. xliv. P.p.p. *gíto*.

GĀYATTĪ (*f.*), Name of a metre [गायत्री]. Ab. 417.

GAYHA, GAYHATI, see *Gaṇhati*.

GAYHO (*p.f.p. gaṇháti*), That can be taken, seized, grasped [ग्राह्य = ग्रह]. *Indriyaggayho*, perceptible to the senses (Ab. 716).

GEDHO, Greed, desire (from गृध्). Kh. 16.

GEHAṀ, and GEHO, A house [गेह]. Ab. 207; Dh. 28; Mah. 241. *Gehaṁ gacchati*, to go home (F. Ját. 15).

GELAÑÑAṀ, Sickness, illness (abstract noun formed from *Giláno*, which see). Ab. 323. At Mah. 50 it is used for sea-sickness.

GEṆḌUKO, A ball to play with [गेन्दुक]. Ab. 316.

GERIKAṀ, Red chalk [गैरिक]. Ab. 610, 817.

GEYYAṀ, Mixed prose and verse [गेय = गै]. *Geyyaṁ* is one of the nine Aṅgas, or divisions of the Tipiṭaka according to subject-matter or style. The term is applied to those Suttas which contain an admixture of verse (*sabbaṁ sagáthakaṁ suttaṁ geyyaṁ*); I may instance the Sigálovádasutta, in which at intervals the prose text of Buddha's exhortation is repeated or paraphrased in verse. B. Int. 52, 53; E. Mon. 172; Alw. I. 61.

GHACCO (*adj.*), To be destroyed [घात्य]. Dh. 45.

GHAMMATI, To go. According to Kaccáyana (Sen. K. 436) a root GHAMM may be substituted for गम throughout the whole conjugation. The examples given in the vutti are the imper. forms *ghammámi, ghammatha, ghammatu*. I have not met with this conjugation elsewhere.

GHAMMO, Heat; the hot season; sweat [घर्म]. Ab. 954; Mah. 3. *Ghammajalaṁ*, sweat (Ab. 1088).

GHAṀSATI, To rub, to grind [घृष]. Cl. P. Verbs, 16; Dh. 106.

GHANACCHÁYO (*adj.*), Deep-shaded, thickly wooded [घन + छाया]. Mah. 84.

GHÁNAṀ, The nose, the organ of smell [घ्राण]. Ab. 150; Cl. Gr. 44; Man. B. 399, 420. *Ghánaṁ* is always spelt with the dental *n*, at Dh. v. 360 all three MSS. have *ghánena*. See *Áyatanaṁ, Dhátu, Indriyaṁ, Viññáṇaṁ*.

GHANASÁRO, Camphor [घन + सार]. Ab. 305.

GHAÑÑAṀ, Destruction [from हन्]. Dh. 30, 332.

GHANO (*adj.*), Firm, dense, solid, uninterrupted [घन]. Ab. 707, 820. *Aṭṭhaṅgulaghano*, eight inches thick (Mah. 112). *Meghavaṇṇapásáṇe ghane*, Meghavaṇṇa stones without a flaw (Mah. 179, or is it "dark-coloured"?). *Maṇíhi ghananílehi*, with dark-blue gems, i.e. sapphires (Mah. 258). *Ghanatamo*, thick darkness (Ab. 72). *Ghanakarakavassaṁ*, a heavy shower of hail (Dh. 224). *Ghanaṁ ghanupáhanaṁ*, thick shoes (Alw. I. 93). *Ghaná cháyá*, dense shade. *Ghano* and *ghanaṁ*, a cloud (Ab. 47; Mah. 119). *Ghano*, an iron club (Ab. 820). *Ghanaṁ*, a musical instrument played by striking, as a cymbal, tambourine, bell (Ab. 142, 820).

GHANOPALAṀ, Hail [घन + उपल]. Ab. 50.

GHAṆṬÁ (*f.*), A bell [घण्टा]. Mah. 128, 164; Sen. K. 536.

GHAṆṬIKO, A ballad singer [घाण्टिक]. Ab. 396 (the reading is *ghaṇṭhiko*).

GHARAGOLIKÁ (*f.*), A house lizard [गृह + गोधिका]. Ab. 621.

GHARAKAṀ, A house [गृह + क]. Mah. 23.

GHARAṀ, and **GHARO**, A house [गृह]. Ab. 206; Sen. K. 500. *Ágantvána sakaṁ gharaṁ*, revisiting their old homes (Kh. 11). *Sake ghare*, at home (Mah. 110; comp. Alw. I. 75). *Paṭimágharaṁ bodhigharaṁ*, an image house, a bo-tree sanctuary (Mah. 235, 236). *Gharadváraṁ*, house door (Dh. 241). *Gharasúkaro*, domestic hog (Dh. 401). *Gharasappo*, a rat-snake (Ab. 652). In the plur. the masc. *ghará* is used. *Ghará nánappakáraká*, buildings of various sorts (Mah. 235). *Anuṭṭhánamalá ghará*, sloth is the bane of a household (Dh. 43, comp. the meaning of the pl. in Sansk.). *Durávásá ghará*, household life is irksome (Dh. 53). *Te vayappatte gharabandhanena bandhiṁsu*, when these young men were grown up their parents got them married (Dh. 78). Comp. *Gahaṁ*.

GHARAṆÍ (*f.*), A wife [गृहिणी]. Ab. 237.

GHARÁVÁSO, Living in a house or at home, life in the world, the householder's or layman's life as opposed to the life of an ascetic [गृह + आवास]. Dh. 153, 392, 403.

GHASATI, To eat [घस्]. Alw. I. 14.

GHASMARO (*adj.*), Gluttonous [घस्मर]. Ab. 734.

GHÁSO, Eating, pasturing; food, fodder; meadow grass [घास]. Ab. 465, 602, 1103; Att. 193.

GHAṬÁ (*f.*), Multitude, many; junction [घटा]. Ab. 630, 1128. *Hatthighaṭá*, a troop of elephants (Ab. 362).

GHÁTAKO (*adj.*), Killing, destroying, murdering, sacking [घातक]. *Pitughátako*, parricide (Mah. 15). *Gámaghátako*, plundering villages (Dh. 90). *Dípaghátaká damiḷá*, the Tamuls devastators of the island. *Haṁsaghátako bhikkhu*, a priest who had killed a haṁsa (Dh. 415).

GHATAṀ, Ghee, or clarified butter [घृत]. Ab. 499; Dh. 96; Mah. 196.

GHAṬANAṀ, Junction [घटन]. Ab. 1128.

GHÁTANAṀ, Slaughter [घातन]. Ab. 403.

GHÁTANO (*adj.*), Destroying [घातन]. F. *ghátaní* (Mah. 158).

GHÁTÁPETI (*caus. hanti*), To cause to be slain. Dh. 224; Das. 2.

GHĂṬÁPETI (*caus.* next), To cause to be united, etc. (see *Ghaṭeti*). Alw. I. 35.

GHAṬATI, To endeavour, to strive, to exert oneself; to join, to adapt [घट्]. Dh. 210. *Bhikkhácariyáya jívitavuttiṁ ghaṭanto*, devoting his life to mendicancy (Dh. 392).

GHĂṬETI (*caus.* last), To join, to unite; to endeavour, to strive [घटयति, घाटयति = घट्]. Alw. I. 35; Dh. 195, 286. *Kapáláni ghaṭetvá*, putting together again the two halves of the skull (Mah. 245). See *Anusandhi*.

GHÁTETI (*caus. hanti*), To kill, to cause to kill [घातयति = हन्]. Dh. 24, 72; Mah. 150; F. Ját. 18.

GHAṬĪ (f.), A jar [घटी]. Ab. 457.

GHĀTĪ (adj.), Killing [घातिन]. Sen. K. 512. *Sattughátí*, killing his foes (Cl. Gr. 24). *Bhátughátiní*, his brother's murderess (Mah. 250).

GHAṬIKĀ (f.), The sixtieth part of a day and night, twenty-four minutes [घटिका]. Ab. 74; Cl. Gr. 68. One of the games enumerated in Brahma Jála S. is *ghaṭiká*, it is thus explained in the comment, *ghaṭiká ti vuccati dighadaṇḍakena rassadaṇḍakapaharaṇakíḷá*.

GHĀTIKO (adj.), Mixed with clarified butter [घार्तिक]. Cl. Gr. 89.

GHĀTITO (p.p.p. *gháteti*), Slain [घातित — हन्]. Mah. 158.

GHAṬĪYANTAṀ, The rope and bucket of a well [घटी — यन्त्र]. Ab. 524.

GHAṬO, A jar, a bowl [घट]. Ab. 457; Dh. 250.

GHĀTO, Slaughter, destruction [घात]. Ab. 403; Mah. 158, 216.

GHAṬṬANAṀ, Touching, knocking, rubbing, shaking [घट्टन]. Dh. 367; Mah. 157.

GHAṬṬETI, To touch; to shake; to speak spitefully to, to annoy; to join [घट्ट]. *Ghaṇṭaṁ gh.*, to ring a bell (Mah. 128; Ind. Off. MS. has *ghaṭesi*). *Ghaṭṭento rájakuṇḍalaṁ*, grazing the king's earring (Mah. 156). *Bhikkhú durattavacanehi ghaṭṭento*, annoying the priests with harsh words (Pát. 59). *Nimittaṁ ghaṭṭeti*, joins the boundary (Mah. 100). Dh. 263, 351. P.p.p. *ghaṭṭito* (Mah. 100).

GHĀTUKO (adj.), Mischievous, destructive [घातुक]. Ab. 731.

GHĀYANĪYO (adj.), Odorous.

GHĀYATI, To smell [घ्रा]. F. Ját. 53.

GHEPPATI, To take [ग्रभ्]. Alw. I. 20; Sen. K. 455.

GHORO (adj.), Dreadful, terrible [घोर]. Ab. 167; Mah. 14.

GHOSANĀ (f.), Sounding, proclaiming [घोषणा]. Ab. 117.

GHOSANO (adj.), Sounding [घोषण]. Sen. K. 473.

GHOSAVĀ (adj.), Sounding, sonant [घोषवन्त्]. The sonant letters are *g, gh, ṅ, j, jh, ñ, ḍa, ḍha, ṇ, d, dh, n, b, bh, m, y, r, l, v, h*, or the mediæ, the mediæ aspiratæ, the nasals, and the liquids (Sen. K. 202).

GHOSETI, and GHOSĀPETI (caus.), To shout, to proclaim [caus. घुष्]. *Bhattakálaṁ ghosápeti*, to set up the call of refection, i.e. to proclaim that the meal is ready (see Mah. 195). *Dhátupatiṭṭhánaṁ ghosápetvá*, having proclaimed that the relic was going to be enshrined (Mah. 107). *Dhammasavanaṁ ghoseti*, to proclaim (shout) that the preaching is going to begin, to sound the church call (Dh. 290; Mah. 81). P.p.p. *ghosito, ghosápito* (Dh. 290; Mah. 81).

GHOSO, Sound, noise; rumour; voice; a village of herdsmen [घोष]. Ab. 128, 226, 1081. *Samuddaghoso*, the roaring of the sea. *Ghoso pi so tattha n' atthi*, they have not even been heard of there (Alw. I. 76).

GHOṬAKO, A sort of horse [घोटक]. Ab. 370.

GHUṬṬHO (p.p.p.), Shouted, proclaimed [घुष्ट = घुष]. Pát. xvi.

GIDDHĪ (adj.), Greedy [गृद्धिन्]. Fem. *giddhiní* (Mah. 43).

GIDDHO (adj.), Greedy [गृध्र, गृद्ध]. Ab. 729. *Giddha* appears to be also a noun, as at Sen. K. 327 we have *lábhagiddhena*, "through greed of gain." Comp. *Gaddho* and *Gijjho*.

GIHĪ (m.), A householder; a layman as opposed to a priest [गृहिन्] Ab. 446. *Gihíjaná*, laymen (Mah. 173). *Therassa gihikále*, when the thera was a layman (Dh. 199). *Gihíbhúto*, being or having been a layman (Dh. 333). *Gihíbhávo*, state of being a layman (Dh. 411).

GIJJHATI, To be greedy [गृध्].

GIJJHO, A vulture. Ab. 637. *Gijjhakúṭo*, "The Vulture's Peak," name of a mountain near Rájagaha (Ab. 606; Dh. 365, 427; B. Lot. 287). *Gijjha* probably represents the S. गृध्र, through an intermediate step gridhya, the *r* passing into *y*; the S. गृध्य has perhaps created confusion. Comp. *Gaddho* and *Giddho*.

GILĀNAKO (adj.), Ill [ग्लान + क]. Mah. 23.

GILĀNO (p.p.p.), Sick, ill [ग्लान = ग्लै]. Ab. 322. Neut. *gilánaṁ*, illness. *Báḷhagiláno*, seriously ill (Dh. 97). *Gilánamañce nipajjitvá*, having lain on the bed of sickness. *Gilánapaccayo*, a medical requisite, i.e. drugs, or food adapted to sickness (E. Mon. 81). Dh. 341.

GILATI, To devour, to swallow [गृ]. Cl. Gr. 129; Dh. 66, 421. P.p.p. *gilito* (Ab. 757).

GIMHĀNAṀ, The hot season. Ab. 78; Pát. 11, 15; Att. 10. *Gimhánamáse paṭhamasmiṁ*, in the first month of the hot season (Kh. 9).

GIMHO, The hot season, summer [ग्रीष्म]. Ab. 80; Dh. 51, 387. *Gimhakále*, in the hot weather, in

summer (Ras. 90). Pl. *gimhá*, the hot season See *Utu*.

GIṄGAMAKAṀ, A sort of ornament. Ab. 289.

GINI (*m.*), Fire [अग्नि]. Ab. 34. Comp. *Aggi* and *Aggini*.

GIÑJAKÁ (*f.*), A tile, a brick. Ab. 220.

GIRÁ (*f.*), Voice, utterance, speech [गिरा]. F. Ját. 18.

GIRI (*m.*), A mountain [गिरि]. Ab. 605. *Girikandará*, a mountain cave (Dh. 191).

GIRIKAṆṆÍ (*f.*), The plant Clitoria Ternatea [गिरिकर्णी]. Ab. 584.

GIRIMALLIKÁ (*f.*), The plant Wrightia Antidysenterica [गिरि + मल्लिका]. Ab. 573.

GIRIMEKHALO, Name of Mara's elephant [गिरि + मेखला]. Ab. 44; Man. B. 172.

GÍTAṀ, Singing, a song, or hymn [गीत = गै]. Ab. 130; Dh. 85; Mah. 213. *Gítavāditaṁ*, vocal and instrumental music (Kh. 3). *Thutimaṅgalagítehi*, with hymns of praise and joy (Mah. 99).

GÍTIKÁ (*f.*), A song [गीतिका]. Ab. 130.

GÍVÁ (*f.*), The neck, the throat; debt [ग्रीवा]. Ab. 263, 1129; F. Ját. 53; Mah. 48.

GÍVAṬṬHI (*n.*), The collar-bone [ग्रीवा + अस्थि]. Mah. 4.

GÍVEYYAṀ, A neck ornament, necklace [ग्रैवेय]. Ab. 285.

-GO, and **-GU** (*adj.*), Going; being [ग]. Only at the end of a compound word, e.g. *Silácetiyaṭhánago*, going to the site of the Silácetiya (Mah 7), *toyago*, floating on the water (Mah. 63), *addhagú*, going a journey. Comp. *Anugo*, *Atigo*, *Hatthago*, *Majjhago*, *Sampago*, *Páragú*.

GO (*m.* and *f.*), A bull, a bullock, an ox; a cow (*f.*); the earth (*f.*); speech (*f.*) [गो]. Ab. 181, 495, 496, 869. *Go vajjhe viya*, like an ox led to the slaughter (Das. 35). Acc. *gavaṁ gávuṁ*, *gávaṁ*. Instr. *gávena* Gen. and dat. *gávassa*. Abl. *gává*, *gávasmá*. Loc. *gáve*, *gávasmiṁ*. Pl. *gávo* (Dh. 4, 25). Instr. and abl. pl. *gohi*. Gen. and dat. pl. *gunnaṁ* (Dh. 151), *gavaṁ* (Ab. 496), *gonaṁ*. Loc. pl. *gávesu*, *gosu*. For these forms see Cl. Gr. 33 and Sen. K. 235-239. There is also in Páli a fem. *gávi*, "cow" (Ab. 498; Dh. 238, 387). The bases used in composition are *gava*-, and *go*-.

GOCARIYO (*adj.*), Brown, reddish. Pát. 9, 80.

GOCARO, Pasture; food, prey; abode, resort; sphere, range, province; an object of sense, as form, sound [गोचर]. Ab. 94; F. Ját. 37. *Gocarabhúmi*, pasture ground. *Gocaraṁ caraṁ*, browsing (Mah. 120, of an elephant, comp. Dh. 114). *Gávo páceti gocaraṁ*, drives the cows to the pastures (Dh. 25). *Gocaráya gate síhe*, when the lion had gone to seek for prey (Mah. 44). *Gocaráya carantá*, seeking food (F. Ját. 17, of geese). *Gaṇhitvá gocaraṁ sího*, the lion having eaten his prey (Mah. 43, comp. Dh. 114). *Galo uddhumáyi gocaraṁ gaṇhituṁ na sakkoti*, his throat swelled, he is unable to eat (F. Ját. 12, of a lion). *Attano attano gocaraṭṭháne gocaraṁ gaṇhetvá*, obtaining their food each in his own hunting-ground (F. Ját. 52, the monkey goes to the forest, the jackal to the field-watcher's hut, and so on). *Migá tiṇagocará*, deer that feed on grass (Mah. 33). *Gocaro* as opposed to *agocaro* means "lawful resort," a place which a priest is allowed to frequent in quest of alms, as the houses of pious or philanthropic laymen (E. Mon. 71; Dh. 259). *Pápacariyagocaro*, frequenting wicked teachers. *Rájagahaṁ mahágocaraṁ* appears to mean "Rájagaha is a place of great resort," or perhaps "a place of great food resources." *Rájagahaṁ gocaragámaṁ katvá*, making R. his place of resort for alms. *Gocara* is that whereby anything is limited, wherein it abides, lives, moves, or expatiates, or upon which it operates, its sphere, domain, range, function, object, attributes. Thus, Form is the *gocara* of the eye, Ideas or Knowledge the *gocara* of the mind, Omniscience the *gocara* of Buddha's mind. The following are examples. *Aham pi ganthakárattaṁ patto vibudhagocaraṁ*, I also have achieved authorship, the appanage of the wise (Alw. I. x). *Sukhumaññáṇagocará tanti*, that book which treats of abstruse knowledge. *Te sáraṁ nádhigacchanti micchásaṅkappagocará*, they never arrive at the truth, for they follow vain thoughts, lit. false thoughts are their sphere (Dh. 2). *Vimokho yassa gocaro*, whose sphere is emancipation, i.e. Kleçanirváṇa or Arhatship (Dh. 17). *Ariyánaṁ gocare ratá*, rejoicing in the life of the saints (Dh. 5, here *gocara* is applied to the assemblage of all the attributes, qualities, and states which constitute Arhatship or final sanctification). *Anantagocaro*, whose sphere is the Infinite (Dh. 33, of a Buddha); here the comment says *anantárammaṇassa sabbaññutaññáṇassa vasena apariyantagocaraṁ*, "whose domain or range is unlimited, by reason of his omniscience,

the materials of which are infinite." *Gocara* is allied in meaning to *Avacara* and to *Ārammaṇa*.

GOCCHAKO, A bunch or cluster, a cluster of blossoms [गुच्छक]. Ab. 545.

GODHĀ (*f.*), An iguana, a very large sort of lizard [गोधा]. Ab. 622; F. Ját. 53; Mah. 166.

GODHANAṀ, Property in cattle [गो + धन].

GODHUMO, Wheat [गोधुम]. Ab. 450.

GOGHĀTAKO, A cow-killer [गो + घातक]. Sen. K. 501; Dh. 368.

GOKAṆṆO, A large species of deer, called elk in Ceylon; a span [गो + कर्ण]. Ab. 267, 612; Mah. 141.

GOKAṆṬAKO, The hoof of an ox; the plant Asteracantha Longifolia [गोकण्टक] Ab. 583 Clough's edition has *ṭ*). *Bhúmi khará gokaṇṭakáhatá*, the ground is rough, trampled by the feet of cattle (Alw. I. 93, the comment says *gunnaṁ khurehi akkantabhúmito samuṭṭhitehi kaṇṭakehi upahatá*, "spoilt with sharp clods risen up from places trodden by the hoofs of cattle").

GOKHĪRAṀ, Cow's milk [गो + चीर]. Cl. Gr. 124.

GOKULAṀ, A cattle-shed, a stable for cows [गो + कुल]. Ab. 190.

GOḶAKO, A ball or lump [गोलक]. Ab. 1017.

GOḶIKO (*adj.*), Prepared with molasses [गौडिक]. Sen. K. 390. *Goḷiko*, a sugar seller (Sen. K. 391).

GOLISO, Name of a plant [गोलिह, गोलीढ]. Ab. 563 (Clough's edition has *goliso*). In his Siṁh. Dict. Clough gives *golisa* and *goliha*.

GOḶO, A ball [गोल]. Ab. 1088; Mah. 175.

GOLOMĪ (*f.*), Name of several plants [गोलोमी]. Ab. 584 (= *vacá*), 599 (white *dubbá*).

GOMĀ (*m.*), A cattle owner [गोमन्त्]. Ab. 495. Fem. *gomatī*, *gomantī* (Sen. K. 306).

GOMAYO, and -YAṀ, Cowdung [गोमय]. Ab. 499. *Sukkháni gomayáni*, dried cowdung (Alw. N. 36).

GOMIKO, A cattle owner [गोमिन् + क]. Ab. 495.

GONAKO, A woollen coverlet with a very long fleece. Ab. 312; B. Lot. 369, 370. A few MSS. read *ṇ*, but I think *n* is the right spelling. The comment on Brahma Jála S. says *gonako ti dígha-lomako mahákojavo, caturaṅguládhikáni kira tassa lománi*.

GONAṄGULO, The black-faced monkey [गो + लाङ्गूल]. Ab. 614.

GONASO, A kind of large snake [गो + नस]. Ab. 651.

GOṆO, A bullock, an ox. Ab. 495; B. Lot. 370; F. Ját. 9, 32; Sen. K. 238.

GOPAKHUMO (*adj.*), Having eyelashes like a heifer [गो + पक्ष्मन्]. B. Lot. 564.

GOPAKO, A cowherd [गोपक]. Mah. 115.

GOPAKO, One who guards or takes care of [fr. caus. गुप्]. *Khettagopako*, a field-watcher (F. Ját. 53). *Hatthigopako*, an elephant's keeper (Ab. 367). *Maṅgalavāhino gopako*, the groom of the royal charger (Mah. 134).

GOPĀNASĪ, The Λ shaped rafters of the roof of a hut [गोपानसी]. Ab. 221; Mah. 245. *Gopánasivaṅko*, as crooked as a g. rafter (Dh. 315).

GOPATI (*m.*), A bull [गो + पति]. Sen. K. 237.

GOPATI, GOPAYATI, GOPETI, and GOPĀYATI, To guard, to keep, to protect [गुप्]. Sen. K. 433; Dh. 56; Mah. 17, 290. P.p.p. *gutto*, *gopito*, *gopáyito* (Ab. 754).

GOPO, A cowherd, a herdsman [गोप]. Ab. 495; Dh. 4, 151.

GOPPHAKO, The ancle [गुल्फ + क]. Ab. 277, 864; Dh. 148, 266, 284.

GOPPHO, The ancle [गुल्फ]. Mah. 212.

GOPURAṀ, A gate, a town gate; the towers or battlements over the gates of a fortified town, a watch-tower [गो + पुर]. Ab. 204, 1065; Mah. 152, 222; Alw. I. x.

GOPURAṬṬHO (*adj.*), Standing on the battlements [गोपुर + स्थ]. Mah. 152.

GORAKKHĀ (*f.*), Cow-keeping [गो + रक्षा]. Ab. 446; Kh. 11; Dh. 181.

GORAKKHO, A cowherd [गो + रक्ष].

GORASO, Produce of the cow [गो + रस]. Five are enumerated, *khīraṁ*, *dadhi*, *ghataṁ*, *takkaṁ*, *navanītaṁ*, milk, curds, ghee, buttermilk, butter (Ab. 501). Dh. 151, 238.

GORO (*adj.*), White [गौर]. Ab. 95.

GOSĀLĀ (*f*), A cow-stable [गो + शाला].

GOSĀMIKO, A cattle owner [गो + स्वामिन् + क]. Dh. 151.

GOSAṄKHYO, A cowherd [गो + संख्य]. Ab. 495.

GOSĪSAṀ, A kind of sandal wood [गो + शीर्ष]. Ab. 301.

GOTAMO (*adj.*), Descended from or belonging to Gotama, a Gautama or Gotamid [गौतम]. Fem. *gotamī* (Cl. Gr. 40).—Cákyamuni is called *Gotamo Buddho*, and *samaṇo Gotamo* (the ascetic of the Gautama family). The origin of the name is uncertain. Burnouf says, "He was called Çramaṇa

Gautama, or the Gotamid ascetic, no doubt because Gautama was the sacerdotal family name of the military race of Çákyas, who being Kshattriyas had no ancestor or tutelar saint like the Brahmans, but might, as the Hindu law permits, have taken the name of the sage to whose family belonged their spiritual guide" Intr. 155). Clough says, "Gautama, the name of Buddha, which he took from his teacher, a celebrated sage, and supposed by some to be the founder of the Nyaya philosophy" (1). It would appear that all the Çákyas of Kapilavastu bore the name of Gautama, so that the phrases Gotama Buddha and Samaṇa Gotama merely indicated the family from which the Buddha sprang (see B. Int. 155, note).—*Gotamo Buddho*, Gautama Buddha (Mah. 2). *Gotamo náma buddho*, a Buddha named Gautama (Dh. 117, 135). *Gotamo Buddho náma uppajjissati*, one named Gautama Buddha shall be born (Dh. 130). Unconverted brahmins in addressing Buddha called him simply Gautama (*bho Gotama*, see *Bhovádí*). Buddha is sometimes spoken of by believers as *bhavaṁ Gotamo*, "the venerable Gautama (see *Bhavaṁ*). B. Lot. 863; Sen. K. 387; Cl. Gr. 134.

GOTRABHÚ (*m.*), One who is in a fit state to receive sanctification; a priest [गोत्र + भू]. I am indebted to Subhúti for several extracts explanatory of this term. In its first sense it means "one whose mind is in that state of strong illumination which immediately brings about the attainment of sotápattimagga." Buddha's words are quoted as follows, *katamo ca puggalo gotrabhú? yesaṁ dhammánaṁ samanantará ariyadhammassa avakkanti hoti tehi dhammehi samannágato puggalo gotrabhú*, "who is the gotrabhú? the man who is in possession of those conditions upon which the commencement of sanctification immediately ensues, he is the gotrabhú." Here the gotra is explained by the commentator to mean Arhatship. But gotrabhu may also mean simply a priest or monk, as appears from the following words of Buddha, *bhavissanti kho pan' Ánanda anágataṁ addhánaṁ gotrabhuno kásávakaṇṭhá dussílá pápadhammá*, "the day will come when priests who wear the yellow robe shall be vicious and sinners." Here gotra is said to mean çramaṇagotra, the family or fraternity of Buddhist monks. Hardy says, "The wisdom necessary for the reception of the paths is called *gotrabhhúṇa*" (E. Mon. 281, 282).

GOTTAṀ, Family, lineage; family name [गोत्र]. Ab. 332, 1060; Dh. 70. *Gottena Gotamo*, by family a Gotamid (Cl. Gr. 134). *Kassapo gottato jino*, a Buddha whose family name was Káçyapa (Mah. 93).

GOṬṬHAṀ, A cattle-shed, cow-stable [गोष्ठ]. Ab. 190.

GOVINDO, A cattle owner, a head herdsman [गोविन्द, or गोपेन्द्र]. Ab. 496; Sen. K. 237.

GOYÚTHAṀ, A herd of cattle [गो + यूथ]. Dh. 203.

-GÚ, see -*Go*.

GUDAṀ, The anus [गुद]. Ab. 274.

GUGGULU (*n.*), Bdellium, a fragrant gum [गुग्गुलु]. Ab. 557.

GUHÁ (*f.*), A cave; the heart [गुहा]. Ab. 609. Lion's den (Mah. 44; F. Ját. 47).

GUHÁSAYO (*adj.*), Whose seat is the heart [गुहा + आशय]. Said of *citta*, "the thoughts" (Dh. 7).

GÚHETI (*caus.*), To conceal [गूहयति caus. गुह्]. Alw. I. 36.

GULÁ (*f.*), A pock, a pimple [गुला].

GUḶAKO, A ball [गुडक]. *Kiḷágulako*, a ball for playing with (Mah. 141).

GUḶAPHALO, The tree Careya Arborea [गुड + फल]. Ab. 554.

GÚḶHO (*p.p.p.*), Secret, concealed [गूढ = गुह्]. Ab. 746. *Gúḷhapuriso*, a spy (Ab. 347). At Mah. 71 *devánaṁpiyavacano gúḷhanámo*, is rendered by Turnour, "bearing the profoundly significant title of Devánaṁ Piya."

GUḶIKIḶÁ (*f.*), Game of ball [गुली + क्रीडा]. *Guḷikiḷaṁ kiḷati*, to play at ball (Dh. 139).

GUḶO, Molasses, sugar; a ball, a globe; a ball or mouthful of food [गुड]. Ab. 462, 1088. *Ayoguḷo* and *lohaguḷo*, a ball of iron (Dh. 54, 66). *Puppha-guḷo*, a bunch of flowers, a bouquet (Dh. 172). *Lákhágulo*, a round lacquered box (Alw. I. 75). *Guḷayantaṁ*, a sugar-mill (Mah. 208). *Guḷa-taṇḍulo*, sweetmeats (Mah. 248). *Guḷapúvako*, a sweet cake. *Guḷapásáṇako*, a round stone (Mah. 169). *Guḷapiṇḍo*, a lump of sugar (Dh. 281).

GUMBAKO, Jungle [गुल्म + क]. Mah. 64.

GUMBO, A bush, a thicket, brushwood, jungle; a multitude, quantity; an array of troops [गुल्म]. Ab. 550, 631, 861. *Kaṇṭakagumbo*, a thorn-brake. *Gumbaṭṭhánaṁ*, a jungly place (Mah. 64). *Gumbo tiṇádinaṁ*, a thicket of grass and such like (Ab. 454). F. Ját. 52, 53, 54; Mah. 120.

GUṆAVĀ (adj.), Excellent, virtuous [गुणवत्]. Alw. I. xii, Sen. K. 245. Fem. guṇavatī, guṇavantī.

GUNDĀ (f.), The grass Cyperus Pertenuis, or its root [गुन्द्रा]. Ab. 589.

GUṆITO (p.p.p.), Multiplied [गुणित = गुण्]. Sen. K. 412.

GUÑJĀ (f.), The shrub Abrus Precatorius: the smallest jeweller's weight, equal to a berry of the guñja shrub [गुञ्जा]. Ab. 479, 585.

GUṆIYO, and GUṆIṬṬHO, Better, and best. Comparative and superlative of guṇavā (Sen. K. 315).

GUṆO, A string; a bow-string; a time; a quality, property, characteristic; good quality, merit, efficacy, virtue; excellence, piety [गुण]. Ab. 388, 767, 787. Muttāguṇo, a string of pearls (Ab. 1116). Sattaguṇo, seven-fold (Mah. 152). Dasaguṇaṁ, ten times (Ab. 477). Tiṇṇam ratanānaṁ guṇam pakāsetva, proclaiming the virtues of the three gems (Dh. 300). Kato guṇo, a good deed done (F. Jat. 14; comp. Alw. I. 107). Guṇabhūsano, having virtue for his ornament (Alw. I. x). Tejojavaguṇā, the qualities of dignity and speed (Mah 137). Buddhaguṇā, the attributes of Buddha (Alw. I. 77). Guṇakathā, eulogium, exposition of a person's good qualities.

GUṆṬHETI, To ensnare; to cover [गुण्ठ्].

GUṆṬHIKO, see Ahiguṇṭhiko.

GURU (adj.), Heavy [गुरु]. Masc. guru, a teacher Pl. guravo. This form is rare, and I have not met with it in any undoubtedly ancient text. The usual form in Páli is garu, which see. The foll. are references for guru: Cl. Gr. 80, 127; Alw. I. xv; Att. 192.

GURUVĀRO, Thursday [गुरु + वार].

GŪTHAṀ, and GŪTHO, Excrement [गूथ]. Ab. 274; Das. 44; B. Lot. 384. One of the hells is called gūthanirayo (Dh. 408).

GUTTI (f.), Keeping, guarding [गुप्ति]. Mah. 242. Indriyagutti, keep watch over the senses (Dh. 67).

GUTTO (p.p.p. gopati), Preserved, protected; guarded, hidden [गुप्त = गुप्]. Ab. 746, 754. Indriyesu guttadvāro, keeping the door of the senses. Dhammassa gutto, protected by the Law (Dh. 46). Dh. 7, 56.

GUYHAKO, A class of demigods (devayoni) who are attendants of Kuvera [गुह्यक]. Ab. 13.

GUYHAṀ, A secret; pudendum [गुह्य = गुह्]. Ab. 352, 1061; B. Lot. 572.

H.

HA, An emphatic particle, the Sanskrit ह, sometimes used after Iti (which see).

HĀ (interj.), Ah! oh! alas! [हा]. Ab. 1159, 1201.

HADAYAGO (adj.), Going to the heart, vital [हृदय + ग]. Ab. 945.

HADAYĀLU (adj.), Good-hearted, kind [हृदयालु]. Ab. 722.

HADAYAṀ, The heart; the mind; the breast [हृदय]. Ab. 152, 270. Hadayena phalitena kālaṁ katvā, dying of a broken heart (Dh. 100, comp. Mah. 247). Hadayaṁ manañ ca, the heart and mind (Das. 7). Karuṇāya kampitahadayo, his heart moved with compassion (Att. 205). Hadayavatthu, the substance of the heart, the heart of flesh (Ab. 852; Man. B. 300).

HADAYAṄGAMO (adj.), Going to the heart, touching, affectionate, kind [हृदयंगम]. Ab. 125.

HADAYAṄGATO (adj.), Learnt by heart [हृदयम् + गत = गम्].

HADAYĪ (adj.), Benevolent, kind [हृदयिन्]. Ab. 722.

HAJJO (adj.), Dear, beloved, pleasant [हृद्य]. Ab. 697.

HALĀHALO, A sort of poison [हलाहल]. Ab. 655; F. Ját. 50.

HALAṀ, This is another form of Alaṁ. Halaṁ dāni pakāsituṁ, no use to proclaim (Alw. N. 98; Gog. Ev. 6). Cl. Gr. 74.

HALAṀ, A plough [हल]. Ab. 449. Halapaddhati, a furrow (Ditto).

HALIDDĀ (f.), Turmeric [हरिद्रा]. Comp. Ab. 585.

HĀLIDDO (adj.), Yellow [हारिद्र]. Sen. K. 392.

HALIDYĀBHO (adj.), Yellow [हरिद्र + आभा]. Ab. 97, 1008.

HAMBHO (interj.), Here! sirrah! [हंहो]. Ab. 1139. Hambho dubbinīta, how now, you rascal! (Dh. 299). Comp. Ambho.

HAMMIYAṀ, A house [हर्म्य]. Ab. 208; Kamm. 9.

HAṀSIYATI (pass.), To bristle [from हृष्]. Sen. K. 492.

HAṀSO, A goose, a swan [हंस]. Ab. 646; Dh. 17, 32; F. Ját. 16, 17.

HĀNAṀ, Relinquishing, falling away from [हान], B. Lot. 791.

HANANAṀ, Killing, destroying; removing [हनन]. Ab. 403; Mah. 14.

HANĀPETI (*caus. hanti*), To cause to be killed. Sen. K. 436.

HANATI, see *Hanti*.

HANDA (*interj.*), Come! alas! [हन्त]. Ab. 1193. *Handa nam hanāma*, come let us kill him (Alw. I. 72). *Handa ca dāni mayam bhante gacchāma*, and now, lord, I depart. *Handāham hatacakkhu 'smi*, alas! I am blind (Dh. 86).

HANETI (*caus. hanti*), To cause to be killed. Sen. K. 438.

HĀNI (*f.*), Abandonment; loss, diminution, decay, deterioration [हानि]. Ab. 1129; B. Lot. 649. *Hānim disvāna sattānam*, seeing that men were falling away from true religion (Mah. 207).

HAÑÑATI, see *Hanti*.

HANTĀ (*m.*), One who strikes or kills [हन्तृ]. Dh. 70).

HANTI, To strike, to beat; to kill, to murder; to destroy, to put an end to, to remove [हन्]. *Pipāsam hantvā*, having quenched my thirst (Ras. 22). *Bhayam sītam tamam tesam hantvā*, having removed their fear, cold and darkness (Mah. 3). Pres. 3rd sing. *hanti* (Dh. 13, 72, 332), perhaps also *hanati* (see Sen. K. 501, 502), pl. *hananti* (Dh. 64). Imperat. 2nd pers. pl. *hanāma* (Alw. I. 72). Aor. *ahani, hani, avadhi* (Sen. K. 502). P.pr. *hananto* (Ras. 27). Inf. *hantum, hanitum* (Sen. K. 503). Ger. *hantvā, hanitvā, hantvāna, hantūna* (Dh. 52, 390; Sen. K. 502).—Pass. *haññati*. *Kuñjaro dantesu haññate*, the elephant is killed for his tusks (Sen. K. 349). Pass. imperat. *haññatu*, let him be killed. P.f.p. *hantabbo, hanitabbo* (Sen. K. 503; Alw. I. 72). P.p.p. *hato*. Caus. *haneti, hanāpeti, ghāteti, ghātāpeti*.

HANU (*f.*), The jaw [हनु]. Ab. 262.

HANUTI, To conceal oneself [ह्नु]. With dat. *Hanute mayham eva*, he hides from me (Sen. K. 327).

HĀPETI (*caus. jahāti*), To dismiss, to forego, to forsake; to neglect; to lose; to omit [हापयति = हा]. *Attadattham na hāpaye*, let him not forego, or neglect, his own spiritual good (Dh. 30). *Kiñci ahāpetvā*, having omitted nothing (F. Ját. 13, comp. Mah. 214).

HĀRAKO, One who takes [हारक]. Pát. 3, 87. *Asante hārake*, if there be no one to carry it (Pát. 10).

HARAṆAM, Removal; taking; stealing [हरण]. E. Mon. 283; Kh. 14.

HARĀPETI (*caus. next*), To cause to be removed. F. Ját. 8.

HARATI, To carry, to convey, to bring; to carry away, to remove; to take, to seize; to steal, to plunder; to bring, to offer; to charm [हृ]. Kh. 13. *Satthu santikam haritvā*, having brought it to the Teacher (Dh. 106). *Bhayam vo dukkhañ ca harissāmi*, I will remove your fear and suffering (Mah. 3). *Imam paṇṇam haritvā tassa dehi*, take this letter and deliver it to him (Alw. I. 101). *Harantā rājino manam*, captivating the mind of the king (Mah. lxxxvii). *Hareyya pāṇinā visam*, he might handle poison (Dh. 23). *Dve haṁsā kacchapam daṇḍakena haranti*, two geese are carrying along a tortoise with a stick (F. Ját. 17). *Haranti ye balim*, who bring you offerings (Kh. 6). Perf. *jahāra* (Sen. K. 445). Aor. *ahāsi* (Dh. 1, 101). Inf. *haritum* (Alw. I. 14). Ger. *haritvā* (Mah. 257). P.f.p. *haritabbo* (Pát. 67), *hāriyo* (Pát. 81). P.p.p. *hato*. Caus. *harāpeti, hāreti*. Desid. *jigiṁsati*.

HARE (*interj.*), Here! sirrah! Ab. 1139. Comp. *Are*.

HĀRETI (*caus. harati*), To cause to be carried; to take away, to remove [हारयति = हृ]. *Tassa tam bahubhāṇitam hāretukāmo*, wishing to put a stop to this talkativeness of his (F. Ját. 16). Mah. 169; Dh. 220.

HARI (*adj.*), Green, yellow, tawny [हरि]. Ab. 97, 869. See also *Harito*.

HARI (*m.*), The colour green or yellow; gold; Vishṇu [हरि]. Ab. 16, 97, 487, 869.

HĀRI (*adj.*), Handsome [हारि]. Ab. 693. *Hārī*, a beautiful woman (Ras. 16).

HĀRĪ (*adj.*), Taking, robbing; captivating [हारिन्]. *Adinnahārī*, a thief (Ras. 23). Fem. *hārinī* (Att. 192).

HARICANDANAM, and -NO, Yellow sandal wood [हरि + चन्दन]. Ab. 301; Dh. 95.

HĀRIṆIKO, A deer-hunter [हारिणिक].

HARIṆO, A deer or antelope [हरिण]. Ab. 617. *Hariṇakalaṅko*, and *hariṇaṅko*, the moon (Alw. I. c; Att. 191).

HARĪTAKĪ (*f.*), and -KO, yellow myrobolan [हरीतक]. Ab. 569; Mah. 22.

HARITĀLAM, Yellow orpiment [हरिताल] Ab. 493.

HARITATTAM, Yellowness [हरित + त्व].

HARITO (*adj.*), Green [हरित, हरित्]. Ab. 97,

187, 869, 1016. *Harito yavo*, the green barley (F. Ját. 15). *Haritāni tiṇāni*, green grass (Pat. xxxiii, comp. Das. 31). Neut. *haritaṁ*, grass, greens (Pat. 87). See *Hari*.

HARIYO (*p.f.p. harati*), To be taken, removed, etc. [हार्य = हृ]. Pat. 81.

HARO (*adj.*), Taking, seizing [हर].

HARO, Siva [हर]. Ab. 17.

HĀRO, Taking; a pearl necklace [हार]. Ab. 285, 1116. Dh. 94. Comp. *Muttāhāro*.

HASAMĀNAKO (*adj.*), Laughing, merry [p.pr. Âtm. हस् + क]. Mah. 219.

HASANAM, Laughter [हसन]. Ab. 175; Dh. 160.

HASATI, To laugh, to be merry [हस्]. Mah. 219; Dh. 120. Aor. *hasi* (F. Ját. 4). Caus. *hāseti*. *Tava me hāseti mānasaṁ*, this rejoices my heart (Mah. 197). *Tava mukhaṁ hāsayamāno*, making your face merry.

HASITO (*p.p.p.* last), Smiling, laughing, merry [हसित = हस्]. Alw. I. civ. Neut. *hasitaṁ*, laughter, mirth (Ab. 175). *Mahāhasitaṁ hasanto*, laughing a horse-laugh (Pát. 93). Dh. 120.

HĀSO, Laughter; mirth, joy [हास]. Ab. 87, 175; Dh. 27. *Hāsadhammo*, sporting, jesting (Pat. 15).

HASSO (*p.f.p. hasati*), Ridiculous [हास्य = हस्]. Masc. *hasso*, the Ridiculous, one of the Nāṭyarasas (Ab. 102).

HĀTABBO (*p.f.p. jahāti*), That ought to be abandoned [हातव्य = हा]. Sen. K. 477.

HĀṬAKAṀ, Gold [हाटक]. Ab. 487; Ras. 33.

HATATTAṀ, Destruction [हत = हन् + त्व]. Dh. 390.

HATĀVAKĀSO (*adj.*), One who has removed all occasions for good and evil, said of an Arahá [हत = हन् + अवकाश]. Dh. 18.

HAṬHO, Violence, force, rapine [हठ]. Ab. 400.

HATO (*p.p.p. hanti*), Killed, destroyed; injured, spoilt; removed, put an end to [हत = हन्]. *Hatacakkhu*, whose sight is destroyed, blind (Dh. 86). *Hatalābhasakkārá*, deprived of their gains and honours. *Vācāya hato*, ruined by his talk (F. Ját. 16). *Hatānaṁ lohitāvilaṁ*, turbid with the blood of the slain (Mah. 154). Neut. *hataṁ*, killing, hurting. *Hatapahataṁ*, killing and striking.

HAṬO (*p.p.p. harati*), Seized; carried away [हृत = हृ]. *Hatthiliṅgasakuṇena haṭá*, carried off by the elephant-bird (Dh. 157). Dh. 209.

HATTHACITTO (*adj.*), Joyful [हृष्ट + चित्त]. Ab. 723.

HATTHAGATO, and HATTHAṄGATO (*adj.*), Passed into a person's hands, in his power or possession, secure, certain [हस्त + गत = गम्]. *Cattāri phalāni hatthagatān' eva karoti*, makes the four fruitions his own (Dh. 228). F. Ját. 6; Dh. 169, 184.

HATTHAGO (*adj.*), In one's power, in one's possession, secure [हस्त + ग]. Att. 194.

HATTHAKAMMAṀ, Manual labour [हस्त + कर्मन्]. Dh. 123, 257.

HATTHALOMO (*adj.*), Astonished; overjoyed [हृष्ट + लोमन्].

HATTHĀNĪKAṀ, The elephants of an army, elephant-host [हस्तिन् + अनीक]. Ab. 383

HATTHAPĀSO, A measure of distance, generally two and a half hastas or cubits, but said sometimes to mean a distance of twelve cubits [हस्त + पाश]. Pát. 2, 98.

HATTHAPPATTO (*adj.*), Come to hand, received, obtained [हस्त + प्राप्त = आप्].

HATTHĀROHO, One who rides on an elephant, an elephant driver, mahout [हस्तिन् + आरोह]. Ab. 367.

HATTHASSAṀ, Elephants and horses [हस्तिन् + अश्व].

HATTHATALAṀ, The palm of the hand [हस्त + तल].

HATTHĪ (*m.*), An elephant [हस्तिन्]. Ab. 360. Fem. *hatthinī*, a she-elephant (Ab. 362, 866; Dh. 105). *Hatthimaggo*, an elephant-track (F. Ját. 2); *Hatthisoṇḍo*, elephant's trunk (Ab. 639). *Hatthikkhandho*, an elephant's back or shoulders (Mah. 45). *Hatthisālá*, elephant stable (Mah. 83). *Hatthiyānaṁ*, a riding elephant. *Hatthigopako*, and *hatthimeṇḍo*, an elephant's groom or keeper (Ab. 367). *Hatthippabhinno*, a furious elephant (Dh. 58). *Hatthighaṭá*, a herd or troop of elephants (Ab. 362). Gen. *hatthino* (Dh. 157). Pl. *hatthī* (F. Ját. 3). Nom. sing. sometimes *hatthi*.

HATTHIKO (*adj.*), Carried in the hand [हस्त + इक]. Sen. K. 390.

HATTHILIṄGO, A sort of vulture with a bill like an elephant's trunk [हस्तिन् + लिङ्ग]. Ab. 639; Dh. 154.

HATTHINAKHO, A covered way covering the access to the gate of a town [हस्तिन् + नख].

Ab. 208; I am not sure of the meaning, for the explanation is *yugo hatthakamhamhi patiṭṭhito*.

HATTHINĪ, see *Hatthí*.

HATTHINIKĀ (*f.*), A she-elephant for riding [हस्तिनी + का].

HATTHIPO, An elephant's keeper or driver [हस्तिप]. Ab. 367.

HATTHO, The hand; an elephant's trunk; name of a Nakkhatta; a cubit, the measure from the elbow to the tip of the little finger; a quantity [हस्त]. Ab. 59, 265, 268, 365, 931. *Pattahattho*, bowl in hand. *Gandhamáládihatthá*, with perfumes, flowers, and other offerings in their hands (Dh. 79). *Víṇáhattho*, holding a lute (Mah. 180). *Sattahattho*, seven cubits long (Dh. 198). *Sahassahattho*, hundred-armed (Mah. 180). *Kesahattho*, a tuft or mass of hair (Ab. 257). *Márassa hattham gato*, fell into the power of Death.

HAṬṬHO (*p.p.p.*), Bristling; joyful, delighted [हृष्ट = हृष्]. *Haṭṭhalomo*, having the hair of the body erect with joy or astonishment (Mah. 86). *Atihaṭṭho*, overjoyed (Mah. 85). *Haṭṭhatuṭṭhacitto*, with glad and joyful heart.

HĀVAKO, One who sacrifices [from caus. हु]. Sen. K. 525.

HAVANAM, Sacrifice [हवन]. Sen. K. 524.

HAVE (*adv.*), Indeed, certainly. Ab. 1140; Dh. 19, 28, 32, 68, 126.

HAVI (*n.*), An oblation, sacrifice; clarified butter [हविस्]. Ab. 418, 1114.

HAVO, A summons, challenge [हव]. Ab. 762.

HĀVO, Coquetry, dalliance [हाव]. Ab. 174.

HAVYAM, An oblation [हव्य = हु]. Ab. 418.

HĀYANAM, Diminution, decay (from *Háyati*).

HAYĀNĪKAM, Cavalry [हय + अनीक]. Ab. 383.

HĀYANO, A year [हायन]. Ab. 81, 1124.

HĀYATI, see *Jaháti*.

HAYO, a horse [हय]. Ab. 368, 1102; Mah. 68.

HE (*interj.*), Oh! [हे]. Ab. 1139, 1150.

HEHITI, A fut. from *Bhavati*.

HELĀ (*f.*), Sport, dalliance [हेला]. Ab. 174.

HEMAM, Gold [हेमन्]. Ab. 487; Mah. 70, 90.

HEMANTO, The cold season, winter [हेमन्त]. Ab. 79; Mah. 2. This season begins from the dark half of Kattika, and lasts four months. It is subdivided into Hemanta and Sisira, of two months each.

HEMO, A sort of elephant [हेम]. Ab. 361.

HERAÑÑIKO, A royal treasurer [हिरण्य + इक]. Ab. 343.

HESĀ (*f.*), Neighing [हेषा]. Ab. 119.

HESITAM, Neighing [हेषित]. Mah. 142.

HESSATI, see *Bhavati*.

HETAM, In the phrase *No h' etam bhante*, "certainly not, lord," the *h* is हि, with the vowel elided before the initial vowel of *etam*.

HEṬHETI, To injure, to harass [हेठ्]. Dh. 10, 228.

HETI (*f.*), A weapon [हेति]. Ab. 385, 866.

HEṬṬHĀ (*adv.*), Under, below, low down [अधस्तात्]. Ab. 1156. With gen. *Udumbararukkhassa heṭṭhá*, under the Udumbara tree (F. Ját. 3). With abl. *Lohapásádato heṭṭhá*, on the ground floor of the Lohapásáda (Mah. 196). *Heṭṭhábhúmi*, ground floor (Dh. 250). *Heṭṭhámaggattayam*, the three lowest paths, i.e. Sotápattimagga and the two next (Dh. 421, comp. 261). *Heṭṭhábhágo*, lower part, part below (Dh. 78). When used of a passage in a book it means "before," "previously." *Heṭṭhá vutto, heṭṭhávutto, heṭṭhákathito*, above mentioned (Dh. 369, 371, 380; F. Ját. 1, 20).

HEṬṬHATO (*adv.*), Below, underneath [अधस्तात् + तस्]. *Heṭṭhato paṭṭháya*, from below (Alw. I. 76). With gen. *Setacchattassa heṭṭhato*, under the white umbrella (Mah. 25).

HEṬṬHIMO (*adj.*), Lower, lowest; last. *Heṭṭhimá disá*, the nadir. *Rukkhassa heṭṭhimasákhá*, the lowest branch of the tree (Dh. 157). *Heṭṭhimakoṭi*, the lower end (Dh. 261). *Heṭṭhimagáthá*, the preceding stanzas (Dh. 369). *Koṭínam heṭṭhimantena satam*, at least a hundred koṭis (Ab. 337).

HETU (*m.*), Cause; reason, motive; origin; the reason or middle term of an inference [हेतु]. Ab. 91, 972. *Kasmá hetuná*, from what motive? why? (Sen. K. 322). *Kena hetuná*, for what reason? why? *Ko hetu ko paccayo*, what is the reason? what is the cause? *Hetuphalam*, result or consequence of a cause.

HETU (*adv.*), On account of, by reason of, by means of, for the sake of [हेतौ]. With gen. *Na attahetu na parassa hetu*, not for his own sake nor for the sake of another (Dh. 15). *Kissa hetu*, on account of what? *Tam kissa hetu*, why is this? (Alw. I. 108). *Lábhahetu*, for the sake of gain (Kh. 27). *Yesam hetu labhámase*, through whom we receive gifts (Kh. 11).

HETUJO (*adj.*), Produced by a cause [हेतु + ज].

Gog. Ev. 55; Man. B. 441; E. Mon. 293; vegetables are called hetuja, as produced from seeds.

HETUKO (*adj.*), Having a cause; causing, instrumental [हेतुक, हैतुक]. Ab. 104; Man. B. 494. *Saṅgámo maṇipallaṅkahetuko*, a conflict on account of a jewelled couch (Mah. 4).

HETUMÁ (*adj.*), Having a cause [हेतुमत्]. Cl. Gr. 24.

HETUPPABHAVO (*adj.*), Proceeding from a cause, having its origin in a pre-existing cause [हेतु + प्रभव]. The *hetuppabhavá dhammá* are explained to be the five khandhas (Att. cxxx; B. Lot. 523; Man B. 196).

HETUSO (*adv.*), Causally, necessarily [हेतु + शस्].

HEVA (*adv.*), Quite, just, even. Dh. 225. This is another form of *eva* (which see). I have met with *heva* in three passages only, and in each the preceding word ends in a vowel. The first is *pupphúni heva* (Dh. 9), the second *avihatayobbaná heva* (Dh. 233), the third *má heva* (Dh. 403). The *h* is probably like the *y* in *yeva*, merely a euphonic addition, but comp. the next article.

HEVAṀ, In the phrase *má h' evaṁ avaca*, "say not so." It is doubtless *evaṁ* preceded by the particle हि. It is true that *Hevaṁ* occurs in the Dhauli inscriptions at the beginning of a sentence (comp. Alw. I. iv), but it is not safe to argue from the Páli of the inscriptions to that of the sacred books. A phrase *má h'evaṁ*, "not so," "certainly not," occurs at Gog. Ev. 39, and with this compare *no h'etaṁ* (see *Hetaṁ*), and perhaps *má h'eva* (see last article).

HEYYO (*p.f.p. jahúti*), To be abandoned [हेय = हा]. Sen. K. 477.

HI (*part.*), For, because; certainly, indeed; alas! [हि]. Ab. 1149, 1197. *Na hi verena veráni sammanti*, for hate is not appeased by hate (Dh. 2). *Vuttaṁ h' etaṁ bhagavatá*, for thus it has been said by Buddha. *Kasmá? evañ hi atthaṁ áharituṁ sukhaṁ hoti*, why? because by so doing it is easy to ascertain the meaning (Alw. I. cviii). *Tena hi*, very well then (Dh. 89, 158). *Ko hi náma naro*, what man indeed? (Mah. 259). *Kathañ hi náma*, how indeed? It is sometimes used in giving a respectful refusal: *Na kappati mahárája pabbájetuṁ thiyo hi no*, (nay) great king, for we are not allowed to ordain women (Mah. 85, comp. 80, line 5). Sometimes redundant: *Evaṁ tathágate yeva pasádo hi mahapphalo* (Mah. 175, comp. Ab. 1197). See *Hetaṁ*, *Hevaṁ*.

HILÁDATI, To be glad [ह्लाद्].

HILÁDO, Pleasure [ह्लाद]. Att. 191.

HĪLITO (*p.p.p.*), Ashamed [ह्रीत = ह्री]. Ab. 747; Das. 44.

HIMÁCALO, The Himalaya mountain [हिम + अचल]. Ab. 606.

HIMAVÁ, and HIMAVANTO (*adj.*), Cold, snowy [हिमवत्]. *Himavá*, Himalaya (Ab. 606). *Himavanto pabbato*, Himalaya (Dh. 53). *Himavanto*, or *Himavantappadeso*, is a region of mystery or romance, the fairyland of the Buddhists. It forms the northern part of India, and contains the great mountain chain of Himalaya, with its principal peaks, *Keláso*, *Cittakúṭo*, *Gandhamádano*, *Sudassano*, *Kaḷakúṭo*. It is overgrown with mighty forests, and contains seven vast lakes (*mahásará*), from one of which proceeds a river which is the fountain-head of the five principal rivers of India (*mahánadí*). Himavanta is the resort of Paccekabuddhas, Arhats, Devas, Rishis, Yakshas, etc., and of every species of wild animal; and teems with marvels of every description, as the wonderful Golden Cave (*kañcanaguhá*), the great Jambu tree from which Jambudipa takes its name, and the Kesara lions whose roar may be heard for many leagues around. Man. B. 15-19; F. Ját. 2, 4, 12, 16, 17; Dh. 116, 153, 214; Das. 24; Alw. I. xxi; Mah. 22.

HIMO (*adj.*), Cold [हिम]. Ab. 1074. Neut. *himaṁ*, frost, snow, dew (Ab. 56). *Himagabbho*, the regions of dew and frost aloft in the air (Mah. 114, 119; F. Ját. 57). *Himaraṁsi* (*m.*), the moon (Ab. 52).

HIṀSÁ (*f.*), Hurting, killing [हिंसा]. Ab. 403. *Hiṁsáśilo*, cruel, mischievous (Ab. 731). *Corahiṁsaṁ karonto*, having a criminal executed (Att. 211). *Hiṁsamano*, wish to injure, malevolence (Dh. 70).

HIṀSANAṀ, Injuring, killing [हिंसन]. Ab. 403. *Yuddhaṁ bhiṁsanaṁ sattahiṁsanaṁ*, a dreadful and bloody war (Mah. 93). *Ahiṁsanaṁ*, humanity (Dh. 390).

HIṀSÁPANAṀ, Injury. Ab. 1201.

HIṀSATI, To hurt, to injure; to kill [हिंस्]. Dh. 24, 48; Das. 6, 8. P.p.p. *hiṁsito* (Dh. 149).

HĪNAJACCO (*adj.*), Of low family, low-caste [हीन + जात्य]. Das. 42.

HĪNAKO (*adj.*), Deprived of. Used at the end of a compound, as a substitute for *híno*.

HĪNAPPAṆĪTATĀ (*f.*), Inferiority and superiority, goodness and badness [हीन + प्रणीत + ता]. Gog. Ev. 31.

HĪNASĪLAṀ, Keeping the moral precepts imperfectly, or from unworthy motives [हीन + शील]. Man. B. 463.

HINGULAKO, Vermilion [हिङ्गुल + क]. Alw. I. 76.

HINGULI (*m.*), Vermilion [हिङ्गुलि]. Mah. 162.

HĪNO (*p.p.p. jahāti*), Wasted, decayed; low, bad, inferior; poor, wretched; forsaken; deprived [हीन = हा]. Ab. 686, 754. *Hīnā jāti*, low birth, low caste (Pat. 83). *Hīnā paṇītā*, or *hīnappaṇītā*, the low and the high, the wretched and the great (B. Lot. 866; Sen. K. 367). *Hīnavīriyo*, feeble (Dh. 2, 21). *Sutihīno*, deprived of hearing, deaf (Ab. 322).

HINTĀLO, A sort of palm [हिन्ताल]. Ab. 604. Probably the marshy date-palm.

HIRAÑÑAṀ, Gold, bullion, treasure [हिरण्य]. Ab. 486, 488, 1081. *Hiraññagabbho*, Mahābrahma (Ab. 15). Mah. 163.

HIRĪ (*f.*), Shame, modesty; the shame which deters a man from sinning [ह्री]. Ab. 158; Man. B. 413; Dh. 26; Das. 41.

HIRĪMĀ (*adj.*), Modest [ह्रीमत्]. Cl. Gr. 24.

HIRIVERAṀ, A perfume, Andropogon Schoenanthus [ह्रीवेर]. Ab. 591.

HIROTTAPPAṀ, and **HIRIOTTAPPAṀ**, Shame and fear of sinning [ह्री + *ottappa*]. Dh. 240, 303; Das. 39, 41; Alw. I. xxxiv; Man. B. 413.

HITAKARO, A benefactor [हितकर]. Mah. 20; Sen. K. 470.

HITO (*p.p.p. dadhāti*), Fit, suitable; beneficial [हित = धा]. *Suttahito*, adapted to the Suttas (Alw. I. xvi). *Yaṁ ve hitañ ca sādhuñ ca*, that indeed which is salutary and good (Dh. 30). Masc. *hito*, a friend or benefactor. *Sabbalokahito*, benefactor of all worlds (Mah. 14). Neut. *hitaṁ*, advantage, benefit, blessing, good. *Parahitaṁ attano hitañ ca*, his neighbour's good and his own good (Mah. 298). *Hitakāmo 'si me*, you are my well-wisher (Dh. 97). *Sabbalokahite rato*, delighting in doing good to the whole world (Mah. 4). *Sabbalokahitatthāya*, for the good of the whole world (Mah. 14). Dat. *hitāya*. *Tesaṁ taṁ bhavissati dīgharattaṁ hitāya sukhāya*, this will be to them long for a good and a blessing (B. Lot. 350, comp. Ras. 18; Kh. 12; Sen. K. 328). *Hitāya sabbapāṇīnaṁ*, for the good of all beings.

HITVĀ, HĪYATI, see *Jahāti*.

HĪYATTANO (*adj.*), Of yesterday [ह्यस्तन]. Fem. *hīyattanī*, the imperfect tense (Sen. K. 431).

HĪYO, and **HIYYO** (*adv.*), Yesterday [ह्यस्]. Ab. 1155; Dh. 227, 423; Mah. 2, 83. *Hiyyoppabhuti*, since yesterday (Alw. I. 7).

HOMO, An oblation [होम]. Sen. K. 516.

HORĀPĀṬHAKO, An astrologer [होरा + पाठक]. Mah. 220.

HOTABBO, see *Bharitabbo*.

HOTABBO (*p.f.p. juhoti*), That ought to be offered or sacrificed [होतव्य = हु]. Ab. 1114.

HOTI, see *Bharati*.

HUṄKĀRO, Making a noise, roaring [हुंकार].

HURĀHURAṀ (*adv.*), In various existences, in successive births. This is *hurahuraṁ* with lengthened *a*, like *phalāphalaṁ*, *bhavābhave*. The comment explains it by *bhave bhave*, "in birth after birth."

HURAṀ (*adv.*), In the other world, in another birth or existence [perhaps स्वर्]. *Idha vā huraṁ vā*, in this or another world, in this or another state of being (Kh. 7; Dh. 4, 409).

HUSĀ (*f.*), A daughter-in-law [स्नुषा]. Ab. 248. See also *Suṇhā*, and *Suṇisā*.

HUTĀSO, Fire [हुताश]. Ab. 35.

HUTAVĀ (*adj.*), That has sacrificed [हुत + वत्]. Sen. K. 483.

HUTĀVAHO, Fire [हुत + आवह]. Ab. 34.

HUTĀVĪ (*adj.*), That has sacrificed [हुत + आविन्]. Sen. K. 483.

HŪTI (*f.*), Calling, challenge [हूति]. Ab. 762.

HUTO (*p.p.p. juhoti*), Sacrificed [हुत = हु]. Sen. K. 483.

HUTTAṀ, Sacrifice [होत्र]. Dh. 70.

I.

IBBHO (*adj.*), Wealthy [इभ्य]. Ab. 725; B. Lot. 410.

IBHO, An elephant [इभ]. Ab. 360. *Ibhapipphalī* (*f.*), a sort of long pepper (Ab. 583).

ICC, see *Iti*.

ICCHĀ (*f.*), Wish, will, desire, lust, covetousness [इच्छा, ईप्सा]. Ab. 163; Dh. 13, 47, 64.

ICCHĀCĀRO, Wish, desire, covetousness, ambition [इच्छा + चार]. Mah. 2; Dh. 274. *Icchācāre ṭhito*, being in a state of desire for worldly gain or fame (Dh. 264, 275).

ICCHĀPETI, To cause to desire. Pát. 78.

ICCHATI. To wish, to desire; to approve, to like; to endeavour to obtain, to seek [इच्छति = इष्, and ईप्सति = आप्]. *Yaṁ icchasi taṁ vadehi*, you may say what you like (Dh. 163). *Yato icchāmi bhaddaṁ tassa*, since I wish well to him (Sen. K. 327). *Attano sukhaṁ icchati*, endeavours to obtain pleasure for himself (Dh. 51; comp. Kh. 16). *Phalaṁ icchaṁ vanasmiṁ*, seeking fruits in the wood (Dh. 59). *Na icchanti samaggī bhavituṁ*, they refuse to be reconciled (Dh. 104). *Anicchaṁ, anicchanto, anicchamāno, anicchamānaka*, disliking, refusing, unwilling (Dh. 104, 300; Das. 38). Aor. *icchi* (Mah. 251). Fut. *icchissati*. P.pr. *icchaṁ, icchamāno* (F. Jat. 3). P.p.p. *icchito, iṭṭho*.

ICCHITO (*p.p.p.* last), Wished, desired [ईप्सित]. *Icchitaṁ te vada*, tell me what you want (Att. 205). *Icchiticchitaṭṭhāne*, wherever he likes (Dh. 407, comp. 273).

IDA, see *Idha*.

IDAM (*neut. ayaṁ*), This [इदम्]. *Idaṁ vadi*, spoke as follows (Mah. 170). *Idaṁ satthā kathesi*, this the Teacher said (F. Jat. 1). *Idam avoca bhagavá*, this the Blessed one said. *Vuttaṁ sabbam idaṁ*, all this has been said (Kh. 21). *Tehi idañ c'idañ ca vutto*, having been told so and so by them (Dh. 130). *Idañ ca idañ ca káressati*, will cause such and such things to be made. *Idañ ca vata re*, by the bye! an exclamation when a thought suddenly strikes one (Att. 106). See *Ayaṁ*.

IDAṀ (*adv.*), Here, now, even [इदम्]. In the phrase *Ekam idāhaṁ samayaṁ*, "now I on a certain occasion," there can be little doubt that *idāhaṁ* is this adverb followed by *ahaṁ*: a comment indeed states positively *ettha idan ti nipátamattaṁ*; but the vritti on the twentieth rule of Kaccáyana's Sandhikappa gives it as an example of the change of *dh* to *d*, resolving it into *idha ahaṁ* (Sen. K. 209; Cl. Gr. 10). *Idaṁ* occurs in the words *yadidaṁ, tadidaṁ, kimidaṁ, yathayidaṁ, seyyathīdaṁ*. It is possibly also the second part of *nayidaṁ* in the phrase *na-y-idaṁ sukaraṁ agáraṁ ajjhávasatá*, etc., but comp. Dh. 163, line 15.

IDĀNI (*adv.*), Now [इदानीम्]. Sen. K. 308. *Idán' eva*, at this very time, at the present moment (F. Jat. 8, 16).

IDAPPACCAYĀ, From an assignable cause, from an ascertained cause [इदम् + abl. प्रत्यय]. *Atthi idappaccayá jarámaraṇaṁ*, does decay and death exist from an assignable cause? Comp. Gog. Ev. 6.

IDATTAYAṀ, These three [इदम् + त्रय]. Ab. 100.

IDDHI (*f.*), Prosperity, power, majesty; supernatural power, magical power, miraculous faculty; a miracle [ऋद्धि]. B. Lot. 310, 818; Man. B. 38, 500. There are ten iddhis, such as the power of passing through the air, of taking any form, of creating, or causing to appear (*nimmánaṁ*) anything that is required. Iddhi is the peculiar attribute of the Arahás, though it is also possessed by those who have practised Jhána. *Rájiddhiyá virájanto*, resplendent with royal majesty (Mah. 245). *Iddhiyá viya nimmitaṁ*, as if created by supernatural means (Mah. 242). *Puthujjaniká iddhi*, such supernatural power as an unconverted man may possess (Dh. 142, comp. Man. B. 315). *Iddhito parihíyitvá*, having fallen away from iddhi, having lost his magical power (Dh. 143). *Taṁ iddhiṁ uparájá disvá*, the sub-king having seen this miracle (Mah. 34). *Nánappakárá iddhiyo katvá*, having performed many miraculous acts (Dh. 209). Instr. *iddhiyá*, by supernatural power, miraculously (Dh. 35; Mah. 194).

IDDHIMĀ (*adj.*), Possessed of supernatural power [ऋद्धिमन्त्]. Das. 43; Dh. 249; Mah. 178.

IDDHIMAYO (*adj.*), Created, or made to appear by supernatural power [ऋद्धि + मय]. Dh. 124, 315.

IDDHIPĀDO, Constituent or basis of magic power [ऋद्धि + पाद]. There are four iddhipádas, which are means by which iddhi is attained. They are *chando*, the will or determination to acquire iddhi, *viriyaṁ*, the necessary exertion or effort, *cittaṁ*, thought, or the necessary preparation of the thoughts or heart, *vimaṁsá*, investigation. The full text is as follows, *cattáro iddhipádá, idh' ávuso bhikkhu chandasamádhipadhánasaṅkhárasamannágataṁ iddhipádaṁ bháveti, viriyasamádhipadhánasaṅkhárasamannágataṁ i. bháveti, cittasamádhipadhánasaṅkhárasamannágataṁ i. bháveti, vimaṁsásamádhipadhánasaṅkhárasamannágataṁ i. bháveti* (Sang. S.). Here *padhána* is no doubt used in its Páli sense of "exertion," but the northern Buddhists, misunderstanding the word, have rendered it by प्रहाण, "abandonment," and so made nonsense of the passage (See. B. Int. 625; Lot. 310, 311, 312). Att. 57; Man. B. 413, 498; Alw. I. 77; Dh. 358.

IDDHIPPABHEDO, The different sorts of magic

power [ऋद्धि + प्रभेद]. B. Lot. 521; Alw. I. xxxiv. See *Abhiññā*, and *Vijjā*.

IDDHIPPATTO (*adj.*), Possessed of miraculous power [ऋद्धि + प्राप्त = आप्]. Mah. 79.

IDDHIVIDHĀ (*f.*), The various sorts of iddhi [ऋद्धि + विधा]. E. Mon. 284.

IDDHIVISAYO, Range, power, or extent of iddhi [ऋद्धि + विषय]. Man. B. 9; Dh. 133.

IDHA (*adv.*), Here; hither; in this world [इह]. Ab. 1161; Sen. K. 302. *Idha vasati*, lives here (F. Jat. 4). *Idhavâso*, living here (Pat. 6), *Idhâdhipati*, the sovereign of this place (Mah. 49). *Jambudīpā idh' āgatā*, we have come hither from India (Mah. 78). *Idh' āgato*, when I return (Mah. 110). *Idhâgamanaṁ*, going there, arrival, return (Mah. 150; Dh. 241). *Giridīpaṁ tesaṁ idh' ānayi*, brought Giridipa to these shores for them (Mah. 3). *Idh' eva lokasmiṁ*, in this very world (Dh. 44). *Idhaloko*, this world. *Idha vā huraṁ vā*, in this or other worlds, in this life or in another state of existence (Dh. 4; Kh. 7). *Idha socati pecca socati*, he mourns in this world, he mourns in the next (Dh. 3). *Na hi verena verāni sammant' idha kudācanaṁ*, for never in this world is wrath appeased by wrath (Dh. 5). *Saddhīdha vittaṁ purisassa seṭṭhaṁ*, faith, here below, is man's best treasure (Sen. K. 207). *So idha pamādam anuyutto viharati*, he passes through this life given up to sloth (Alw. I. 107). *Idh' āvuso bhikkhu satthari sagāravo viharati*, in this world, brethren, a priest lives reverencing the Teacher (in this and similar instances the Simhalese scholiasts explain *idha* by *mé Buddhaçâsanayehi*, "in this religion of Buddha"). *Idha* is frequently affected by sandhi, e.g. *yo 'dha* = *yo idha* (Dh. 47), *idhâgamâ* = *idha āgamā* (Mah. 155), *idham āgato* = *idha āgato* (Mah. 52, comp. 171), *ida bhikkhave* = *idha bhikkhave* (Cl. Gr. 11). See also *Iha*.

IDHĀGATATTAṀ, Fact of having come [इह + आगत = गम् + त्व]. Dh. 203.

IDHALOKO, This world, this state of existence [इह + लोक]. Opposed to *paraloko*. Dh. 131, 258, 374, 432.

IDHUMAṀ, Firewood [इध्म]. Ab. 36.

ĪDĪ (*adj.*), Like this, such [ईदृश]. Sen. K. 525; Cl. Gr. 118.

ĪDIKKHO (*adj.*), Such [ईदृक्ष]. Sen. K. 525, 526. *Īdisakasamâgamo*, such an assemblage as this (Mah. 49).

ĪDISAKO (*adj.*), Like this, such [ईदृश + क]. Mah. 79.

ĪDISO, and **ĪRISO** (*adj.*), Like this, such, of such a sort, so great [ईदृश]. Sen. K. 525; Dh. 97, 163; Mah. 27, 69, 79. *Īdisaṁ karissaṁ*, I will make it like this (Mah. 175).

IHA (*adv.*), Here [इह]. Ab. 691, 1161; Sen. K. 302; Ras. 25. *Iha yo kusalo*, he who is skilled in this book (Alw. I. ix). This form is rare, see *Idha*.

ĪHĀ (*f.*), Exertion, endeavour [ईहा]. Ab. 156.

IHALOKIKO (*adj.*), Belonging to this world [इहलोक + इक]. Ab. 85.

ĪHATI, To endeavour [ईह्].

IJJĀ (*f.*), Sacrifice [इज्या]. Sen. K. 522.

IJJATI, see *Yajati*.

IJJHATI, To prosper, to succeed, to be accomplished [ऋध्]. Ras. 62; Dh. 434.

IKKHAṆAṀ, Sight, looking [ईक्षण]. Ab. 775.

IKKHAṆIKO, A fortune-teller [ईक्षणिक]. Fem. -*kā* (Ab. 236).

IKKHATI, To look, to see [ईक्ष्]. *Nettena candaṁ ikkhate*, he beholds the moon with his eye (Cl. Gr. 133). P.p.p. *ikkhito* (Ab. 1078).

IKKO, A bear [ऋक्ष]. Ab. 612, 1025. See also *Accho*.

ILLĪ (*f.*), A sort of weapon, a short one-edged sword [ईल्ली]. Ab. 392.

IMĀ, IMAṀ, IME, etc., see *Ayaṁ*.

IṆAṀ, Debt [ऋण]. Ab. 471. *Iṇaṁ âdâya*, having borrowed money. *Iṇassa pamokkho*, release from debt (Kh. 13). *Iṇamûlaṁ*, borrowed capital. *Iṇasâmiko*, a lender, creditor. *Iṇato sa-iṇe bhikkhû mocesi*, released from debt the priests who were in debt (Mah. 227).

IṆĀYIKO, A debtor, a borrower [ऋण + आय + इक]. Ab. 470.

INDADHANU (*n.*), The rainbow [इन्द्र + धनुस्]. Ab. 49.

INDAGOPAKO, A sort of insect [इन्द्रगोपक]. According to Böhtlingk and Roth it is "cochineal, a red beetle" (comp. Dh. 339). It is observable that they come out of the ground after rain (Dh. 88).

INDAJĀLIKO, A magician, juggler, conjurer [इन्द्रजालिक]. Ab. 512.

INDAKHĪLO, A threshold, a large slab of stone let into the ground at the entrance of a house; a pillar in front of a city gate [इन्द्र + कील]. Ab. 204, 220, 1006; Dh. 18, 298; Kh. 8; Pát. 18, 93.

INDANÍLO, and **-LAṀ**, A sapphire [इन्द्र + नील]. Mah. 4, 60, 179.

INDAPATTAṀ, Name of a town [इन्द्रप्रस्थ]. Ab. 201; Dh. 416.

INDASÁLO, Name of a tree [इन्द्र + शाल]. Ab. 568.

INDAVÁRUṆÍ (*f.*), Coloquintida [इन्द्र + वारुणी]. Ab. 597.

INDAYAVO, The seeds of Wrightia Antidysenterica [इन्द्र + यव]. Ab. 574.

INDÁYUDHAṀ, The rainbow [इन्द्र + आयुध]. Ab. 49.

INDHANAṀ, Firewood, fuel [इन्धन]. Ab. 36.

INDÍVARAṀ, The blue water-lily; the Cassia Fistula [इन्दीवर]. Ab. 552, 688, 1003.

INDO, Chief, lord; a king; Indra [इन्द्र]. Ab. 20, 866, 1132. *Devindo*, king of the devas, Indra (Mah. 47). *Sakko devánam indo*, Sakka the king of the devas (Ras. 22; Dh. 185). *Indapatimá*, a statue of Indra (Dh. 194). *Manujindo*, a king. *Laṅkindo*, king of Ceylon (Mah. 67).

INDRIYAGGAYHO (*adj.*), Perceptible to the senses [इन्द्रिय + ग्राह्य = ग्रह्]. Ab. 716.

INDRIYAṀ, An organ of sense; a power, faculty, function, organ; a moral quality; sense, perception, acquisition; sex [इन्द्रिय]. Ab. 149, 807. There are three indriyas, which are three sorts of knowledge or sense. Firstly, *anaññátaññassámítindriyaṁ* (*an-aññátaṁ ñassámi iti indriyaṁ*), "the sense which says, I will know what is not known;" this is explained to mean sotápattimagga. Secondly, *aññindriyaṁ* (see *Aññá*), "sense of knowledge," explained to mean the stages from sotápattimagga to arahattamagga. Thirdly, *aññátávindriyaṁ* (*aññátávi*, comp. *hutávi*), "sense of having thoroughly known," explained to mean arahattaphala or Arhatship. The five indriyas or moral qualities (*pañcindriyáni* or *panc' indriyáni*) are *saddhindriyaṁ*, *viriyindriyaṁ*, *satindriyaṁ*, *samádhindriyaṁ*, *paññindriyaṁ*, faith, energy, recollection, contemplation, wisdom (Att. 58; Man. B. 498; comp. *Balaṁ*). Another set of five are the five organs of sense, *cakkhundriyaṁ*, *sotindriyaṁ*, *ghánindriyaṁ*, *jivhindriyaṁ*, *káyindriyaṁ*, the eye, the ear, the nose, the tongue, the sense of touch. A third set of five are five faculties or sensations, *sukhindriyaṁ*, *dukkhindriyaṁ*, *somanassindriyaṁ*, *domanassindriyṁ*, *upekkhindriyaṁ*, ease, suffering, joy, grief, indifference. The six indriyas are, *cakkhundriyaṁ*, *sotindriyaṁ*, *ghánindriyaṁ*, *jivhindriyaṁ*, *káyindriyaṁ*, *manindriyaṁ*, the eye, ear, nose, tongue, touch, mind (Man. B. 432, 439; Dh. 111, 429). The twenty-two indriyas, or principles, are *cakkhundriyaṁ*, *sotindriyaṁ*, *ghánindriyaṁ*, *jivhindriyaṁ*, *káyindriyaṁ*, *manindriyaṁ*, *itthindriyaṁ*, *purisindriyaṁ*, *jívitindriyaṁ*, *sukhindriyaṁ*, *dukkhindriyaṁ*, *somanassindriyaṁ*, *domanassindriyaṁ*, *upekkhindriyaṁ*, *saddhindriyaṁ*, *viriyindriyaṁ*, *satindriyaṁ*, *samádhindriyaṁ*, *paññindriyaṁ*, *anaññátaṁ ñassámítindriyaṁ*, *aññindriyaṁ*, *aññátávindriyaṁ* (see Ceylon Friend, Oct. 1838: I have copied the list from Visuddhi Magga).—*Indriyavijayo*, subjugation of the senses (Att. 193). *Indriyagutti*, keeping watch over the senses, self-restraint (Dh. 67, 422). *Indriyavikáro*, perturbation of the senses, excitement, emotion (Das. 3). *Indriyánaṁ bhávaná*, and *Indriyabháraṇá*, cultivation or production of the five moral qualities (viz. *saddhá*, *viriyaṁ*, etc., see Alw. I. lxix). *Tikkhinindriyo*, one whose organs of sense are keen; *mudindriyo*, one whose senses are dull (B. Lot. 305). Dh. 2, 122.

INDRIYASAṀVARO, Restraint or subjugation of the senses [इन्द्रिय + संवर]. E. Mon. 31; Dh. 422. See *Catusaṁvarasílaṁ*.

INDU (*m.*), The moon [इन्दु]. Ab. 51.

IṄGATI, To move [इङ्ग्]. Cl. P. Verbs, 1. P.p.p. neut. *iṅgitaṁ*, gesture (Ab. 764, 981). See *Iñjati*.

IṄGHA (*interj.*). Come! pray! Ab. 1157; Cl. Gr. 72; Alw. I. 92. *Iṅgha te gaṇápetha*, just have them counted (Dh. 223). *Iṅgha tvaṁ mahárája Kalasigámaṁ cintehi*, be so good, great king, as to think of K. (Alw. I. xlii).

IṄGO, Gesture, sign [इङ्ग्]. Ab. 764.

IṄGUDÍ (*f.*), The plant Terminalia Catappa [इङ्गुदी]. Ab. 565.

IÑJATI, To move, to be shaken [इङ्ग्]. *Aniñjamáno*, unswerving, immovable (B. Lot. 306). P.p.p. neut. *iñjitaṁ*, movement, vacillation (Dh. 45, 377). See *Iṅgati*.

ÍRETI (*caus.*), To cause to move, to shake; to cause to utter [ईरयति = ईर्]. *Sace neresi attánaṁ*, if you keep silence, lit. dost not cause thyself to utter (Dh. 24, 297).

ÍRIṆAṀ, Barren soil; a desert [ईरिण]. Ab. 886.

ÍRISO, see *Ídiso*.

ÍRITO (*p.p.p. íreti*), Thrown; uttered, spoken, said [ईरित = ईर्]. Ab. 433, 744; Alw. I. xiii.

IRITVIJO, An officiating (Brahminical) priest [ऋत्विज]. Ab. 414.

IRIYĀ (*f.*), Movement, posture, deportment [ईर्या]. B. Int. 168. *Santuṭṭho iriyāy' assa pasīdiya*, pleased with him for his tranquil deportment (Mah. 24).

IRIYĀPATHO, Way of deportment [ईर्या + पथ]. There are four iriyāpathas or postures, viz. walking, standing, sitting, lying down. *Catusu iriyāpathesu viriyakaraṇasaṁrahito*, devoid of energy in all the four positions, viz. in all he does (Dh. 111). *Iriyāpathe Nāgasenassa pasīditvā*, pleased with the deportment of Nāgasena. *Iriyāpathasampanno*, of decent deportment (B. Lot. 297). *Iriyāpathato muttam arahattam apāpuṇi*, attained arhatship without any of the four usual postures; by this is meant that Ānanda at the moment of attaining sanctification was neither sitting, nor standing, nor walking, nor lying down, but in the act of placing himself on his couch: I quote the following from Brahma Jala S. Aṭṭh., *catuiriyāpathavirahitaṁ therassa arahattaṁ, tena imasmiṁ sāsane "anipanno anisinno aṭṭhito acaṅkamanto ko bhikkhu arahattaṁ patto" ti vutte "Ānandatthero" ti vattuṁ vaṭṭati* (B. Lot. 296, 297; Mah. 13).

IRIYATO (*adv.*), After the manner of, according to the custom of [ईर्या + तस्]. *Bhamarass' iriyato*, after the manner of a bee.

IRU (*f.*), The Rigveda [ऋच्]. Ab. 108.

IRUBBEDO, The Rigveda [ऋग्वेद]. Alw. I. cxxiv.

ĪSĀ (*f.*). The pole of a plough [ईशा]. Ab. 449.

ĪSADHARO, Name of one of the Kulácalas, or concentric circles of rock that surround Meru [ईशा + धर]. Ab. 26; Man. B. 12; B. Lot. 846, 847.

ĪSAKAṀ (*adv.*), A little [ईषत् + क]. *Īsakaṁ khañjatti*, from being slightly lame (Mah. 142).

ĪSAKKARO (*adj.*), Easy to do [ईषत् + कर]. Sen. K. 483.

ĪSAṀ (*adv.*), A little [ईषत्]. Ab. 1148. *Īsaṁ paṇḍu*, slightly yellow (Ab. 96). *Īsadatthe*, in the sense of "a little" (Ab. 1169). *Īsassayo* = ईषत् + अय (Sen. K. 484).

ISI (*m.*), A Rishi, a saint, a sage, a holy man, an anchorite [ऋषि]. Ab. 433. The ten Rishis authors of the Vedic mantras are *Aṭṭako, Vámako, Vámadevo, Vessamitto, Yamataggi, Aṅgiraso, Bháradvájo, Váseṭṭho, Kassapo, Bhagu* (Ab. 109; Alw. I. cxxiii). *Maggo isippavedito*, the way taught by holy men (Dh. 50). Buddhas and arahás are called isi (Dh. 383). Pl. *isī, isayo* (Alw. I. 54; Ab. 109). Gen. sing. *isissa, isino.*

ISIGILI (*m.*), Name of a mountain in Magadha [ऋषि + गिरि]. Ab. 606.

ISIKĀ (*f.*), A reed [इषिका].

ISIPABBAJJĀ (*f.*). The life of an anchorite [ऋषि + प्रव्रज्या]. *Isipabbajjaṁ pabbajati*, to adopt the life of a holy recluse (F. Ját. 2; Dh. 116, 153).

ISIPATANAṀ, Name of a place near Benares [ऋषि + पतन]. B. Int. 157.

ISO, and **ISSO**, A sort of bear. Ab. 612.

ĪSO, Lord, master [ईश]. Ab. 725.

ISSĀ (*f.*), Envy, jealousy, ill-will [ईर्ष्या]. Ab. 168; Dh. 264, 360; Man. B. 418. *Issaṁ kariṁsu tassa*, were jealous of him (Mah. 139).

ISSARIYAṀ, and **ISSERAṀ**, Dominion, supremacy [ऐश्वर्य]. Ab. 844; Mah. 197; Dh. 13, 264, 268; Kh. 14. For the form *isseraṁ*, comp. *Acchero.*

ISSARO, Lord, ruler, chief, king; Çiva [ईश्वर]. Ab. 16, 725, 1094; Dh. 159.

ISSĀSAṀ, A bow [इष्वास]. Ab. 922.

ISSĀSO, A bow; an archer [इष्वास]. Ab. 388, 922.

ISSAYATI, To envy, to be jealous [ईर्ष्य]. With dat. *Titthiyá samaṇánaṁ issayanti*, the heretics envy the priests of Buddha (Sen. K. 331).

ISSERAṀ, see *Issariyaṁ.*

ISSO, see *Iso.*

ISSUKĪ (*adj.*), Envious, jealous [ईर्षु + क + इन्]. Dh. 47.

ITARATHĀ (*adv.*), In another way [इतरथा]. Sen. K. 414.

ITARATHATTĀ (*adv.*), In another way [इतरथा + त्व with abl. termination]. Sen. K. 415.

ITARĪTARO (*adj.*), One and another, this and that, any whatever, of all sorts [इतर + इतर]. Ab. 1187. *Itarítaracívareṇa santuṭṭho hoti*, is contented with any robes that he gets (viz. whether they be good or bad). *Itarítarena*, from whatever cause (Dh. 59, 408).

ITARO (*adj.*), Other; different [इतर]. Ab. 717, 1069. *Itarassa Mahápálo ti námaṁ kari*, the other he called M. (Dh. 78). *Dve itará gáthá*, the two remaining stanzas (F. Ját. 13, comp. 53). *Netarassa*, to no other (Ras. 62). *Duddasetaraṁ*, the opposite of ugly, viz. beautiful (Ab. 998). Gen. and dat. pl. *itaresaṁ* (Dh. 104).

ITI, and TI, and before a vowel ICC (*adv.*). Thus (इति). Ab. 1158, 1188. This particle is very extensively used in Pali, as in Sanskrit, in cases of indirect narration, or of enumeration, or of quoting the words or thoughts of others; the foll. are examples. *Maṃ sandhaya bhāsatīti ñatvā*, perceiving that he spoke of him, lit. perceiving thus "He speaks of me" (F. Ját. 19). *Sīho ti saññāya*, thinking it was a lion, lit. thinking thus "It is a lion" (F. Jat. 15). "*Kuhiṃ yāsi kim etan*" *ti pucchi*, asked her, "Where are you going, what have you got there?" (Mah. 59, comp. F. Jat. 12). "*Agginā me attho*" *ti āha*, he said, "I want fire" (F. Jat. 2). *Rajatan ti vijāniya*, finding that it was silver (Mah. 167). *Ambaphalan ti sutvā*, hearing it was "a mango" (F. Jat. 5). *Na icchatīti ñatvāna*, finding he was unwilling (Mah. 132). *Tattha* "*abhittharethāti*" *turitaṁ turitaṁ sīghaṁ sīghaṁ kareyyāti attho*, here as regards the word *abhittharetha* its meaning is, "let him act very quickly, very speedily" (Dh. 292). *Ettha* "*sahitan*" *ti tepiṭakassa Buddhavacanass' etaṁ nāmaṁ*, in this passage the word *sahita* is a name for the Buddhist scriptures (Dh. 150). "*Ava*" *icc etassa okārādeso hoti*, the letter *o* becomes a substitute for *ava* (Sen. K. 224). *Tassa Cullapālo ti nāmaṁ katvā*, having called him Cullapála (Dh. 78; comp. Ras. 15). *Mahāpuriso ti vuccati*, is called "a great man" (Dh. 63). *Rattakkhi iti vissuto*, known as "The Red-eyed" (Mah. 230). *Buddho ti vacane sutamatte*, at the mere sound of the word "Buddha" (Alw. I. 97). *Tissāti vacanena*, hearing himself addressed as "Tissa" (Mah. 78). *Hatthājāneyyo assājāneyyo usabhājāneyyo khīṇāsavo ti ime cattāro ṭhapetvā*, setting aside these four, the high-bred elephant, the high-bred horse, the high-bred bull, and the Arhat (Dh. 296). Sometimes in an example like the last the noun preceding *iti* is in the same case as that which follows it, e.g. *Tissavhe Nāgadīpake iti cchasu vihāresu pakārañ ca akārayi*, at these six monasteries, the Tissa monastery, the Nágadípaka monastery, etc., he built an inclosing wall (Mah. 227). Sometimes the verb of saying, thinking, etc., is put first: *Ten' āha bhagavā* "*avijjānivuto loko*" *ti*, therefore has Buddha said, "The world is shrouded by ignorance" (Alw. I. 108); *Likhitvā* "*rājadhītā*" *ti*, inscribing thereon the words "A King's Daughter" (Mah. 131); *Āṇāpesi camūpatiṁ* "*mārehi pitaraṁ me*" *ti*, he ordered the commander-in-chief thus, "Put my father to death" (Mah. 261); *Rājānaṁ pucchi* "*kin*" *ti*, the king asked him, "What is this?" (Mah. 157); *Rājā iti vicintayi* "*addhā 'yaṁ sāmaṇero me ghare hessati sāmiko*," the king thought thus, "This novice will certainly one day be master in my house" (Mah. 25). Frequently a participle "saying," "thinking," etc., is understood. "*Udakabalāko*" *ti vicarati*, goes about (saying) "Water-crane" (Alw. I. xxi); *Kaṅkhi* "*uccāsane thero nisīdeyya no kho*" *ti*, doubted whether the thera would sit on a high seat, lit. doubted saying thus, "I wonder if the thera would sit on a high seat (Mah. 82); "*Tato pi adhiko ayan*" *ti pabbajjaṁ yeva rocayi*, he resolved on being admitted to the priesthood (saying), "It is superior to the other profession" (Mah. 36); "*Sādhūti*" *bhesajjaṁ saṁvidahi*, said "Very well," and prescribed for her (Dh. 89, comp. 171, and F. Ját. 12); *Bhante Cakkhupālatthero* "*caṅkamāmīti*" *bahupāṇake māresi*, Lord, C. Thera thinking he would walk up and down has killed a great many insects (Dh. 88). The following are instances of double quotation: *Rājā*, "*gacchatha tumhākaṁ rājānaṁ mama vacanena punappuna ārogyaṁ pucchitvā* '*rājā tumhehi saddhiṁ mittabhāvaṁ icchatīti*' *vadathāti*," *āha*, the king said to them, "Go now, and having in my name repeatedly asked your king after his health, say to him, 'The king wishes for friendship with you'" (Alw. I. 73); *Bhikkhū āhaṁsu therassa tass' āgamanakāraṇaṁ*, "'*hohi bhante upatthambho kātuṁ sāsanapaggahaṁ*,' *iti vutte mahārāja thero ehiti so*" *iti*, the priests told him what would induce the thera to come, (saying) "Great king, the thera will come if you say to him, 'Vouchsafe, venerable man, to be my support in restoring the faith'" (Mah. 40). Twice in Mah I find *iti* placed within the sentence quoted: *Diṭṭhā piṭṭhīti verino*, saying, "We have seen the last of our enemy" (Mah. 261); "*Paṭiccakammaṁ n'atthīti kiliṭṭhaṁ cetanaṁ vinā*" *thero bodhesi rājānaṁ*, the thera informed the king, "There can be no guilt without a sinful intention" (Mah. 41). Sometimes *iti* may be rendered by "namely": *Sādhukīḷanasattāhaṁ sattāhaṁ dhātupūjanaṁ icc addhamāsaṁ khepetvā*, having passed a whole fortnight, namely a week of solemn jubilee and a week of homage to the relics (Mah. 11); *Tassa virajaṁ vītamalaṁ dhammacakkhuṁ uda-*

yaṁ kiñci samudayadhammaṁ sabban taṁ nirodhadhamman ti, he received the pure and spotless Eye of the Law, viz. the knowledge that whatsoever has an origin has also an end (see *Dhammacakkhu*). *Iti* sometimes stands at the beginning of a new paragraph, but it always refers to something that has gone before: thus at Mah. 124 the writer, after enumerating the first temples built by the king, goes on to say, *iti etáni kammáni so Laṅkindo paṭhame yeva vassamhi kárápesi*, "these works as above enumerated the king of Ceylon built in his very first year": again, at Ras. 25 the author, after relating the story of king Dhammasodhaka, concludes thus, *iti amitaṁ vibhavaṁ jívitaṁ vá pi santo na sumariya pasatthadhammam evánucaranti*, "thus (i.e. as shown in the story just related) good men, forgetful of boundless prosperity, or even of life, perform acts of distinguished piety" (comp. Mah 144, 149, 234, etc., where a moral is drawn from the events of the king's reign). Sometimes two *iti*'s come together: "*puggalánaṁ visaṁkhiragatánan ti iti imaṁ tividhaṁ vivekaṁ brúheyya*," the threefold seclusion thus described let a man cultivate Dh. 270, comp. B. Lot. 441; *Atthi paraloko ti iti ce maṁ pucchasi*, if you ask me thus, "Is there another world?"; *Samaṇo Gotamo sabbapáṇabhútánukampí viharatíti iti vá hi puthujjano vadeyya*, or for instance the worldly man would say, "The Samaṇa Gotama lives compassionate towards all beings"; *Atthi idappaccayá jarámaraṇan ti iti puṭṭhena satá Ánanda atthíti assa vacaníyaṁ*, Ánanda, by a person asked this question, "Do decay and death proceed from an assignable cause?" the answer should be given, "They do." *Iti* is generally placed at the end of a book, or of a chapter or section, to introduce the title: *ahaṁ eváti kacchapajátakaṁ*, . . "was I myself" The Kacchapa Játaka (F. Ját. 19, comp. Dh. 99); *sikkhitabban ti bhikkhupátimokkhaṁ niṭṭhitaṁ*, . . must be learnt End of the Bhikkhupatimokkha (Pát. 24). But it is sometimes omitted, see for instance Kh. 6, Ab. xi, Bál. 77. With foll. *kho*: *Iti kho Ánanda vedanaṁ paṭicca taṇhá*, verily, Ánanda, desire is caused by sensation. With foll. *api*: *Iti pi so bhagavá*, behold the Blessed One (B. Lot. 861); *tumhehi bhútaṁ bhútato paṭijánitabbaṁ iti p'etaṁ bhútaṁ iti p'etaṁ tacchaṁ atthi c'etaṁ amhesu saṁvijjati ca pan' etaṁ amhesu*, you must recognize the truth as truth, saying, This is true, this is real, it is among us, it exists among us; *Tassa evaṁ assa, bherisaddo iti pi, mutiṅgasaddo iti pi, saṅkhapaṇavadeṇḍimasaddo iti pi ti*, he should think thus, "'Tis the sound of tomtoms, 'tis the sound of tabours, 'tis the sound of chanks and drums." Sometimes *iti* is followed by the particle *ha*, with little or no addition to the meaning: *Iti ha te ubho ácariyantevásí*, thus (as above described) these two, the master and the pupil (for other instances see Dh. 214, Gog. Ev. 6). The foll. are instances of the various ways in which *iti* and *ti* are affected by sandhi: *icc áha* = *iti áha* (Mah. 59), *icc evaṁ* = *iti evaṁ* (Mah. 13, 159), *icc anena* = *iti anena* (Sen. K. 201), *cáti* = *ca iti* (Dh. 414), *kvacíti* = *kvaci iti* (Sen. K. 207), *ujjugatesúti* = *ujjugatesu iti* (Dh. 288), *itv evaṁ* = *iti evaṁ* (Cl. Gr. 15), *tv eva* = *ti eva* (Dh. 93), *ty ayaṁ* = *ti ayaṁ* (Alw. I. xl), *t' áha* = *ti áha* (Mah. 25). *Iti* sometimes remains unaltered before a vowel, or even elides the foll. vowel, e.g. *ti áha* (Dh. 349), *iti 'ssa* (Sen. K. 209, Dh. 290). For the form *ti* comp. remarks at the end of article API.

ÍTI (*f.*), Calamity, accident [ईति]. Ab. 401.

ITIHA, see *Iti*.

ITIHÁ (*f.*), Oral tradition [इति + ह + आ]. Ab. 412; Att. 7.

ITIHÁSO, Legendary lore, tradition, history [इतिहास]. Ab. 111; Alw. I. lxx.

ITIPI, see *Iti*.

ITIVUTTAKAṀ, This is the name of the fourth book of Khuddakanikáya [इति + उक्त = वच् + क]. It contains a hundred and ten sútras beginning with the words "Thus hath Buddha spoken," *vuttaṁ h'etaṁ Bhagavatá ti ádinayappavattá dasuttarasataṁ suttantá itivuttakan ti veditabbaṁ*. E. Mon. 169, 172; B. Int. 60; Alw. I. 61.

ITIVUTTAṀ, A legend or tradition [इति + उक्त = वच्]. Ab. 943.

ITO (*p.p.p. eti*), Gone [इत = इ].

ITO (*adv.*), Hence; from this world; from this time; ago; here [इतस्]. *Kívadúro ito Kalasigámo hoti*, how far is Kalasi from this place? (Alw. I. xlii). *Ito c' ito ca vidhávati*, runs this way and that (F. Ját. 4; Ras. 29). *Ito c' ito vibbhami*, wandered hither and thither (Ras. 19). *Ito tiṇṇaṁ másánaṁ accayena parinibbáyissámi*, at the end of three months from this time I shall

attain Nirvána (Sen. K. 321). *Ito ekanavutikappe Vipassi náma sammásambuddho loke uppajji*, ninety-one kalpas ago the supreme Buddha named Vipassin was born into the world (Ditto). *Ito uddhaṁ*, hereafter (Mah. 72). *Ito paṭṭhāya*, henceforth (Ras. 30). *Ito cuto*, having vanished from this world. *Devalokaṁ ito gatá*, gone from this world to heaven (Mah. 178). *Ito sutvá na amutra akkhátá*, not one who having heard a thing here repeats it there. *Ito-n-áyati*, from this time forth (Cl. Gr. 11; *n* is a euphonic addition).

ITTARO (*adj.*), Low, poor, mean [इत्वर]. Ab. 699; Dh. 210.

ITṬHAGANDHO (*adj.*), Fragrant [इष्ट + गन्ध]. Ab. 146.

ITTHĀGĀRAṀ, Women's apartment, seraglio [स्त्री + अगार]. Ab. 215; Dh. 127.

IṬṬHAKĀ (*f.*), A brick, a tile [इष्टका]. Ab. 220; Mah. 152, 175. *Iṭṭhakávaḍḍhaki*, a bricklayer, a mason (Mah. 174, 223). Comp. *Iṭṭhiká*.

IṬṬHAKAMAYO (*adj.*), Made of bricks [इष्टका + मय]. Sen. K. 401.

ITTHAṀ (*adv.*), Thus [इत्थम्]. Ab. 1158.

IṬṬHAṀ (*adv.*), As one wishes [इष्टम् = इष्]. Ab. 469.

ITTHAMBHŪTO (*adj.*), Such [इत्थम् + भूत = भू]. Ab. 1174.

ITTHANNĀMO (*adj.*), Having such and such a name, so and so [इत्थम् + नामन्]. Pát. 1; Ras. 70.

ITTHATTAṀ, The present condition, existence in this world [इत्थम्, or *ettha*, + त्व]. *So tato cuto itthattam ágato*, having left that world and come to this world (B. Lot. 481). *Itthattabháve ṭhatvá*, living in this world (Dh. 251). *Náparaṁ itthattáya*, I have done with this world, lit. there is no further need for this state of things (B. Lot. 480).

ITTHI, and ITTHĪ (*f.*), A woman; a female [स्त्री]. To compensate for the additional syllable the final *i* is generally short, e.g. see Dh. 178, 205, 234, 284, 316, 397. For *itthí* see Ab. 230, Dh. 248, 336. *Itthibhávo*, womanhood (Dh. 205). *Itthipumaṁ*, male and female, or masculine and feminine (Sen. K. 366, see *Pumá*). *Itthikiccaṁ*, coitus (Mah. 48). *Itthipurisasaddo*, voices of men and women (Dh. 394). *Saddhiṁ pañcasatitthīhi*, together with five hundred ladies (Mah. 85).

ITTHIKĀ (*f.*), A woman [स्त्री + का]. Mah. 129.

IṬṬHIKĀ (*f.*), A brick or tile [इष्टिका]. Mah. 167. *Iṭṭhikávaḍḍhaki*, a bricklayer (Mah. 222). *Tambalohiṭṭhikáhi chādito*, roofed with brazen tiles (Mah. 164). Comp. *Iṭṭhaká*.

ITTHILINGAM, Pudendum muliebre; feminine gender [स्त्री + लिङ्ग]. Dh. 204.

ITTHINDRIYAM, The female principle or sex [स्त्री + इन्द्रिय]. See *Indriyaṁ*.

ITTHIRATANAM, Beautiful or noble woman [स्त्री + रत्न]. Dh. 205. *Itthiratanaṁ* is one of the seven ratanas or treasures of the Cakkavattin (B. Lot. 581). It is his consort or empress, see Man. B. 127.

IṬṬHO (*p.p.p. icchati*), Desired, good [इष्ट = इष्]. Ab. 697. *Iṭṭhavipāko*, desired or satisfactory result (Ab. 803). *Iṭṭhattho*, desired object, advantage (Ab. 727). *Aniṭṭho*, unpleasant. Neut. *iṭṭhaṁ*, a boon (Ab. 810).

IVA, and VIYA, and VA (*part.*), Like, as [इव, and व]. *Ayaṁ samaṇo gihí viya dhávati*, that çramaṇa is running like a layman (Dh. 235). *Asuṇanto viya*, as if he did not hear (Dh. 158). *Kiṁ viya*, like what? (Dh. 409). *Má vo naḷaṁ va soto 'va máro bhañji punappunaṁ*, let not Mara crush you again and again, as the torrent crushes the reed (Dh. 60, *soto 'va* = *soto eva*). *Iddhiyá viya nimmitaṁ*, as if created by supernatural power (Mah. 242). *Dukkho bálehi saṁváso amittenева sabbadá*, living with fools, as with an enemy, is ever painful (Dh. 37). With foll. *evaṁ*: *Phalánam iva pakkánaṁ niccaṁ papatanā bhayaṁ evaṁ játánaṁ maccánaṁ niccaṁ maraṇato bhayaṁ*, as ripe fruits are in constant danger of falling, so mortals are ever in danger of death (Das. 5). The form *viya* is either a metathesis of *iva* (*via*, *viya*), or we must suppose a transitional form *yiva* (like *yeva* for *eva*), of which *viya* is a metathesis; of these two views I incline to the latter. The foll. are instances of sandhi: *puppham iva* (Dh. 9), *iv' otatam* = *iva otatam* (Dh. 29), *aggíva* = *aggi iva* (Dh. 6), *bandhusseva*, *kokiláyeva* = *bandhussa iva*, *kokiláya iva* (Sen. K. 207; F. Ját. 49), *v' amhamayaṁ* = *va amhamayaṁ* (Dh. 29).

J.

JACCANDHAKIYO (*adj.*), Connected with being born blind [जात्यन्ध + *kiya*]. Sen. K. 394.

JACCANDHO (*adj.*), Born blind [जात्यन्ध]. Sen. K. 394.

JACCO (*adj.*), Belonging to a family [जात्य]. Dh. 70. *Hínajacco, nihínajacco*, of low caste (Das. 42; Dh. 273).

JĀGARATI, To wake, to watch [जागृ]. P.pr. *jágaranto* Dh. 8, 11), *jágaramáno* (Dh. 41). P.p.p. neut. *jágaritam*, waking, vigil.

JĀGARIYĀ (*f.*), Waking, watching, vigil [जागर्या]. Ab. 768; Alw. I. xxxiv.

JĀGARO, Waking, vigil [जागर]. Ab. 768. *Bahujágaro*, very watchful (Dh. 6).

JAGATI (*f.*). The earth; the floor of a terrace [जगती]. Ab. 182, 997. *Jagatipálo*, a king (Ab. 334). *Jagatippadeso*, region or country of the earth (Dh. 23, 293).

JAGGATI, To watch [जागृ]. Dh. 291. See *Jágarati*.

JAGHANAM̆, The buttocks [जघन]. Ab. 272.

JAHĀPETI (*caus.* next), To cause to leave.

JAHĀTI, To leave, to forsake, to renounce [हा]. Ras. 77; Dh. 17. *Hitvá káme*, forsaking lust (Dh. 16). *Hamsá va pallalam̆ hitvá*, like swans who have left their lake (Dh. 17). *Jívitam̆ j.*, to die (Dh. 95). To leave behind, to distance (Dh. 6). Opt. *jahe* (Dh. 40). Perf. *jahára* (Sen. K. 445). Fut. átm. *jahissam̆* Dh. 95). Ger. *hitvá* (Dh. 6, 36, 38; Mah. 23), *jahitvá* (B. Lot. 386; Dh. 277, 431). Inf. *jahitum̆* (Dh. 91). Pass. *híyati*, to be lost, to diminish, to decay, to perish (Dh. 83). Pass. aor. *ahíyatha*. A pass. *hiyati* is given at Sen. K. 439. P.p.p. *híno* (see sep.), *jahito* (Kh. 9). P.f.p. *heyyo, hátabbo*. Caus. *hápeti, jahápeti*.

JAHO (*adj.*), Leaving [comp. जहक]. *Sabbañjaho*, leaving all.

JAJJARITO (*adj.*), Weakened [जर्जरित]. Dh. 80.

JĀLĀ (*f.*), A flame [ज्वाला]. Ab. 35, 872, 1102; Mah. 38, 108; Dh. 309.

JALĀBU (*n.*), The womb [जरायु]. Ab. 239 (given as a synonym of *gabbhásayo*).

JALĀBUJO (*adj.*), Born from the womb, viviparous [जरायुज]. Ab. 741; Man. B. 441.

JALACARO, A fish [जल + चर]. Ab. 671.

JALADĀYAKO, A golden vase [जल + दायक]. Ab. 359.

JALĀDHĀRO, A tank, a reservoir [जल + आधार]. Ab. 677.

JALADO, A rain-cloud [जलद].

JALAJO (*adj.*), Water-born [जल + ज].

JĀLAKAM̆, A bud; a net [जालक]. Ab. 544; Mah. 179.

JALĀLAYO, A reservoir, a lake [जल + आलय]. Ab. 658.

JALAM, Water [जल]. Ab. 661.

JĀLAM̆, A net; a web; a window or lattice; reticulation; a multitude, quantity, accumulation; intricacy; illusion [जाल]. Ab. 216, 631, 948. A fish-net (Ab. 521). A fowler's net (Dh. 32). A spider's web (Dh. 62). *Ayojálam*, or *lohajálam̆*, an iron network (Mah. 169; Dh. 219). *Sákhájálam̆*, tangled branches (Ab. 947). *Girijálam̆*, a chain of mountains (Alw. I. c). *Kiṅkiṇikajálam̆*, a row of bells (Dh. 191). *Dukkhajálam̆*, a series or accumulation of sufferings (Att. 197). *Diṭṭhijálam̆*, a web of heresies. B. Lot. 573; Dh. 45, 375.

JALANIDHI (*m.*), The ocean [जल + निधि]. Ab. 659.

JALĀPETI (*caus. jalati*), To cause to be kindled. Mah. 220.

JALĀSAYO, A tank, lake, reservoir [जल + आशय]. Ab. 677.

JALASUTTI (*f.*), A bivalve shell [जल + शुक्ति]. Ab. 676.

JALATI, To burn, to blaze, to glow, to shine [ज्वल्]. Alw. N. 36; Das. 2, 21, 39; Dh. 303; Mah. 72.

JAḶATTAM̆, Dullness, stupidity [जडत्व]. Ab. 1048.

JALAṬṬHO (*adj.*), Living in the water [जल + स्थ]. Mah. 6.

JĀLETI (*caus. jalati*), To kindle [ज्वालयति = ज्वल्]. *Dípam̆ j.*, to light a lamp (F. Ját. 6; Mah. 196). *Aggim̆ j.*, to light a fire (Dh. 153).

JĀLIKĀ (*f.*), A coat of mail [जालिका]. Ab. 378.

JĀLIKO (*adj.*), Living by nets, a fisherman, a fowler [जालिक]. Ab. 514, 670. *Jáliko* appears also to mean "netted," "snared" (Sen. K. 391; Cl. Gr. 91).

JĀLINĪ (*f.*), Desire, lust [जालिनी]. Ab. 162; Dh. 33.

JAḶO (*adj.*), Dull, stupid [जड]. Ab. 721.

JALOGI, Toddy, the yet unfermented, or only partly fermented, juice of the palm. Pát. xli; Mah. 15. The etymology of this word I do not know.

JALŪKĀ (*f.*), A leech [जलूका]. Ab. 675.

JĀMĀTĀ (*m.*), A daughter's husband, a son-in-law [जामातृ]. Ab. 247.

JAMBĀLĪ (*f.*), A dirty pool at the entrance to a village (see next). Ab. 684.

JAMBALO, Mud [जम्बाल]. Ab. 663.

JAMBAVAM, The fruit of the Jambu tree [जाम्बव]. Ab. 547.

JAMBĪRO, The lemon or lime tree [जम्बीर]. Ab. 553; Att. 86, 213.

JAMBONADAṀ, see *Jambūnadaṁ*.

JAMBŪ (*f.*), The rose-apple tree, Eugenia Jambu [जम्बु]. Ab. 547. Neut. *jambu*, the jambu fruit (Ditto). *Jambuphalaṁ*, a jambu fruit (Att. 197).

JAMBUDĪPO, Jambudvipa, one of the four Mahâdîpas, it is the southernmost, and includes India [जम्बु + द्वीप]. Gog. Ev. 19; Ab. 183; Man. B. 4. When opposed to *Sîhaladîpo*, Jambudipa means the continent of India (Ras. 7; Mah. 55). *Jambudîpako* (Mah. lxxxvii).

JAMBUKO, A jackal [जम्बुक]. Ab 615.

JAMBŪNADAṀ, and **JAMBONADAṀ**, Gold [जाम्बुनद, जाम्बूनद]. Ab. 488; Dh. 41, 367, 368; Att. 211.

JAMMAṀ, Birth, appearance [जन्मन्]. Man. B. 2.

JAMMO (*adj.*), Reckless, worthless, low, contemptible [जाल्म]. Ab. 516, 729; F. Ját. 15; Att. 205. Fem. *jammî*.

JANĀDHIPO, A king [जन + अधिप]. Ab. 334.

JANAKO (*adj.*), Producing, causing [जनक]. *Pasâdajanako*, causing pleasure (Mah. 1). *Janako*, a father (Ab. 243).

JĀNAKO (*adj.*), Knowing (*fr. jánáti*). Sen. K. 525.

JANĀLAYO, A maṇḍapa or temporary hall [जन + आलय]. Ab. 210.

JĀNAṀ (*p.pr. jánáti*), Knowing, understanding; wise; consciously, intentionally [जानत् = ज्ञा]. Gen. and dat. *jánato* (Dh. 69). Pat. 16, 87; Mah. 80.

JĀNANAKO (*adj.*), Knowing. Dh. 304.

JANANAṀ, Production, bringing forth, causing [जनन]. Dh. 390.

JĀNANAṀ, Knowing, understanding, learning, ascertaining (from ज्ञा). Ab. 1173; Dh. 121, 140, 311.

JANANĪ (*f.*), A mother [जननी]. Ab. 244.

JANANO (*adj.*), Producing, bringing forth, causing [जनन]. Sen. K. 524. Fem. *jananî* (Mah. 10).

JANAPADO, A country, province, district; a people [जन + पद]. Ab. 1089; Mah. 230; Alw. I. xlv.

JĀNAPADO (*adj.*), Living in the country, or in a country [जानपद]. Das. 38; Mah. 109, 170; Att. 204.

JĀNĀPETI (*caus. jánáti*), To cause to know, to show, to teach. *Attánaṁ jánâpetvá*, making himself known, revealing himself as Indra (Dh. 192; comp. F. Ját. 15, 47). *Jánâpessámi attánaṁ*, I'll let him know who I am (Mah. 246). Dh. 139, 159; Mah. 198.

JANATĀ (*f.*), People, men, mankind [जनता]. Mah. 109, 114; Alw. I. 112.

JĀNĀTI, To know, to gain knowledge of; to comprehend, to perceive; to ascertain; to recognize; to be intelligent [ज्ञा]. *Yassa gatiṁ na jánanti*, whose next birth the gods know not (Dh. 74). *Ajániya*, unawares (Mah. 244). *Sabbam pi bhásaṁ jánanti*, they come to know the whole language (Alw. I. cvii). *Káraṇaṁ jániṁsu*, they learnt the cause (F. Ját. 6). *Ñatvá pamáṇaṁ tvaṁ yeva karohi*, find out the size yourself, and make it (Mah. 111). *Samaṇaṁ Gotamaṁ jánáhi*, find out about Buddha. *Maṁ sandhâya bhásatîti ñatvá*, perceiving that he spoke of him (F. Ját. 19). *Kálaṁ ñatvá*, having ascertained the time (Mah. 234). *Udakassa tattabhávaṁ ñatvá*, having ascertained that the water was boiling (Dh. 106). *Tumhe jánátha dhátuyo*, do you find out about relics (Mah. 104). *Kataguṇaṁ ajánanto*, not acknowledging a good deed done (F. Ját. 14). *Mantetvá jánissámi*, I'll consult with somebody and see about it (Dh. 82). *Attánaṁ ce piyaṁ jaññá*, if a man hold his life dear (Dh. 29). Pres. átm. 1st pers. *jáne*, I know (Mah. 251). Imperat. 2nd pers. *jánáhi* (Dh. 44). Opt. *jániyá, jaññá, jáneyya* (Sen. K. 447; Dh. 63; Ras. 21). Fut. *ñassati, jánissati* (Dh. 82, 141). Aor. *aññási* (Dh. 153), *jáni* (Mah. 165; F. Ját. 6, 46). P.pr. *jánaṁ, jánanto* (Mah. 80, 126, 177; Dh. 425, see *Jánaṁ*). Ger. *ñatvá, jánitvá* (F. Ját. 53; Mah. 83; Dh. 85, 379), *jániya* (Mah. 133, 244). Inf. *ñátuṁ* (Mah. 260), *jánituṁ* (Dh. 188, 282). Pass. *ñáyati* (Sen. K. 461). *Tambapaṇṇîti ñáyati*, is known as T. (Att. 7). *Erásoko ti ñáyittha*, he was called Asoka (Mah. 35). P.p.p. *ñáto*. P.f.p. *ñátabbo, ñeyyo, jánitabbo*. Caus. *ñápeti, jánápeti*. An opt. 1st pers. pl. *jánemu* for *jánema*, occurs pretty frequently in verse (see Cl. Gr. 12). *Kathaṁ jánemu taṁ*, how are we to know you? (Dh. 96). *Yathá jánemu bráhmaṇaṁ*, so that we may know the true brahmin (Alw. N. 104).

JANAVĀDO, Scandal, gossip [जन + वाद]. Ab. 120.

JANETI (*caus. jáyati*), To bring forth, to produce, to beget, to cause, to give rise to [जनयति = जन्]. *Puttaṁ janesi*, she brought forth a son (Mah. 130).

Pasádam j., to cause pleasure (Mah. 1). *Saṅghe rasadam janeti*, stirs up discord among the priesthood. *Mánam janayitvá*, recovering his self-confidence. *Má dáni kodham janayittha*, do not now let your angry passions rise (Mah. 72). Pass. *janíyati, jaññati.*

JANETTĪ (*f.*), A mother [जनयित्री]. Ab. 244.

JANGALO, A place overgrown with brushwood and thicket, a jungle [जङ्गल]. Ab. 183 (*bhúbhágo thaddhalúkho*).

JANGAMATI, To go about [जंगम्यते = गम्]. Sen. K. 445.

JANGAMO (*adj.*), Movable [जंगम]. Ab. 711.

JAṄGHĀ (*f.*), The leg [जङ्घा]. The lower part of the leg from the knee to the ancle (see Dh. 111). *Jaṅghamaggo*, a foot-path (Ab. 191; Dh. 381). *Jaṅghámattaṁ khaṇḍpetvá*, having dug down knee deep (Mah. 107). Dh. 237.

JĀNI (*f.*), Loss, decay [ज्यानि]. Ab. 763. *Dhanañjáni*, and *dhanassa jáni*, loss of wealth, impoverishment (Dh. 301). Dh. 25.

JANIKĀ (*f.*), A mother [जनिका]. Ab. 244.

JĀNIPATI (*m.*), Husband and wife [जानि + पति]. Ab. 242.

JANITĀ (*m.*), A father [जनितृ]. Sen. K. 497.

JANITABBO (*p.f.p. jáyati*), That ought to be produced [जनितव्य = जन्]. Sen. K. 497, 506.

JĀNITABBO (*p.f.p. jánáti*), That ought to be known (Dh. 384).

JANITO (*p.p.p. janeti*), Produced, caused.

JAÑÑĀ, see *Jánáti*.

JAÑÑATI (*pass. janeti*), To be begotten or produced. Bál. 74.

JAÑÑO (*p.f.p. jáyati*), To be produced [जन्य]. Bál. 74; Cl. Gr. 144.

JANNU, and JĀNU (*n.*), The knee [जानु]. Ab. 276. *Ubhohi páṇijannúhi*, with both hands and knees (Att. 8). *Jánumaṇḍalaṁ*, the knee-cap, the knee (Gog. Ev. 8; Pát. 117). *Jánúhi ṭhatvá*, placing himself on his knees (Mah. 152). Dh. 237.

JANNUKAṀ, The knee [जानु + क]. Mah. 156. *Jannukehi patitvá*, falling on his knees (Dh. 114). *Jannukehi kari ṭṭhátu*, let the elephant go down on his knees (Mah. 106).

JANNUMATTO (*adj.*), Knee-deep [जानु + मात्र]. Dh. 266; Ab. 742.

JANNUTAGGHO (*adj.*), Knee-deep. Ab. 742.

JANO, A man, a person, a being, a creature; men, people, the world; a number of people [जन]. Ab. 93. *Te dve janá*, these two people (F. Ját. 6). *Dvinnaṁ tiṇṇaṁ janánaṁ antare*, in the company of two or three people (F. Ját. 8). *Yattha na ramatí jano*, where the world finds no delight (Dh. 18). *Ettake ñátijane pabbajite*, when such a number of my relatives have become ascetics (Dh. 313). Dh. 16, 44.

JANTĀGHARAṀ, A room in which a fire is kept. At Ab. 214 it is explained by *aggisálá*. At Mah. 86 it is rendered by Turnour "perambulation hall."

JANTU (*m.*), A creature; an animal; a man, person [जन्तु]. Ab. 93; Dh. 19, 20, 61, 63.

JĀNU, see *Jannu*.

JAPĀ (*f.*), The China rose [जपा]. Ab. 580.

JAPANAṀ, Whispering, muttering [जपन].

JAPATI, To whisper, to mutter, to murmur [जप्].

JAPPĀ (*f.*), Desire, lust. Alw. I. 106, 107, 110.

JAPPANAṀ, Speaking [जल्पन]. E. Mon. 71. *Mantajappanaṁ*, muttering spells.

JAPPATI, To speak, to mutter, to whisper [जल्प्]. Pát. 105.

JAPPITO (*p.p.p.* last), Spoken, said, muttered [जल्पित]. Ab. 755.

JAPPO, Words, speech [जल्प]. Alw. N. 104.

JARĀ (*f.*), Old age, decrepitude, decay [जरस्]. Ab. 251; Dh. 25, 59; Alw. I. vii.

JARAGGAVO, An old ox [जरद्गव]. Ab. 496; Das. 31.

JARĀMARAṆAṀ, Old age and death, decay and death [जरस् + मरण]. B.Int. 491. *Ajarámaraṇo*, exempt from old age and death (Das. 24).

JARATĀ (*f.*), Old age, decrepitude [जरस् + ता]. Ab. 251; Man. B. 400.

JĀRĪ (*f.*), An adulteress [जारी]. Ab. 238.

JARO, Fever [ज्वर]. Ab. 329.

JĀRO, A lover, a paramour [जार]. Ab. 240.

JAṬĀ (*f.*), Matted hair worn by certain ascetics; the tangled branches of bamboos and other trees; desire, lust [जटा]. Ab. 162, 257, 947; Dh. 25, 70.

JĀTABHŪMI (*f.*), Birthplace [जात + भूमि]. Mah. 46; Alw. I. xliii.

JAṬĀDHARO, An ascetic wearing clotted hair [जटा + धर]. Ab. 440.

JĀTAKAṀ, Birth, nativity; a birth or existence in the Buddhist sense; a játaka, or story of one of the former births of Buddha [जातक]. *Játakaṁ*

is the tenth book of Khuddakanikáya, and contains five hundred and fifty "játakas," or tales of the former births of Buddha. These tales, which are placed in the mouth of Buddha, all contain a moral, a warning, or an example, and in each the Bodhisatta plays the best and most prominent part. *Játakaṁ* is also one of the nine Aṅgas, or divisions of the Buddhist scriptures according to subject, it includes the five hundred and fifty Játakas.—*Játakáni ca tatth' eva áruṁ*, there also were depicted játakas, viz. illustrations of the játaka stories (Mah. 164). *Devadattaṁ árabbha bhásitáni sabbáni játakáni*, all the játakas told about Devadatta, viz. all in which D. is represented as playing a part, e.g. the Javasakuṇajataka, in which D. was the ungrateful lion (Dh. 139, see F. Ját. 12). *Paññásádhikáni pañcajátakasatáni*, five hundred and fifty játakas. B. Int. 61; E. Mon. 170; Man. B. 98 and foll.; Alw. I. 61; Mah. 74.

JĀTAṀ, see *Játo*.

JĀTĀPACCĀ (*f.*), A woman who has brought forth a child [जात + अपत्य]. Ab. 235.

JĀTARŪPAṀ, Gold [जात + रूप]. Ab. 487.

JĀTASSARO, A natural pond, a lake [जात + सर]. Mah. 65; Dh. 114.

JĀTAVEDO, Fire [जातवेदस्]. Ab. 33.

JAṬHARO, The belly [जठर]. Att. 204.

JĀTI (*f.*), Birth; a birth or existence in the Buddhist sense, re-birth, renewed existence; lineage, family, caste; sort, kind, variety [जाति]. Ab. 90, 792. *Játi*, "birth," is one of the links of the *paṭiccasamuppáda* (B.Int.492). *Atításu játísu*, in former births (Kh.20). *Játidhammo*, subject to re-birth. *Játijará*, birth and old age (Dh. 43, 61, 62). *Khíṇá játi*, birth is at an end, i.e. having attained arhatship I shall not be re-born when I die (comp. *játikkhayo*). *Játijátiyaṁ*, in each successive birth (Att. 229). *Játigottáni nivedayi*, narrated to him her birth and lineage (Mah. 44). *Játiṁ assa jigucchantá*, despising his birth (F. Ját. 48). *Vísaṁvassasatiko játiyá*, a hundred and twenty years old. lit. having a hundred and twenty years from his birth. *Játisampanno*, high-born, of high caste (Das. 42). *Nihínajáti*, low birth, low caste. *Vallijáti*, a species of creeper (Ab. 1030). *Cívarassa játiṁ dassetvá*, having shown the particular description of robe required (Pát. 76). *Muttájáti ca aṭṭha tá*, and the above-mentioned eight sorts of pearl (Mah. 69). As the first part of a compound *játi* sometimes means "genuine," "natural." *Játimaṇi*, a real gem, or a gem of good water. *Játihiṅgulakaṁ*, real vermilion (Alw. I. 76). *Muddikánaṁ játiraso*, the natural juice of the grape (Pát. 90). Instr. *játiyá*, *jacc* (Alw. N. 104, 108).

JĀTĪ and **JĀTI** (*f.*), The great-flowered jasmine [जाती]. Ab. 576. *Játipupphási*, jasmine flowers (Mah. 86).

JAṬĪ (*adj.*), Wearing matted hair [जटिन्].

JĀTIKIYO (*adj.*), This word is जाति, with the termination *-kiya*, and appears to mean "congenital." Sen. K. 394.

JĀTIKKHAYO, Cessation of existence by the attainment of Arahatta [जाति + क्षय]. Dh. 75, 434.

JĀTIKO, and **JĀTIYO** (*adj.*), Belonging to a family, or species, having a particular nature or particular habits [जाति + क, and य]. *Samánajátiko*, of the same caste or species (Dh. 233). *Manussajátiyo*, belonging to the human race, a human being (Sen. K. 394). *Hatthijátiyo*, belonging to the elephant tribe (Ditto). *Dubbalajátiko*, weak (Das. 42). *Sucijátiko sího*, the lion is a clean beast. *Alasajátiká amhákaṁ dhítá*, our daughter is of a languid disposition (Dh. 233). *Dubbacajátiko*, abusive (Pát. 5). Gog. Ev. 8, 11.

JĀTIKOSO, Nutmeg [जाती + कोश]. Ab. 304.

JAṬILO, An ascetic wearing long matted hair [जटिल]. Ab. 440; Dh. 119; Mah. 2.

JĀTIMĀ (*adj.*), High-born; of good quality [जातिमत्]. Mah 86.

JĀTIMAYO (*adj.*), Caused by birth or species, congenital [जाति + मय].

JĀTIPHALAṀ, A nutmeg [जाति + फल]. Ab. 304.

JĀTISSARO (*adj.*), One who remembers his former existences [जाति + स्मर]. Dh. 226.

JĀTISUMANĀ (*f.*), The great-flowered jasmine [जाति + सु + मनस्]. Ab. 576; Mah. 173.

JĀTIYO, see *Játiko*.

JĀTO (*p.p.p.* *jáyati*), Born, produced; caused; arisen, sprung up, grown; become, being; taken place, happened [जात = जन्]. Neut. *játaṁ*, kind, sort, class, multitude (Ab. 630, 1077). *Ariyáya játiyá játo*, born of a noble family. *Tava játanagaraṁ*, the city you were born in (Alw. I. xlii). *Játabhúmi*, birthplace. *Tatthâhaṁ játo*, there I was born (Alw. I. xliii). *Khujjá játá*, born humpbacked (Dh. 178). *Andho játo*, become blind (Dh.

40 *Tuṇhí játo*, became silent (F. Ját. 47). *Vikále játo*, evening has set in, it is late. *Loke ekasaṭṭhiyá arahantesu játesu*, when there were sixty-one Arhats in the world (Dh. 119). *Nadí sote játo naḷo*, a reed grown in a river stream (Dh. 400 comp. 60). *Heṭṭhá pádataláni cakkáni játáni*, on the soles of his feet there are cakras (B. Lot. 575). *Rakkhitavanasaṇḍo náma játo*, came to be named R. (Dh. 106). *Tava rajje játe*, when you attain royalty, lit. when royalty has arisen to you (Mah. 222). *Atthamhi játamhi*, when occasion arises (Dh. 59). *Chandajáto anakkháte*, longing for the Ineffable, lit. in whom a longing has arisen (Dh. 39). *Usúyajáto*, emulous (Mah. 51). *Tassá játakutúhalo*, having conceived an ardent passion for her, lit. in whom passion had arisen (Mah. 57). *Atíva játapámojjo*, greatly delighted (Mah. 14). *Bhayavegena játalomahaṁso*, his hair bristling with terror (Att. 205). *Játo macco*, a mortal (Dh. 10; Das. 5). *Adhamo migajátánaṁ*, the lowest of animals (F. Ját. 48). *Sabbáni bíjajátáni*, all kinds of germs (Gog. Ev. 55). *Nánávidhena áhárajátena*, with various kinds of food (Att. 206).

JATTU (*n.*), The collar-bone [जत्रु]. Ab. 264.

JATU (*n.*), Lac [जतु]. Ab. 305.

JĀTU (*adv.*), Surely, certainly [जातु]. Ab. 1140. *Pubbeveri ayaṁ játu*, this is surely an enemy in a former existence (Mah. 246). *Na játu*, nevermore. *Na hi játu gabbhaseyyaṁ punar eti*, verily he shall never again enter the womb (Kh. 16).

JATUKĀ (*f.*), A bat [जतुका]. Ab. 646.

JATUMAYO (*adj.*), Made of lac, lacquered [जतु + मय]. Sen. K. 401.

JAVĀDHIKO, A fleet horse, a racer [जव + अधिक]. Ab. 370.

JAVANIKĀ (*f.*), A curtain [जवनिका]. Ab. 298.

JAVANO (*adj.*), Quick, fleet [जवन]. Ab. 379. Masc. *javano*, a racer (Ab. 370).

JAVATI, To hasten, to hurry, to run [जु]. Dh. 234.

JAVO, Speed [जव]. Ab. 40; Mah. 137. Instr. *javena*, with haste, speedily (Dh. 161, 234).

JĀYĀ (*f.*), A wife [जाया]. Ab. 237.

JAYAGGAHO (*adj.*), Victorious [जय + ग्राह].

JAYAMPATĪ (*m.pl.*), Husband and wife. Ab. 242. Comp. *Dve jayampatiká*, a married couple (Dh. 325).

JAYANAṀ, Victory [जयन]. Ab. 761.

JAYAPĀNAṀ, Drink of a victorious warrior [जय + पान]. Ab. 398. *Tayo divase jayapánaṁ pivi*, kept wassail for three days (Dh. 158).

JĀYĀPATĪ (*m.pl.*), Husband and wife [जाया + पति]. Ab. 242.

JAYASUMANAṀ, The plant Pentapetes Phœnicea [जय + सु + मनस्]. Ab. 575.

JAYATI, and **JETI**, and **JINĀTI**, To conquer, to defeat, to win, to surpass, to exceed [जि]. *Jayatu mahárájá*, let the great king be victorious (F. Ját. 9). *Sabbadánam dhammadánaṁ jináti*, the gift of the Law surpasses all other gifts (Dh. 64). Pres. *jayati, jeti, jináti* (Sen. K. 440, 463). Opt. *jeyya, jine, jineyya* (Dh. 19, 286). Aor. *ajesi, ajini* (Dh. 1). P.pr. *jayaṁ, jayanto, jinanto* (Dh. 36, 354). Ger. *jetvá, jitvá, jinitvá* (Dh. 32, 256, 286, 338; Mah. 194). Inf. *jetuṁ, jinituṁ* (Ab. 880; Sen. K. 521). P.f.p. *jeyyo, jetabbo, jinitabbo*. P.p.p. *jito*.

JĀYATI, To be born, to be produced, to grow, to spring up, to arise [जन्]. *Aṭṭha aṅkurá jáyiṁsu*, eight shoots sprouted forth (Mah. 119). *Puna bhedo ajáyatha*, again a division took place (Alw. I. 64). *Pemaṁ tasmiṁ ajáyatha*, affection for him arose in his breast (Mah. 24). Pres. *jáyati, jáyate* (Sen. K. 442; Das. 6; Dh. 13, 35, 50). Opt. *jáyetha* (Dh. 11). Aor. *ajani* (Sen. K. 497), *jáyi* (Mah. 119), *ajáyisi* (Mah. 18, 20, 21), *ajáyatha* (Mah. 24, 164; Alw. I. 64). P.pr. *jáyamáno* (Dh. 153). P.f.p. *janitabbo, jañño*. P.p.p. *játo*.

JAYĪ (*adj.*), Victorious [जयिन्]. Alw. I. x.

JĀYIKĀ (*f.*), Wife [जाया + इका]. Mah. 82.

JAYO, Victory, conquest, defeating [जय]. Ab. 402, 761. *Jayanádo*, shout of victory, pæan (Mah. 156).

JE (*interj.*), Oh! Ab. 1139.

JEGUCCHO (*adj.*), Contemptible, loathsome (from *Jigucchá*). Mah. 43.

JENADATTI (*m.*), Son of Jinadatta [जिन + दत्त + इ]. Sen. K. 388.

JETĀ (*m.*), A conqueror [जेतृ]. Cl. Gr. 31.

JETABBO (*p.f.p. jayati*), To be conquered [जेतव्य + जि]. Ab. 379, 1022.

JETAVANAṀ, Name of a famous monastery at Sávatthi, long the residence of Buddha, for whom it was built by Anáthapiṇḍika; name of a monastery at Anurádhapura in Ceylon. Man. B. 218; Mah. 236, 239.

JETI, **JETVĀ**, See *Jayati*.

JEṬṬHĀ (*f.*), Name of one of the lunar mansions [ज्येष्ठा]. Ab. 59.

JEṬṬHAKO (*adj.*), Chief, first, eldest [ज्येष्ठ + क]. *Jeṭṭhakatápaso*, the eldest ascetic (F. Ját. 2). Masc

jeṭṭhako, a chief, leader. *Gámajeṭṭhako*, a village headman (Ab. 525). *Corajeṭṭhako*, a robber chief (Dh. 58). *Hatthijeṭṭhako* and *jeṭṭhakahatthí*, the leader of a herd of elephants (Dh. 114, 157). *Khíṇásavasahassam Dásakattherajeṭṭhakaṁ*, a thousand arhats of whom Dasaka Thera was the senior (Mah. 29). Fem. *jeṭṭhiká* Das. 1; Dh. 188, 194.

JEṬṬHAMÚLO, The month Jyaishṭha [ज्येष्ठा + मूल]. Mah 153; Dh. 351.

JEṬṬHO (*adj.*), Chief, first, best; eldest [ज्येष्ठ]. Ab. 254, 694, 918. *Jeṭṭhaputto*, eldest son. *Jeṭṭho bhátá*, and *jeṭṭhabhátá*, eldest brother (F. Jat 2; Kh. 13). *Jeṭṭhacaṇḍálo*, the headman of the Caṇḍala village (Mah. 24). Masc. *jeṭṭho*, a chief, the eldest. *Tisatajeṭṭho*, senior pupil of three hundred (Mah. 28).

JEṬṬHO, Name of a month [ज्येष्ठ]. Ab. 75, 918.

JETUTTARAM̃, Name of a town. Ab. 201.

JEYYO (*adj.*), Better; elder [ज्यायस्]. Ab. 1022.

JEYYO (*p.f.p. jayati*), To be conquered [जेय = जि]. Ab. 379, 1022.

JHAJJHARÍ (*f.*), Name of a plant. Ab. 598.

JHALLIKÁ (*f.*), A cricket [झिल्लिका]. Ab. 646.

JHÁMO (*p.p.p. jháyati*), Consumed, burnt [क्षाम = क्षै]. Dh. 175, 299.

JHÁNAM̃, Meditation, contemplation; religious meditation or abstraction of the mind, mystic or abstract meditation, ecstasy, trance [ध्यान]. Ab. 171. Jhána is a religious exercise productive of the highest spiritual advantage, leading after death to re-birth in one of the Brahma heavens, and forming the principal means of entrance into the four Paths. The four Jhánas are four stages of mystic meditation, whereby the believer's mind is purged from all earthly emotions, and detached as it were from the body, which remains plunged in a profound trance. The priest desirous of practising Jhána retires to some secluded spot, seats himself crosslegged, and shutting out the world, concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation; this is the first Jhána. Still fixing his thoughts upon the same subject, he then frees his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second Jhána. Next, his thoughts still fixed as before, he divests himself of ecstasy, and attains the third Jhána, which is a state of tranquil serenity. Lastly, he passes to the fourth Jhána, in which the mind, exalted and purified, is indifferent to all emotions, alike of pleasure and of pain. The foll. is the full text of the four Jhánas: *Idh' ávuso bhikkhu vivicc' eva kámehi vivicca akusalehi dhammehi savitakkaṁ savicáraṁ vivekajam pítisukhaṁ paṭhamajjhánaṁ upasampajja viharati; vitakkavicáránaṁ vupasamá ajjhattaṁ sampasádanaṁ cetaso ekodibhávaṁ avitakkaṁ avicáram samádhijam pítisukhaṁ dutiyajjhánaṁ upasampajja viharati; pítiyá ca virágá upekhako ca viharati sato sampajáno sukhañ ca káyena paṭisaṁvedeti yan taṁ ariyá ácikkhanti upekhako satimá sukhavihárí ti tatiyajjhánaṁ upasampajja viharati; sukhassa ca paháná dukkhassa ca pahána pubbe ca somanassadomanassánaṁ atthagamá adukkhaṁ asukhaṁ upekhásatipárisuddhiṁ catutthajjhánaṁ upasampajja viharati.* They are summarized thus: *Vitakkavicárapítisukhekaggatásahitaṁ paṭhamajjhánam, pítisukhekaggatásahitaṁ dutiyajjhánaṁ, sukhekaggatásahitaṁ tatiyajjhánaṁ, upekhekaggatásahitaṁ catutthajjhánaṁ.* Each of the first three Jhánas is subdivided into three, the inferior, the medial, and the perfect contemplation (*paṭhamajjhánaṁ parittaṁ, paṭhamajjhánaṁ majjhimaṁ, paṭhamajjhánaṁ paṇítaṁ, dutiyajjhánam parittaṁ*, and so on). Those who have exercised Jhána are reborn after death in one of the first eleven Rúpa Brahma heavens, the particular heaven being determined by the degree of Jhána attained. Those who have only reached the initial contemplation of the first Jhána are reborn in the Brahmapárisajja heaven, the medial contemplation of the same Jhána secures admission to the Brahmapurohita heaven, while the perfect contemplation is an introduction to the Mahábrahma heaven. Thus the three lowest Rúpabrahmalokas are peopled by those who have attained the first Jhána. The next three are peopled by those who have attained the second Jhána, the next three by those who have attained the third Jhána, and the tenth and eleventh (Vehapphala and Asaññasatta) by those who have attained the fourth Jhána. The remaining five Rúpabrahmalokas are peopled by those who have entered the third Path (Anágámimagga, see *Bhúmi*). The attainment of the fourth Jhána

gives the power of working miracles (iddhi). Five Jhánas are frequently mentioned: they are thus enumerated: *Vitakkavicárapítisukhekaggatásahitam paṭhamajjhánam, vicárapítisukhekaggatásahitam dutiyajjhánam, pítisukhekaggatásahitam tatiyajjhánam, sukhekaggatásahitam catutthajjhánam, upekkhekaggatásahitam pañcamajjhánam.* It will be seen that they differ in no essential respect from the four Jhánas, but are merely a more gradual attainment of the same mystic state, the original second Jhána being separated into two stages.—*Parihínajjháno*, one who has fallen away from Jhána, that is who has been prematurely roused from the state of mental absorption while practising this rite (Dh. 254). *Jhánábhiññá*, supernatural power or Iddhi obtained by the exercise of Jhána (Dh. 116). *Catukkapañcakajjhánáni*, the four and the five Jhánas (Alw. I. 80). *Jhánaṁ nibbatteti*, to produce or enter upon mystic meditation (Dh. 254). Dh. 67; B. Lot. 800-819; E. Mon. 261, 270; Gog. Ev. 18; see also the admirable accounts in Alabaster's Wheel of the Law, 192-135, and in Hardy's Legends and Theories of the Buddhists, 178-180. See *Árammaṇam, Brahmaloko, Kasiṇam, Samápatti, Kammaṭṭhánam.*

JHĀPANAṀ, Conflagration, consumption (see next).

JHĀPETI (*caus. jháyati*), To cause to be burnt, to burn, to consume [comp. the caus. forms क्षपयति and क्षापयति given by B. and R. under क्षा and क्षि]. *Bráhmaṇo puna naṁ jhápetvá*, the brahmin having had the cremation performed (Dh. 94). *Saríre jálá uṭṭhahitvá maṁsalohitaṁ jhápesi*, a flame breaking forth within his body, consumed his flesh and blood (Dh. 309). Sen. K 338; Dh. 354; Mah. 155, 198, 199, 210, 249.

JHASĀ (*f.*), The shrub Uraria Lagopodioides [झषा]. Ab. 588.

JHASATI, To hurt [झष्]. Cl. P. Verbs, 16.

JHASO, A fish [झष]. Ab. 671.

JHĀṬALO, The tree Bignonia Suaveolens [झाटल]. Ab. 563.

JHĀVUKO, The tree Tamarix Indica [झावुक]. Ab. 561.

JHĀYATI, To be burning, to burn, to consume; to waste away [क्षै]. *Sámavatígehaṁ jháyati*, Sámavatí's house is on fire (Dh. 176). *Jiṇṇakoncá va jháyanti khíṇamacche 'va pallale*, they perish like old herons in a lake without fish (Dh. 28). Aor. *jháyi*, fut. *jháyissati*, ger. *jháyitvá* (Dh. 177). P.pr. *jháyanto* Dh. 175, *jháyamáno* Gog. Ev. 53 (*gehe jháyamáne jháyiṁsu*, while the house was burning they practised Jhána (Dh. 177, there is a play upon the words). P.p.p. *jhámo*. Caus. *jhápeti*.

JHĀYATI, To meditate, to contemplate, to practise Jhána or mystic meditation [ध्या]. Dh. 68. P pr. *jháyaṁ* (Dh. 67), *jháyanto* (Dh. 6. 71).

JHĀYĪ (*adj.*), Thoughtful, meditating, practising Jhána [ध्या + इन्]. Dh. 5, 20, 49, 69, 73.

-JI, and **-DI**, and **-JITO** (*adj.*), Victorious [-जित्]. *Saṅgámaji*, and *saṅgámajito*, victorious in fight (Dh. 286). *Máraji*, conqueror of Mára. *Pasenadi* = प्रसेनजित्. *Raṇejito*, victorious in battle (Ab. 398).

JIGHACCHĀ (*f.*), Hunger [जिघत्सा]. Ab. 466; Dh. 37.

JIGHACCHATI, To wish to eat, to be hungry [जिघत्सति = घस्]. Sen. K. 434. P.p.p. *jighacchito*, hungry (Ab. 756).

JIGHAÑÑO (*adj.*), Last; lowest; inferior, vile [जघन्य]. Ab. 715, 1069.

JIGIṀSATI, To wish, to take. This desiderative would at first sight appear to be Sansk. जिगीषति from जि (comp. *bhiṁsana* = भीषण); but it is very distinctly referred by Kaccáyana to हृ (*harassa giṁ se*, see Sen. K. 449); so that we must either identify it with जिहीर्षति, or suppose that a confusion has taken place between the two verbs. Alw. K. 14, 26, 28; Sen. K. 434, 445; Cl. Gr. 111.

JIGUCCHĀ (*f.*), Disgust, dislike, loathing, contempt [जुगुप्सा]. Ab. 121; Das. 44.

JIGUCCHANAṀ, Dislike, contempt [जुगुप्सन]. Ab. 1200.

JIGUCCHATI, To dislike, to loathe, to despise [जुगुप्सति = गुप्]. Sen. K. 433; Dh. 373. At Mah. 43, *devena deviyá cápi lajjáy' ási jigucchitá* means I think, "she was disliked by the king and queen out of very shame."

JIMHO (*adj.*), Crooked, oblique [जिह्म]. Ab. 709. *Jimhamánaso*, intriguing (Mah. 236).

JĪMŪTO, A cloud [जीमूत]. Ab. 47.

JINĀLAYO, A Buddhist temple [जिन + आलय]. Mah. 259.

JINĀTI, see *Jayati*.

JINERITO (*adj.*), Uttered by Buddha [जिन + ईरित]. *Dhammo jinerito*, the truth preached by Buddha (Ras. 16). *Jineritanayena*, according to the teaching of Buddha (Alw. I. xvi).

JINITABBO (*p.f.p. jináti*), To be conquered (see *Jayati*). Dh. 101.

JIÑJUKO, The Guñja shrub. Ab. 585.

JIṆṆAKO (adj.), Old, aged; worn out, dilapidated [जीर्ण + क]. *Jiṇṇako*, an old man (Ab. 234). *Jiṇṇakāni gehāni*, dilapidated houses (Dh. 256; Mah. 220, 221; Alw. N. 120).

JIṆṆO (*p.p.p. jīrati*), Old, aged; worn out, decayed, dilapidated [जीर्ण = जॄ]. *Jiṇṇo*, an old man (Ab. 234). *Jiṇṇavasanaṁ*, old clothes (Ab. 293). *Jiṇṇe jiṇṇe paṭisaṅkhari*, repaired dilapidated monasteries (Mah. 221). Dh. 28.

JINO (*adj.*), Victorious [जिन]. Sen. K. 481. *Jino*, a Buddha (Ab. 4). *Nārado Jino*, the Buddha Nārada (Mah. 1). Gotama Buddha (Mah. 9, 22). *No jino*, our Buddha, the Buddha of our era, i.e. Gotama (Mah. 1, 9). *Jinasāsanaṁ*, the law or religion of Buddha (Mah. 25, 71). *Jinâṇāya*, according to the commands of Buddha (Mah. 98). *Jinaputto*, a son or disciple of Buddha, a pious Buddhist monk (Alw. I. 54). *Jinacakkaṁ*, the authority, or dispensation, or era of Buddha.

JĪRAṆAṀ, Growing old, decay. Ab. 763; Dh. 316.

JĪRATI, and JIYYATI, and JĪYATI. To grow old; to decay, to wear out; to be digested [जॄ]. *Cakkhūni jīranti*, my eyes are worn out (Dh. 83). *Vatthāni jīranti*, clothes wear out. *Balivaddo jīrati*, the ox grows old (Dh. 28). Pres. *jīrati* (Dh. 356; Sen. K. 460), *jīyati* (Dh. 179), *jiyyati* (Dh. 179, 383; Sen. K. 460). Imperat. *jīratu* (Mah. 135). P.pr. *jīraṁ* (Cl. Gr. 25), *jīramāno* (Dh. 319).

JITI (*f.*), Victory [जिति]. Ab. 761.

JITINDRIYO, One whose senses are subdued, a Rishi or Arhat [जित + इन्द्रिय]. Cl. Gr. 80.

JITO (*p.p.p. jayati*), Conquered, defeated, subdued [जित = जि]. Sen. K. 335; Dh. 8, 19. See *-Ji*.

JĪVAGĀHAṀ (*adv.*), Taken alive [जीवग्राहम्]. *Jīvagāhaṁ gaṇhāti*, to take prisoner alive (Mah. 217). *Jīvagāhaṁ gāhāpeti*, to cause to be taken prisoner alive (Dh. 158; Mah. 259).

JĪVAKO, Name of a certain medicinal herb [जीवक]. Ab. 594.

JĪVAṀ, see *Jīvo* and *Jīvati*.

JĪVANAṀ, Subsistence, livelihood, living [जीवन]. Ab. 188, 445; Dh. 335.

JĪVAÑJĪVO, A kind of pheasant [जीवंजीव]. Ab. 625; B. Lot. 639.

JĪVANTĪ, and JĪVATĪ (*f.*), A certain medicinal plant [जीवन्ती]. Ab. 594.

JĪVASUMANAṀ, The China rose [जीव + सु + मनस]. Ab. 580, there is a various reading *jaya sumanaṁ*.

JĪVATI, To live; to maintain oneself, to get one's living [जीव]. *Taṁ bahuṁ yam pi jīvasi*, 'tis a great thing that you are alive (F. Ját. 13). *Hantvā jīvanti eḷakasūkaramigapakkhino*, get their living by the slaughter of sheep, pigs, deer and fowls (Ab. 513). P.pr. *jīvaṁ* (Dh. 404), *jīvamāno*. *Jīvamānakadambo*, the live kadamba tree (Mah. 100). *Jīvamāne bhātari*, in the life-time of his brother (Mah. 270). Opt. *jīve* (Dh. 20). The imperat. *jīva*, "may you live," or as we should say "God bless you," was said when a person sneezed.

JIVHĀ (*f.*), The tongue [जिह्वा]. Ab. 150; Dh. 12, 65; Man. B. 399. *Jivhā* is one of the Āyatanas, Dhātus, Indriyas; see also *Jivhāyatanaṁ*.

JĪVĪ (*adj.*), Living [जीविन्]. *Dhammajīvī*, living according to the law, righteous (Dh. 24). *Dīghajīvī*, long-lived.

JĪVIKĀ (*f.*), Life, livelihood, means of subsistence [जीविका]. Ab. 445; Dh. 142. *Kasikammena jīvikaṁ kappesi*, got his living by tilling the ground (F. Ját. 14, comp. Dh. 181).

JĪVITAKKHAYO, End of life, death [जीवित + क्षय]. *Jīvitakkhayaṁ pāpuṇāti*, to get killed, to meet with one's death (F. Ját. 18; Dh. 104, 155).

JĪVITAṀ, Life [जीवित]. Ab. 155; Dh. 20. *Jīvitaṁ me dehi*, save my life (F. Ját. 12). *Sahāyassa jīvitadānaṁ dassāmi*, I will save my friend's life. *Jīvitaṁ labhimha*, our lives have been saved, lit. we have received back our lives (Ras. 30).

JĪVITINDRIYAṀ, Principle of life, life, vitality [जीवित + इन्द्रिय]. Man. B. 390, 408, 461; Dh. 373.

JĪVO (*adj.*), Living [जीव]. Mas. *jīvo*, and neut. *jīvaṁ*, a creature, a being; life (Ab. 93, 1103).

JIYĀ, and JYĀ (*f.*), A bow-string [ज्या]. Ab. 388, 787. *Jiyāsaddaṁ akā*, twanged his bow-string (Mah. 78). *Jiyāmuttadhanu*, a bow unstrung (Mah. 217). Dh. 172.

JĪYATI, JIYYATI, see *Jīrati*.

-JO (*adj.*), Born, produced, proceeding from, caused by [-ज]. *Suddhavaṁsajo*, born of a pure lineage (Mah. 1). *Sīhabāhunarindajo*, son of King Sīhabāhu (Mah. 47). *Siṅgārabhāvajā kriyā*, actions caused by being in love (Ab. 174). *Pupphajo rajo*, the dust that comes from flowers (Ab. 545, pollen).

Comp. *Aṇḍajo, Atrajo, Cittajo, Dvijo, Ekajo, Kammajo*, etc.

JOTAKO (*adj.*), Illuminating, giving lustre to, illustrating, explaining [द्योतक]. Mah. 71. Fem. *jotikā*.

JOTALATI (*caus. jotati*), To illuminate [द्योतयति = द्युत्]. Alw. I. 16; Sen. K. 436. See *Jotayati*.

JOTANAM, Illumination [द्योतन]. *Sásanajotanam n' atthi*, religion gains no glory (Mah. 137). *Varas ásanajotano Laṅkádipo*, Ceylon illuminated by our glorious religion.

JOTANO (*adj.*), Illuminating [द्योतन]. Sen K. 473.

JOTATI, To shine [द्युत्, ज्युत्].

JOTAYATI, and JOTETI (*caus.* last), To cause to shine; to illumine; to glorify, to exalt [द्योतयति, ज्योतयति = द्युत्, ज्युत्]. *So sásanam jotayissati*, he will restore the splendour of religion (Mah. 133). *Dhamme jotetvá*, throwing light on doctrines (Dh. 273). Mah. 126. 138, 150. Comp. *Jotalati*.

JOTI (m. and n.), Light; fire; a star or constellation [ज्योतिस्, द्योतिस्]. Ab. 33, 57, 884. *Jotim samádahati*, to make a fire. Acc. to Ab. 884 *joti* is masc. when it means "fire," and neut. when it means "light" or "star." *Jotipásáṇo*, a burning-glass (made of crystal).

JOTIKĀ, see *Jotako*.

JOTIPATHO, The sky [ज्योतिस् + पथ]. Mah. 13.

JOTIRASO, A certain jewel, having the power of conferring every wish [ज्योतीरस]. Dh. 161.

JOTISATTHAM, Astronomy [ज्योतिस् + शास्त्र]. Ab. 110.

JUHANAM, Offering, sacrifice (from next).

JUHOTI, To sacrifice [हु]. Sen. K. 445. P.p.p. *huto*. P.f.p. *hotabbo*.

JUṆHĀ (*f.*), Moonlight; a moon-lit night [ज्योत्स्ना]. Ab. 54, 69, 917. *Juṇhapakkho*, the moon-lit half of the month.

JŪTAM, and JŪTO, Gambling, dicing [द्यूत = दिव्]. Ab. 531; Dh. 286. *Jútakáro*, a gambler (Ab. 531). See *Dibbati*.

JUTI (*f.*), Splendour, ray [द्युति]. Ab. 54, 64.

JUTIKARO (*adj.*), Brilliant [द्युति + कर].

JUTIMĀ (*adj.*), Brilliant [द्युतिमत्]. Sen. K. 400; Dh. 16.

JUTINDHARO, Light giver [द्युति + धर]. Dh. 255.

JYĀ, see *Jiyá*.

K.

KĀ, see *Ko*.

KABALIṄKĀRO (*adj.*), Made into balls or mouthfuls [कवल + कार]. According to the analogy of words like *daḷhikaraṇam*, one would expect *kabalikáro*, and I am informed by Subhúti that this form is actually found in some Burmah MSS. *Kabaliṅkáro áháro* is a term for the ordinary material food which we take into our bodies (see Áháro, and Man. B 499). Dh. 281.

KABALO, and -LAM, A mouthful, a morsel, as much curry and rice or other food as is taken up with the hand and put into the mouth at once; food [कवल]. Ab. 466; Pát. 22. *Hatthí na gaṇhi kabaláni*, the elephant refused his food (Mah. 121; comp. Dh. 57).

KABARO (*adj.*), Mixed, confused, variegated [कवर]. *Kabaracchúyo*, giving scanty shade (Dh. 222). *Kabaramaṇi*, the masáragalla stone (Ab. 492).

KABBAKARAṆAM, Making poems or ballads [काव्य + करण].

KABBAKĀRO, A poet [काव्य + कार]. Kh. 21.

KACAVARO, Sweepings, dust, rubbish. Ab. 224; Dh. 271.

KACCATI, To shine [काच्]. Alw. I. xxix.

KACCĀYANO, and KACCĀNO, Name of a famous grammarian, author of the Páli grammar called *Kaccáyanappakaraṇam* [कात्यायन]. Alw. I. vi, xiv, xxi, xxix, 103; Sen. K. 387.

KACCĀYANO (*adj.*), Belonging to Kaccáyana [कात्यायन + अ]. *Kaccáyanam vyákaraṇam*, K.'s grammar.

KACCHĀ (*f.*), A girdle; a girth; the end of the loin-cloth tucked into the waistband; an inclosure, a room [कक्षा, कच्छा]. Ab. 365, 813. *Kaccham bandhitvá*, girding up his loins (Dh. 234). See *Kaccho*.

KACCHAKO, The tree Cedrela Toona [कच्छ + क].

KACCHANTARAM, A king's private room or cabinet [कक्षा + अन्तर]. Ab. 215.

KACCHAPO, A tortoise [कच्छप]. Ab. 674.

KACCHO, The armpit; the end of the loin cloth; a spreading creeper; grass, weeds [कक्ष]. Ab. 264, 813. See *Kacchá*.

KACCHO, and KACCHAM, Marshy land [कच्छ]. Ab. 187, 813.

KACCHU (*f.*), The scab [कच्छु]. Ab. 327; Pát. 93.

KACCI (*interrog. part.*), Perhaps, surely [कच्चिद्, *ve* कद्]. Ab. 1139, 1151. *Kacci mam samma Jivaka na vañcesi*, I hope, good Jivaka, you are not deceiving me. *Kacci na bhoto kusalam*, I hope, sirs, you are well (Das. 25, comp. Mah. 85). *Kacci 'ttha parisuddhá*, are ye pure in this matter? (Pát. 2, 68).

KÁCO, A siliceous earth or clay used in making glass; glass; ophthalmia [काच]. Ab. 919.

KÁCO, and **KÁJO**, The strings of a balance or of a carrying pole; a "pingo" or carrying pole, viz. a pole placed over one shoulder with a rope fastened to each end, to which a burden is attached; as much of anything as a man can carry in a pingo, a man's load [काच, काच]. Ab. 919. *Anotattodake káje atth' ánesum dine dine*, they brought every day eight men's loads of A. water (Mah. 22, comp. 27, in both cases the Ind. Off. MS. has *káca*). Ab. 929 has *káca*, while 525 has *kája*.

KADÁ (*adv.*), When? at what time? [कदा]. Ab. 1161; Dh. 98; Alw. I. xxi; Sen. K. 311.

KADÁCI (*adv.*), At some time, sometimes; perhaps [कदा + चिद्]. Ab. 1146; Gog. Ev. 15; Mah. 234. *Kadáci muccati*, is sometimes liberated, may perhaps be liberated (Alw. I. 108). With opt. *Kadáci jáneyya*, may perhaps know. *Viná saṅghena áháram má bhuñjetha kadáci pi*, never once eat food without sharing it with the priesthood (Mah. 158).

KADALÍ (*f.*), The plantain or banana tree, Musa Sapientum; a flag; a kind of antelope [कदली]. Ab. 397, 589, 986; Mah. 99. *Kadalimigo*, the K. antelope (Ab. 620).

KADALIKÁ (*f.*), The plantain tree [कदलिका]. Att. 198.

KADAMBAKAṀ, Abundance, plenty [कदम्बक]. Ab. 630.

KADAMBAKO, The tree Nauclea Cadamba [कदम्बक]. Att. 86.

KADAMBO, The tree Nauclea Cadamba; quantity, abundance [कदम्ब]. Ab. 561, 1092; Mah. 100. *Kadambapupphavalli* appears to be a sort of thorny creeper (Mah. 153).

KÁDAMBO, A kind of goose [कादम्ब]. Ab. 644.

KADANNAṀ, Bad food [कदन्न]. Sen. K. 380.

KADARIYO (*adj.*), Avaricious, stingy, miserly [कदर्य]. Ab. 739; Dh. 32, 40.

KADARO, The white Mimosa [कदर]. Ab. 567.

KADASANAṀ, Bad food [कद् — अशन]. Sen. K. 380.

KADDAMEYYO (*adj.*), Muddy [कर्दम + एय]. Sen. K. 388.

KADDAMO, Mud [कर्दम]. Ab. 663; Dh. 18; Mah. 107.

KAḌḌHANAṀ, Resigning, rejecting [कर्षण]. *Jinassa kaḍḍhanam*, Buddha's self-denial in foregoing Nirvâṇa until he attained Buddhaship (Mah. 75).

KAḌḌHATI, To draw, to drag [कृष्]. P.pr. *kaḍḍham* (Mah. 137). Comp. *ákaḍḍhati*, *apakaḍḍhati*, *anukaḍḍhanam*, *nikkaḍḍhati*, *samákaḍḍhati*, *saṅkaḍḍhati*, *upakaḍḍhati*, *ukkaḍḍhati*.

KAHAṀ (*adv.*), Where? whither? Ab. 1160. *Kaham ekaputtaka*, where art thou, my only son? (Dh. 95). *Kaham labhámi dhátuyo*, where can I obtain relics? (Mah. 122). Comp. *Kuhim*.

KÁHÁPAṆIKO (*adj.*), Worth a kahapana [कार्षापणिक].

KAHÁPAṆO, and **-NAṀ**, A certain weight; a certain coin [कार्षापण]. Ab. 481; Sen. K. 350; Dh. 346. We learn from Pát. 80 that the coin called *kahápaṇa* was either of copper, of silver, or of gold. It was no doubt originally a karsháparṇa weight of one of these metals, and would therefore vary greatly in value according to the metal it was made of. There was a copper kahápaṇa which was probably worth about a penny (see B. Int. 598, Mah. 15). But the context sometimes shows that a gold coin is meant (e.g. see Dh. 34, Mah. 137). In such phrases as *satam me dhárayasi*, "you owe one a hundred pieces," *hatthikkhandhe sahassam ṭhapetvá*, "putting a thousand pieces on the back of an elephant," the gold kahápaṇa is probably meant.

KÁHATI, see *Karoti*.

KAJJALAṀ, A sort of collyrium [कज्जल]. Ab. 306.

KÁJO, see *Káco*.

KAKACO, A saw; the plant Capparis Aphylla [क्रकच]. Ab. 528, 580.

KÁKALÍ (*f.*), A soft sound in music [काकली]. Ab. 137.

KÁKAṆIKÁ (*f.*), A very small coin, a farthing [काकिणिका]. Dh. 235, 333.

KAKANṬAKO, A chameleon. Ab. 623.

KÁKAPAKKHO, A tuft of hair left on the shaved head of a child or boy [काक + पक्ष]. Ab. 257.

KAKA[illegible] [illegible] [कार + [illegible]]. Dh. 44.

KĀKATĀLIYO (adj.), [illegible], accidental [काकतालिय]. Ab. [illegible]

KĀKATINDUKO, A sort of [illegible], Diospyros To[illegible] [काकतिन्दुक]. Ab. [illegible]

KĀKĪ (f.), A hen crow [काकी]. F. J. [illegible] 10.

KAKKĀ[illegible], To [illegible] [काग [illegible]]. F. J. [illegible]

KAKKĀRĪ (f.), A kind of [illegible]. Ab. [illegible]

KAKKASO (adj.), Rough, harsh, cruel [कर्कश]. Ab. [illegible]; Dh. 72.

KAKKAṬAKO, A crab [कर्कटक]. Ab. 675.

KAKKHAḶO (adj.), Hard, solid, rough, harsh, [illegible] [कक्खट]. Ab. 714; Dh. 203, Mah. 234.

KAKKO, Sediment, paste [कल्क]. Ab. 467. Tu[illegible]kakko, a paste of ground [illegible]

KĀKO, A crow [काक]. Ab. 638. Fem. [illegible]

KĀKODUMBARIKĀ (f.), The opposite-leaved fig-tree, Ficus Oppositifolia [काक + उदुम्बर + इका]. Ab. 572.

KĀKOLO, A raven [काकोल]. Ab. 639.

KĀKOLŪKAṀ, Crows and owls [काक + उलूक]. Sen. K. 366.

KAKU (m.), The hump of the Indian bull [ककुद्]. Ab. 497.

KAKUDHO, The hump of the Indian bull; an ensign or symbol of royalty; the tree Terminalia Arjuna [ककुद्, ककुभ]. Ab. 497, 562, 879. *Kakudhaphalaṁ*, kababha fruit (Mah. 68). For the insignia of royalty see *Rājakakudhabhaṇḍaṁ*.

KAKUSANDHO, Name of one of the twenty-four Buddhas [ककुद् + संधा]. Mah. 2; Man. B. 95; Dh. 117, 120, 344.

KAKUṬO, A pigeon or dove. Ab. 638.

KALĀ (f.), A part, a fraction; the sixteenth part of the moon's disk, a mechanical or elegant art; a division of time [कला]. Ab. 33, 875. *Paññāya Sāriputtassa na agghanti solasaṁ kalaṁ*, they do not equal the sixteenth part of Sāriputta's wisdom (Comp. Dh. 13). *Kalākosallaṁ*, skill in the arts (Att. 114, sixty-four are spoken of, carpentery, cookery, architecture, jewelry, farriery, acting, dancing, music, medicine, poetry, rhetoric, grammar, prosody, astronomy, etc.).

KĀḶĀ (f.), The plant Ipomœa Turpethum [काला]. Ab. 580.

KALABHO, A young elephant [कलभ, करभ]. Ab. 362. *Hatthikalabho* (Dh. 105).

KĀḶĀGARU (n.), Black Agallochum [काल + अगुरु]. Ab. 302.

KĀḶAHAṀSO, The Kádamba goose [काल + हंस]. Ab. 644.

KALAHO, Quarrel, strife, battle [कलह]. Ab. 400; Mah. 62; Dh. 103.

KĀḶAKĀ (f.), A squirrel [कालका]. Ab. 622.

KALAKALO, A confused noise, hullabaloo [कलकल]. Ab. 130.

KĀLAKAÑJAKO, A sort of Preta [कालकञ्ज + क]. Man. B. 59, 105. See *Peto.*

KĀḶAKAṆṆĪ (f.), Adversity; adversity personified, the goddess of adversity [कालकर्णी]. Ab. 82. *Kāḷakaṇṇisakuṇo*, bird of ill omen. It is applied to women as a reproachful epithet, like our "hag," "witch" (Dh. 241, 340).

KĀḶAKAṆṬHAKO, A gallinule [कालकण्ठक]. Ab. 644.

KĀLAKATO (adj.), Dead [काल + कृत = कृ]. Kh. 11; Dh. 153; Alw. I. xlii.

KĀLAKIRIYĀ (f.), Death [काल + क्रिया]. Ab. 404; Dh. 138, 336; Das. 30.

KĀḶAKKHANDHO, A sort of ebony, Diospyros Embryopteris [काल + स्कन्ध]. Ab. 560.

KĀḶAKO, A black grain in rice; a black speck [कालक]. Pát. 80. *Suddhavatthaṁ apagatakāḷakaṁ*, white cloth free from black specks.

KĀḶAKŪṬO, Name of one of the Himalayan peaks; a sort of poison [काल + कूट]. Ab. 607, 656; Man. B. 16.

KALALAṀ, and -LO, The embryo immediately after conception [कलल]. Ab. 239.

KALALAṀ, Mud. Ab. 662; Dh. 117; Pát. 70.

KĀḶALOṆAṀ, A sort of dark-coloured salt [काल + लवण]. Ab. 461.

KALAMBAKO, Name of a potherb [कलम्बक] Ab. 598.

KALANDAKO, A squirrel [कलन्दक]. Ab. 622.

KALANDO, A squirrel. Mah. 249. Comp. last.

KALAṄKO, Spot, mark, blemish, rust; defamatio[n] [कलङ्क]. Ab. 55, 1089. *Visakalaṅko*, plagu[e] spot (Att. 2).

KĀLANTARAṀ, Lapse of time, interval of tim[e], period [काल + अन्तर].

KĀLĀNUKĀLAṀ (adv.), From time to time [का[ल] + अनु + काल]. Dh. 203.

KĀLĀNUSĀRI [illegible] A dark fragrant [illegible] [काल + अनुसारिन्]. Ab. [illegible]

KĀLAPAKKHO, The dark [illegible] of a [illegible], the [illegible] moon is waning [काल + पक्ष]

KALĀPAKO, A string or [illegible] of pearls [कलापक]. Mah. 179.

KĀLAPARIYANTASĪLAṀ, Taking upon oneself the [illegible] precepts for a definite terminable period, as a day, or a month [काल + पर्यन्त + शील]. Man. B. 492.

KALĀPĪ m., A peacock [कलापिन्]. Ab. 631.

KALĀPO, A bundle; a bunch, a tuft; a peacock's tail; a row, string, multitude; a quiver [कलाप]. Ab. [illegible], 631, 635, [illegible]. Tiṇakalāpo, a tuft of grass F. Jāt. 9. Muttākalāpo, a string of pearls Att. 211. Dh. 211.

KAḶĀRO (adj.), Tawny, tan-coloured [कडार]. Ab. 98.

KALASO, and -SĪ (f.), and -SAṀ A waterpot, a cup [कलश]. Ab. 457; Cl. Gr. 52.

KĀḶĀSOKO, Name of an Indian monarch who reigned from 453 to 425 B.C., and was a supporter of the Buddhist religion. In his reign the second General Council was held [काल + अशोक]. Mah. 15, 19, 21.

KĀḶASUTTO, Name of one of the eight Narakas or hells [काल + सूत्र]. Ab. 657; Man. B. 26.

KĀLĀTIPATTI (f.), The conditional tense [काल + अतिपत्ति]. Sen. K. 429.

KĀLATO, see Kālo.

KALATTAṀ, A wife [कलत्र]. Ab. 237.

KĀLAVĀ (adj.), Long, lasting [कालवत्].

KĀLAVĀDĪ (adj.), Speaking at the right time or appropriately [काल + वादिन्].

KĀḶĀVAKO, Name of a sort of elephant. Ab. 361.

KĀLAVAṆAṀ, A very little salt [कद् + लवण]. Sen. K. 380. Clough says "bad salt, insufficient in strength" (Gr. 87).

KALAVIṄKO, A sparrow [कलविङ्क]. Ab. 643

KĀḶĀYASAṀ, Iron [कालायस]. Ab. 493.

KALĀYO, A chick pea [कलाय]. Ab. 451.

KĀLAYUTTO, see Kālo.

KĀLE, see Kālo.

KALEBARAṀ, A body, a corpse [कलेवर]. Ab. 151; Mah. 137. Matānaṁ kalebaraṁ, bodies of dead men (Mah. 230).

KĀLENA, see Kālo.

KALI [illegible]

[illegible] Kalaṁbhaṁs bhavo, [illegible] Nuttha [illegible] (Dh. 36).

KALIKĀ [illegible] [कलिका]. Ab. 541.

KALIṄGO [illegible] [कलिङ्ग]. Pat. [illegible]

KALI[illegible] [कलिल]. [illegible]

KALIṄGĀ [illegible] [कलिङ्ग], [illegible] Ditto.

KALIṄGARO, [illegible] Ab. 453. At Dh. v. 41 we find [illegible] kaliṅgaraṁ, which appears from the [illegible] to mean a log or faggot. Professor Weber refers it to [illिङ्गर], but see Kiliñjo. Kaliṅgaraṁ [illegible] for you Sen. K. 264.

KALIṄGO, The fork-tailed shrike [कलिङ्ग]. Ab. 644.

KALĪRO, The top [illegible] of a plant or [illegible], e.g. the "cocoanut cabbage," which is an article of food [करीर]. Ab. 549, 593; Pat. 81.

KĀLĪYAṀ, A dark sandal wood from which a perfume is made [कालीय]. Ab. 302 (comp. Dh. 232).

KALIYUGAṀ, see Yugaṁ.

KALLAHĀRAṀ, The white water-lily [कल्हार]. Ab. 689.

KALLĀṆO, see Kalyāṇo.

KALLATI, To sound indistinctly [कल्ल्]. Cl. P. Verbs. 18.

KALLO, and KALYO (adj.), Healthy; ready, prepared; skilful; possible [कल्य]. Ab. 331, 983; Sen. K. 518. Kallaṁ nu tena tad abhinanditum, would it be possible for him to enjoy it? Kallacitto, with a mind pliant or prepared to receive the truth. Kallacittatā, readiness to receive the truth. Neut. kallaṁ, dawn (Ab. 9[illegible]). Adv. kallaṁ, at dawn (Cl. Gr. 74).

KALLOLO, A billow [कल्लोल]. Ab. 662.

KALO (*adj.*), Low, soft, indistinct [कल]. Ab. 137.

KĀLO, Time; right time, due season; meal time; death [काल]. Ab. 914, 1082. *Gacchante kále*, as time goes on, in course of time (Alw. I. cvii, 74). *Uttarakálo*, future time (Ab. 86). *Kál-addhánam*, time and distance (Sen. K. 342, see *Addhánam*). *Ettakam kálam*, all this time (Dh. 103; Mah. 246). *Tasmim kále*, and *tena kálena*, at that time (F. Ját. 16; Sen. K. 339). *Paṭhamamahásaṅgítikále*, at the time of the first great rehearsal. *Dhammam suṇanto kálam vítinámeti*, spends his time in hearing the Law. *Kálayutta*, timely, appropriate (F. Ját. 19; *kálayuttam* at Alw. I. 92 seems to be an adv. meaning "for a time, temporarily"). *Attano vacanakále appatte*, when the time for him to speak has not come (F. Ját. 50). *Yuddhakálam apekkhanto*, waiting for the right time to begin the campaign (Mah. 64). *Kále akále vá*, in season or out of season (F. Ját. 50). *Káladánam*, a gift given at a particular season (E. Mon. 82). *Kálena kálam*, from time to time (Dh. 153; Alw. N. 36). *Kálass' eva uṭṭháya*, having risen betimes (Pát. xx). Loc. *kále* and instr. *kálena*, at the right time, in due season, in due course (Mah. 23, 46, 70, 126; Kh. 5). The loc. *kále* at the end of a compound may often be rendered by "when": *Attano corakále*, when he was a robber, lit. at his time of being a robber (Mah. 200); *Tassa daharakále*, when he was an infant, in his infancy (Ras. 72, Alw. I. cvii); *Tassa bahigatakále*, when he was gone out (Dh. 300); for other examples of this construction see Dh. 93, 95, 176, 199, Das. 3. *Mayá laddhakálato paṭṭháya*, ever since I got it, lit. from the time it was obtained by me (Dh. 199). *Uparájassa pabbajjákálato paṭṭhuti*, ever since the sub-king embraced the ascetic life (Mah. 36). *Kálam árocetí*, and *bhattakálam árocetí*, to give notice that a meal is ready, to announce a meal (B. Lot. 362; Mah. 7). Dinner seems to have been announced by merely saying *kálo*, "it is dinner-time." *Kálam ghoseti*, to sound the call of refection, to proclaim in a loud voice that the priests' meal is ready (Mah. 167, 195). *Dhammasavanakálam* or *dhammakálam ghoseti*, to sound the church call, to proclaim that it is time to hear the Law (Mah. 81). *Kálam karoti*, to die (F. Ját. 2; Dh. 95; Alw. I. xlv). *Kálakiriyá*, death. *Kálakato*, dead (perhaps also *kálam kato* or *kálaṅkato*, see Das. 20).

KĀḶO (*adj.*), Black, dark blue, dark [काल]. Ab. 96. Fem. *káḷí*, *káḷá*. *Káḷapakkho*, the dark or moonless fortnight of the month (Ab. 74). *Kála-kokilo*, the black cuckoo (F. Ját. 49). *Kim káḷam udáhu níládivaṇṇam*, pray is it black, or is it blue, or some other bright colour? (Dh. 193). Frequently spelt *kála*; for *káḷa* see Dh. 102 (*káḷiyakkhiṇí*), 118, 146, 232 (*káḷiya*), 340 (*káḷakaṇṇí*), Ab. 302, 461, 644, 657; at Mah. 15, 18, 21, the Ind. Off. MS. reads *Káḷásoka*.

KĀLUSIYAṀ, Pollution, obscuration [कालुष्य]. Att. 192.

KALUSO (*adj.*), Polluted, turbid, impure [कलुष]. Ab. 669. Neut. *kalusam*, impurity, sin (Ab. 1106; Alw. I. 111).

KALYĀṆO, and **KALLĀṆO** (*adj.*), Fortunate, blest, happy; beautiful, charming, pleasant; good, virtuous [कल्याण]. Ab. 694, 1074; Sen. K. 518. Neut. *kalyáṇam*, a virtuous action, virtue, a beauty or charm (Ab. 88; Dh. 21). The *pañca kalyáṇáni*, or five feminine charms, are *kesakalyáṇam*, *mamsak.*, *aṭṭhik.*, *chavik.*, *vayak.*, fine hair, red lips, pearly teeth, a blooming complexion, and youth (Dh. 232; Man. B. 221). *Má mam áyasmanto kiñci avacuttha kalyáṇam vá pápakam vá*, do not, sirs, say anything to me, good or bad (Pát. 5). *Kalyáṇo mitto*, and *kalyáṇamitto*, a good companion, a virtuous friend (Dh. 14, 67, 272, explained by *sappurisa*). *Kalyáṇamitto* sometimes has the technical or semi-technical meaning of "spiritual counsellor" (see B. Int. 284). Thus the *kamma-ṭṭhánadáyaka* is called *kalyáṇamitto*; and I find the foll. quoted as Buddha's words, *mamam hi Ānanda kalyáṇamittam ágamma játidhammá sattá játiyá parimuccanti*, "for by coming to me as their spiritual guide, Ānanda, beings subject to re-birth are released from re-birth."

KALYATĀ (*f.*), State of being ready [कल्य + ता]. *Cittakalyatá*, pliancy of the heart, readiness of the heart to receive the truth (Ten Ját. 16).

KAṀ, see *Ko*.

KAṀ, Water; the head [कं]. Ab. 661, 1198 (it may be used as an indeclinable).

KĀMABHAVO, Sensual existence, i.e. existence in the Kámaloka or world of sense [काम + भव]. The eleven Kámabhavas are existence or birth in the eleven Kámalokas (Man. B. 445; E. Mon. 308).

KĀMACCHANDO, Wish for sensual enjoyment [काम + छन्द]. See *Nívaraṇam*.

KĀMADO, and **KĀMADADO** (*adj.*), Giving what is wished for, giving pleasure [कामद]. *Sabba-kāmado*, and *sabbakāmadado*, giving every wish (Alw. I. x; Kh. 14). *Kāmado*, the wish-conferring monarch (Mah. 116). Voc. fem. *kāmade*, charming woman! (Mah. 51).

KĀMAGUṆO, Quality or constituent of sensual pleasure [काम + गुण]. The *pañca kāmaguṇā*, or five pleasures of sense, are pleasurable sights, sounds, odours, tastes, and contacts (B. Lot. 371). Dh. 66, 228, 421, 433. The text is *pañca kāmaguṇā*, *cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā, sotaviññeyyā saddā iṭṭhā*, and so on.

KĀMAJO (*adj.*), Proceeding from or caused by desire [कामज].

KĀMAKĀMO (*adj.*), Fond or desirous of sensual pleasure [काम + काम]. Dh. 15.

KĀMAKO (*adj.*), Desirous [काम + क]. *Dātukāmako*, wishing to give (Mah. 259).

KAMALAṀ, A lotus [कमल]. Ab. 685. *Kamalāsano*, Brahman (Ab. 15).

KĀMALOKO, World of sense, or sensual pleasure [काम + लोक]. There are eleven Kámalokas, viz. the six Devalokas, *manussaloko*, the world of men, *asuraloko*, the world of Asuras, *petaloko*, the world of Pretas, *tiracchānayoni*, the animal kingdom, and *nirayo*, hell. The term *kāmaloko*, "the World of Sense," is also applied to these eleven worlds collectively. See *Loko*, *Kāmo*.

KĀMAM (*adv.*), At pleasure, voluntarily; certainly, indeed [कामम्]. Ab. 469, 826, 1140, 1196.

KAMAṆḌALU (*m.* and *n.*), Waterpot used by ascetics [कमण्डलु]. Ab. 443.

KĀMAṄGAMO (*adj.*), Going as one lists [काम + गम].

KAMANĪYO (*p.f.p. kāmayati*), Beautiful [कमनीय + कम्].

KĀMANO (*adj.*), Lustful [कमन]. Ab. 730.

KĀMATĀ (*f.*), Desirousness [काम + ता]. Pát. 79.

KAMATO (*adv.*), Successively, respectively [क्रमतस्]. Ab. 60, 513. *Ekekakamato*, each in turn (Mah. 19).

KĀMATTAṀ, Desirousness [कामत्व]. Mah. 24.

KĀMĀVACARO (*adj.*), Belonging to the Kámaloka, within the domain of sensual pleasure [काम + अवचर]. Man. B. 3, 445. The *kāmāvacaradevalokā* are the six Devalokas, as opposed to the Brahmalokas in which there is no káma.

KĀMAYATI, To love, to desire [कम]. Aor. *akāmayum* (Mah. 130, 200). P.pr. *kāmayamāno*, *kāmayanto* (Dh. 275). P.p.p. *kanto*. P.f.p. *kamanīyo*.

KĀMAYITĀ (*m.*), Lustful [कामयितृ]. Ab. 730.

KAMBALO, and **-LAṀ**, A blanket; a woollen garment [कम्बल]. Ab. 291. 298; Mah. 194. *Kambalo*, name of a Nāga (Ab. 652).

KAMBOJĀ (*m. pl.*), Name of a country (Cambodia), and its inhabitants [कम्बोज]. Ab. 185.

KAMBU (*m.* and *n.*), A shell, a conch; a bracelet; gold [कम्बु]. Ab. 487, 670, 926.

KAMBUGĪVĀ (*f.*), A neck marked with three lines or folds like a shell, considered indicative of exalted fortune [कम्बु + ग्रीवा]. Ab. 263.

KAMBUGĪVO (*adj.*), Having a kambugívā, prosperous, fortunate. Das. 12.

KAMENA (*adv.*), By degrees; successively, in due course [क्रमेण]. Mah. 10, 87.

KĀMI (*adj.*), Lustful [कामि]. Ab. 730.

KĀMĪ (*adj.*), Desirous [कामिन्]. Fem. *kāminī*. *Tena saṁvāsakāminī*, desirous of living with him (Mah. 210). *Kāminī*, a charming woman (Ab. 231).

KĀMITĀ (*m.*), Lustful, wanton [कामितृ]. Ab. 730.

KAMMADHĀRAYO, A grammatical term, one of the Samāsas [कर्मधारय]. Sen. K. 368.

KAMMAJO (*adj.*), Caused by Karma [कर्मन् + ज]. All sentient beings are Kammaja (see *Kammaṁ*).

KAMMAKĀRAKO, A workman; a labourer [कर्मकार + क]. Mah. 177.

KAMMAKARO, A hired labourer, a servant [कर्मकर]. Ab. 514; Dh. 126, 236; F. Jat. 3.

KAMMAKĀRO, A hired labourer, a servant [कर्मकार]. Sen. K. 468.

KAMMAṀ, Doing, action, work, labour, business; a deed, act, action, operation; a religious or ecclesiastical act; moral merit, Karma [कर्मन्]. Ab. 737. *Imesaṁ andhamahallakānaṁ etaṁ kammaṁ*, this is these stupid old people's doing (Dh. 300). *Patitā c' assa kammunā*, delighted at his exploit (Mah. 45). *Disvā kammaṁ taṁ abbhutaṁ*, beholding this wonderful feat (Mah. 141). *Kassako kammunā hoti sippiko hoti kammunā . . rājā pi hoti kammunā*, a man is a husbandman by reason of his husbandry, an artisan by reason of his craft, a king by virtue of his royal function (Alw. N. 108). *Ariṭṭhanāmakāmaccaṁ tasmiṁ kamme niyojiya*, having appointed the minister named Ariṭṭha for this mission or business (Mah. 110). *Attano kamme' kubbāno*, minding his own business (Dh.

30) *Kammaṁ karoti*, to work, to labour (Dh. 300, 422). *Kammam akaṁsu*, were hard at work (Mah. 152). *Kammakaraṇaṁ*, work, service, labour (comp. *kammakáro*). *Hatthakammaṁ*, manual labour (Dh. 125, 257). *Kammáni árabhápetvá*, having caused the works to be commenced (Mah. 163). *Katvá kammáni citráni dukkaráni*, having executed many difficult works of art (Mah. 242). *Ayokammaṁ*, ironwork (Mah. 152). *Sudhákammaṁ*, chunam work (Mah. 259). *Vejjakammaṁ karoti*, to practise as a physician (Dh. 89). *Balikammaṁ*, making offerings to spirits (Mah. 32). *Kammaṁ* is an ecclesiastical term, meaning an act, or function, or ceremony performed by a chapter of priests. These kammas are of two sorts, *gaṇakammaṁ*, an act performed by two or three priests, and *saṅghakammaṁ*, an act performed by four, five, ten, or twenty priests. Thus we have *uposathakammaṁ*, the act of general confession, *upasampadákammaṁ*, the rite of ordination, *abbhánakammaṁ*, *ukkhepanakammaṁ*, and many others (see Pát. xl, 59 and foll.). See *Kammavácá*. *Dhammikánaṁ kammánaṁ chandaṁ datvá*, having given his consent to orthodox ecclesiastical acts (Pát. 18). *Kammappatto*, attending the ceremony (Pát. 2). As a religious technical term the word *kammaṁ* is of great importance, the doctrine of Kamma, or the efficacy of good and bad works, being inseparably bound up with that of transmigration or renewed existence. Every being who is not immediately qualified for Nirváṇa by the attainment of Arhatship is necessarily reborn after death in another world, and what that world is, and his state therein, depends on his kamma or actions in previous existences. Broadly stated the doctrine is that the present condition of every sentient being is determined by the aggregate of its actions in previous states of existence. Sometimes a good or bad action meets with its appropriate reward immediately and in the same existence, sometimes in the next existence, but its consequences may be indefinitely delayed, and an action performed countless ages ago may be working for a man's good or evil at this moment. Works are of three sorts, *kusalakammaṁ*, good works or Merit, *akusalakammaṁ*, evil deeds or Demerit, and *avyákatakammaṁ*, indeterminate or neutral actions, i.e. such as are neither meritorious nor demeritorious, and therefore have no influence on the future state of their agent. The actions of a being are the cause of its re-birth, and consequently of its continued existence, and hence the whole existing universe of sentient beings has its origin in Kamma. The cessation of existence can only be obtained by the destruction of its cause, Kamma. And this destruction is effected by Sanctification, viz. entrance into the four Paths, and especially the fourth, Arhatship, after entrance into which Kamma is immediately and wholly extinguished, the Arhat when he dies ceasing to exist (see *Maggo*). It will be seen from the above that Kamma has at least three shades of meaning: first it is merely an action good or bad; then the effect of that action, the merit or demerit which lives on after the action has been performed; lastly, viewed as an abstraction, it becomes a potent Cause or Energy, whereby the multitudinous beings that people the universe are brought into existence. Saṅgíti S. enumerates four Kammas, *kammaṁ kaṇhaṁ kaṇhavipákaṁ, kammaṁ sukkaṁ sukkavipákaṁ, kammaṁ kaṇhasukkaṁ kaṇhasukkavipákaṁ, kammaṁ akaṇhaṁ asukkaṁ akaṇhasukkavipákaṁ*, bad actions which have a bad result, good actions which have a good result, mixed actions which have a mixed result, neutral actions which have no result. Deeds are of three sorts, *káyakammaṁ* or action, *vacíkammaṁ* or speech, *manokammaṁ* or thought; all three originate in *cetaná* or the will (Man. B. 266, 267). There are eleven sorts of Kamma or moral merit, *diṭṭhadhammavedaníyakammaṁ*, Karma manifesting itself in this life, *uppajjavedaníyakammaṁ*, Karma manifesting itself in the next existence, *aparápariyavedaníyakammaṁ*, Karma manifesting itself at a period subsequent to the next existence, *yadásannakammaṁ*, *upapíḷakakammaṁ*, *upatthambhakakammaṁ*, etc. (Man. B. 447). It is to be noted that Kamma, under the name of *saṅkhárá*, is one of the links of the Paṭiccasamuppáda. Sentient beings are called Kammaja, being, as we have seen, produced or caused by Karma (Gog. Ev. 55; E. Mon. 293; Man. B. 441). The foll. examples illustrate the use of *kammaṁ* in its religious sense. *Kammabalaṁ*, efficacy of works, force of Karma or merit (Gog. Ev. 30). *Pápakammaṁ, pápakaṁ kammaṁ*, a sinful action, sin, demeritorious Karma, demerit (Dh. 89; Kh. 9; Alw. N. 120). *Pápáni kammáni*, evil deeds,

sinful actions (Dh. 25, 54; Alw. N. 121). *Puññakammaṁ*, a good deed, a virtuous action, meritorious Karma, merit (Dh. 127, 138). *Anavajjāni kammāni*, blameless deeds (Kh. 5). *Disvā kammavisuddhim attano*, beholding the purity of his own deeds, or the goodness of his Karma (Dh. 3). *Sehi kammehi dummedho aggidaḍḍho va tappati*, the fool is tortured by his own deeds as if he were scorched with fire (Dh. 25). *Sāni kammāni nayanti duggatiṁ*, his own actions drag him to hell (Dh. 43). *Pubbakammaṁ*, and *pubbe katam kammaṁ*, a deed done in a former existence (Dh. 300). *Kasmā andho jāto ti attanā katakammavasena*, why did he become blind? on account of a (sinful) deed he had committed (Dh. 89). *Ath' assā kammajavātā calāṁsu*, then storms caused by her Karma raged around her, viz. by being exposed to these storms she was expiating some sin committed in a former existence (Dh. 155). A Buddhist who has passed through misfortune or suffering looks upon it as so much gain, as he has thus *worked out so much of the evil Karma* accumulated in his former existences. *Kammanā vattati loko kammanā vattati pajā*, through Karma the world of sentient beings exists, from Karma all creatures derive their existence (Alw. N. 108). *Sattā kammadāyādā*, beings are the heirs of Karma, that is, a man's actions leave behind them a legacy of weal or woe (Gog. Ev. 32). *Kammavisayo*, range, domain, or power of K., said to be intelligible to Buddhas only (Man. B. 8). *Khīṇaṁ purāṇaṁ navaṁ n' atthi sambhavaṁ*, their Karma of former births is destroyed, no new Karma is produced (Kh. 10). The consequence or result of an action is called *vipāko* or *phalaṁ*. *Sandiṭṭhiko vipāko 'yaṁ tassa kammassa dīpito*, this was the retribution for that crime manifested even in this life (Mah. 262). *Idha kammamodanena pecca vipākamodanena*, in this world by rejoicing in his good works, in the next world by rejoicing in their reward (Dh. 138). E. Mon. 5, 6, 301; Man. B. 445-449 (also consult the index); Wheel of the Law, 45-52; Gog. Ev. 30-37; Kh. 27, 28. In gram. *kammaṁ* is the name of the accusative relation (see *Kārakaṁ*). The foll. are some of the cases. Instr. *kammanā*, *kammunā*, *kammena* (Mah. 45 158; Alw. N. 108, 121). Gen. and dat. *kammuno*, *kammassa* (Mah. 262; Pát. 2). Loc. *kammani* (Ab. 758). Pl. *kammāni*, *kammehi*, *kammānaṁ*, *kammesu*.

KAMMAṆIYO, and KAMMAÑÑO (*adj.*), Workable, malleable; fit for work, pliant, ready, alert, active [कर्मण्य]. B. Lot. 865; Dh. 197.

KAMMAÑÑATĀ (*f.*), Adaptability, pliancy, readiness. Man. B. 399, 403, 417.

KAMMANTO, Business, work, occupation, craft, profession [कर्मान्त]. *Paṭicchannakammanto*, one who keeps his deeds secret, a dissembler (Alw. N. 120). *Anākulā kammantā*, a peaceful vocation (Kh. 5). Especially used of husbandry or agriculture, as the profession par excellence. *Kammantaṁ uggahetvā gharāvāsaṁ vasa*, learn farming and live at home (Dh. 140). *Na kammante vicāreti*, neglects his farm duties (Das. 30).

KAMMAPATHO, Course, or means of action [कर्मन् + पथ]. The three means by which actions can be performed, and consequently merit and demerit acquired, are *kāyo*, *vācā*, *mano*, the body, the speech, the mind (Dh. 50, 383, comp. the three Kammas). See *Akusalakammapatho*, *Kusalakammapatho*.

KAMMĀRO, A blacksmith, a smith [कर्मार]. Ab. 509; Dh. 43 (of a silversmith). *Kammārasālā*, *kammārakulaṁ*, a forge (Mah. 22).

KAMMASO, Dirt, stain, guilt [कल्मष].

KAMMĀSO (*adj.*), Variegated, spotted [कल्माष]. Ab. 99.

KAMMASSAKO (*adj.*), Having Karma for his portion, having his own individual Karma [कर्मन् + स्वक]. Das. 9; Gog. Ev. 32.

KAMMAṬṬHĀNAṀ, Basis of action [कर्मन् + स्थान]. This term is applied to certain religious exercises or meditations, by means of which Samádhi, Jhána and the four Paths are attained. Each of these is based on a certain formula or rite, also called *kammaṭṭhánaṁ*. Alabaster says, "Kammaṭṭhána is one of the modes of Buddhist meditation, and may be called analytical meditation. He who exercises it fixes his mind on any one element, and reflects on it in all its conditions and changes, until, so far as that element is concerned, he sees that it is only unstable, grievous, and illusory. To aid this kind of meditation there are formulas, some people incorrectly call them prayers, in which a list of the elements is repeated" (Wheel of the Law, 204). The forty Kammaṭṭhánas I find thus enumerated in Visuddhi Magga: *tatr' imáni cattálísa kammaṭṭhánáni*,

dasa kasiṇá, dasa asubhá, dasa anussatiyo, cattáro brahmavihárá, cattáro áruppá, eká saññá, ekaṁ vavatthánan ti. For the Kasiṇas see sep. article. The ten Asubhas are given as follows: *uddhumátakaṁ, vinílakaṁ, vipubbakaṁ, vicchiddakaṁ, vikkháyitakaṁ, vikkhittakaṁ, hatavikkhittakaṁ, lohitakaṁ, puḷuvakaṁ, aṭṭhikaṁ.* The ten Anussatis are *buddhánussati, dhammánussati, saṅghánussati, sílánussati, cágánussati, devatánussati, maraṇasati, káyagatá sati, ánápánasati, upasamánussati.* The four Brahmavihâras are *mettá, karuṇá, muditá, upekkhá.* The four Āruppas are *ákásánañcáyatanaṁ, viññáṇañcáyatanaṁ, ákiñcaññáyatanaṁ, nevasaññánásaññáyatanaṁ.* The Saññá is *áháre paṭikkúlasaññá*, and the Vavatthána is *catudhátuvavatthánaṁ*. Ten of the forty Kammaṭṭhanas, viz. the two last and eight of the Anussatis (*káyagatá sati* and *ánápánasati* being excepted), are productive of Upacára, the remainder are productive of Appaná. See E. Mon. 267, 269, for a full account of the *ánápánasati-kammaṭṭhánaṁ*, which exercise consists in fixing the mind intently on one's own breathing in connexion with certain set subjects of reflection (sixteen in number). The *asubhakammaṭṭhánáṁ* is described at E. Mon. 268, and consists in contemplation of the impurity of the body as illustrated by the sight of a putrefying corpse. Hardy mentions four karmasthánas, which he says are meditations on Buddha, kindness, evil desire, and death (E. Mon. 25, 26, 28). Other karmasthánas are sometimes mentioned, as *khayavayakammaṭṭhánaṁ*, meditation on decay and death (Alw. I. xxi; Dh. 80), *suññatákammaṭṭhánaṁ* (Dh. 316), *vedanápariggahakakammaṭṭhánaṁ* (Dh. 175). The formula for karmasthána, and instructions for practising the rite, are obtained from the ácariya or spiritual teacher, who in this capacity is called *kammaṭṭhánadáyako*, and must be a *kalyáṇamitto*, viz. either he must be walking in one of the four Paths, or if he be a puthujjana he must be of eminent piety and learning. The person who obtains karmasthána from his ácariya is said *kammaṭṭhánaṁ gaṇheti* or *uggaṇheti*, "to receive" or "to learn it."—Ex. *Satthu santike kammaṭṭhánaṁ gahetvá*, having obtained instruction in karmasthána from the Teacher (Dh. 195, 210, 328). *Tathágatena dinnaṁ dhátukammaṭṭhanaṁ*, the Dhátu karmasthána given him by Buddha (Dh. 125, this must be the *catudhátuvavatthánaṁ*). *Kammaṭṭhánam adá thero pabbájetvá yathárahaṁ bhávanaṁ anuyuñjanto acirena mahámati sotápattiphalaṁ patto*, the elder having admitted him to the priesthood duly taught him karmasthána, and devoting himself to its realization the high-minded youth ere long attained the sanctification of the first Path (Mah. 32). *Iti pi so bhagavá sammásambuddho ti ádikaṁ buddhadhammasaṅghánussatikammaṭṭhánaṁ niṭṭháya*, having gone through the formulas of meditation on Buddha, his Law and his Church, beginning with the formula "Behold the Blessed One endowed with true and supreme knowledge" (Dh. 346). *Kammaṭṭhánaṁ me kathethâti ath' assa satthá yáva arahattá kammaṭṭhánaṁ kathesi*, "teach me karmasthána," and Buddha taught him the karmasthána rites up to Arhatship, viz. taught him all the rites by which mystic meditation is produced, up to the highest and most difficult of all, the successful exercise of which results in the attainment of Arhatship (Dh. 80, comp. 195). *Maricikammaṭṭhánaṁ bhávento*, exercising mirage-meditation, i.e. meditating on the resemblance of the body to a mirage (Dh. 210). *Kammaṭṭhánaṁ anuyuñjati*, to practise k. (Dh. 394). *Kammaṭṭhánaṁ manasikaroti*, to devote oneself to k. (Dh. 175, comp. 422). *Kammaṭṭháne kammaṁ karonto*, exercising himself in k. (Dh. 422).—From all the above it will be seen that *kammaṭṭhánam* is a term of wide significance, embracing a succession of rites and exercises, which form the basis or frame-work of all those modes of mystic meditation by means of which sanctification is attained. Thus, to give an instance, the first Jhána is a *state*, the ten Asubhas with *káyagatá sati*, are the kammaṭṭhána, "rite," or "practice," by which that state is attained. E. Mon. 252-273; Alw. I. xxi, 88; Dh. 151, 333. See *Ārammaṇaṁ*.

KAMMAṬṬHĀNIKO (*adj.*), Connected with or practising karmasthána [कर्मस्थान + इक]. Dh. 210.

KAMMAVĀCĀ (*f.*), An ecclesiastical vote or resolution [कर्मन् + वाचा]. This is the name for the proceedings at a kamma or ecclesiastical act, by which some question is decided by vote. Thus a novice is admitted to priestly orders by a kammavácá, or vote of a chapter of priests; after ordination the priest is invested with the three robes by a k.; the name adopted for him is ap-

proved by a k., and so on. The foll. specimen of a kammavácá I take from Brahma Jála S. Aṭṭhakathá: *Suṇátu me ávuso saṅgho, yadi saṅghassa pattakallaṁ saṅgho imáni pañca bhikkhusatáni sammanneyya Rájagahe vassaṁ vasantá dhammañ ca vinayañ ca saṅgáyituṁ na aññehi bhikkhúhi Rájagahe vassaṁ vasitabban ti, esá ñatti: suṇátu me ávuso saṅgho, imáni pañca bhikkhusatáni sammannati Rájagahe . . vasitabban ti, yass' áyasmato khamati imesaṁ pañcannaṁ bhikkhusatánaṁ sammuti Rájagahe . . vasitabban ti so tuṇh' assa, yassa na kkhamati so bháseyya: sammatáni saṅghena imáni pañca bhikkhusatáni Rájagahe vassaṁ vasantá dhammañ ca vinayañ ca saṅgáyituṁ na aññehi bhikkhúhi Rájagahe vassaṁ vasitabban? ti: khamati saṅghassa tasmá tuṇhí: evam etaṁ dhárayámi*, "Let the assembly hear me, if all is ready for taking the vote let the assembly decide whether these five hundred priests shall spend the rainy season at Rájagaha and rehearse the Doctrine and Discipline, and whether all other priests shall be precluded from passing the rainy season at Rájagaha, such is the resolution I have to propose. Let the assembly hear me, the motion is that these five hundred priests shall, etc.; those who are in favour of the motion are to keep silence, those who are against it are to speak. (I now proceed to put the question) Does the assembly decide that these five hundred priests shall spend the rainy season at Rájágaha and rehearse the Doctrine and Discipline, and that no other priests shall be allowed to pass the rainy season at Rájagaha? The assembly approves the resolution, it therefore keeps silence, so I understand your wish." The above form is used at all Kammavácás, see Kamm. 6, 7, Ras. 68, 69. *Kammavácaṁ karoti*, or *sáveti*, to hold a k., to propose a resolution (Pát. 30). A Kammavácá is of two sorts, *ñattidutiyá*, where the question is put to the assembly once, as in that given above, and *ñatticatutthá*, where the question is put three times, as in the ordination service.

KAMMAVĀCAṀ, Collection of Kammavácás. This is the name of a well known Buddhist manual, containing forms for various kammavácás. The first chapter contains the ordination service, and has been published by Spiegel under the name of Kammavákyam (Bonn, 1841). The second and third chapters give the form for investing a priest with the ticívara, and for settling the boundaries of a site for holding Uposathas: they will be found at Ras. 68-71. There are four other chapters. E. Mon. 44, 207, 283.

KAMMĪ (*adj.*), Acting, working [कर्मिन्]. *Pápakammí*, a sinner (Dh. 23).

KAMMIKO (*adj.*), Working [कर्मन् + इक]. *Rájakammiká*, king's servants (Mah. 175, 176). *Vanakammikapuriso*, a man working in the forest, a woodman (Dh. 304). The termination *-ika* belongs no doubt to the whole compound.

KAMMUNĀ, see *Kammaṁ*.

KAMO, Order, step, succession, method [क्रम]. Ab. 429. *Vaṁsakkamo*, pedigree (Mah. lxxxviii). *Atthavaṇṇanákkamo*, method of interpreting the meaning. *Tantikkamaṁ kañci anokkamitvá*, without violating any Páli idiom. See *Kamena*.

KĀMO, Wish, desire; desired object; the god of love, Káma or Cupid; sensual desires or pleasures, pleasure, passion, lust [काम]. Ab. 42, 163. As the latter part of a compound *káma* is generally used in the sense of desiring: *dhammakámo*, wishing for the Law (Sen. K. 488); *kámakámo*, wishing for pleasure (Dh. 15); *Gotamassa dassanakámo*, wishing to see Buddha. The *ṁ* of an infinitive is dropped in a compound of this sort: *jívitukámo*, wishing to live (Dh. 22); *dátukámo*, wishing to give; *kattukámo*, wishing to make; *vattukámo*, anxious to say (F. Ját. 17); *bhuñjitukámá*, (*fem.*) wishing to eat (Mah. 133). The compound *akámakámo* is a dvandva, meaning "unwilling and willing," viz. "hesitating" (B. Lot. 863). *Kámado*, giving pleasure. *Sabbakámadado*, giving everything that is wished for, gratifying every desire (Kh. 14). Pl. *kámá*, pleasures of sense, desires, lusts (Dh. 16, 34). The world of sentient beings is divided into Kámaloka, Rúpaloka, and Arúpaloka. Of these the lowest is *kámaloko*, "the world of sense," viz. the region in which Káma or sensual pleasure prevails, its occupants being subject to the pleasures and pains which result from the gratification of the senses. It extends from Avíci, the lowest of the hells, to the Paranimmitavasavatti Devaloka, and thus embraces eleven Lokas (see *Kámaloko*). The five Kámas (*pañcakámaṁ*) are the lust of the eye, of the ear, etc., "modes of evil desire that are connected with the five senses" (Man. B. 445, E. Mon. 15, comp *Kámaguṇo*). Káma is divided

into *vatthukámo* and *kilesakámo*; the former is explained to mean pleasurable sights, sounds, odours, tastes and contacts, and property or wealth of all sorts, while the latter means desire, attachment, lust, passion (Man. B. 445; E. Mon. 31, 271; Dh. 361, 404). *Kámarágo*, sensual pleasure (Alw. N. 121). *Kámadhátu*, element of desire or sensual pleasure (B. Int. 604; Ab. 820). See *Dhátu, Akusaladhátu, Ásavo, Bhavo, Esaná, Ogho, Yogo, Upádánam.*

KAMPANAM, Shaking [कम्पन]. Ab. 712; Mah. 41.

KAMPATI, To shake, to tremble [कम्प्]. *Yassa cittam na kampati*, whose soul is unshaken (Kh. 6). *Akampittha mahámahí*, the earth quaked (Mah. 86). *Ito c' ito ca kampamáno vidhávati*, runs trembling in every direction (F. Ját. 4). Caus. *kampeti*, to cause to tremble, to shake (Gog. Ev. 20). P.p.p. *kampito*, trembling, shaken (Ab. 744; Gog. Ev. 20). *Karunáya kampitahadayo*, his heart moved with compassion (Att. 205, 210).

KAMPO, Trembling, agitation [कम्प]. *Mahíkampo, pathavíkampo, pathavíkampo*, an earthquake (Mah. 41, 173).

KAMSAKŪṬAM, Counterfeit metal [कांस्य + कूट]. Explained in Brahma Jala S. Aṭṭh. to mean passing off gilt vessels as gold.

KAMSANĪLAM, Blue vitriol [कांस्य + नील].

KAMSATĀLO, A gong [कांस्य + ताल]. Dh. 297; Att. 135.

KAMSATHĀLAM, A bronze dish or plate [कांस्य + स्थाल].

KAMSO, Metal; bronze; a gong; a bowl to eat from [कांस्य, कंस]. Ab. 457, 905. *Kamso upahato*, a broken gong (Dh. 24, 297, the passage means that if the rim of a gong is broken off, the flat plate which remains when laid down is not resonant). *Kamsapáti*, a bronze bowl (Mah. 15, Turnour says "golden").

KAMSO, A coin worth four Kahápaṇas [कार्ष]. Ab. 905; Pat. 103, 104.

KAMUKO, The Areca palm [क्रमुक]. Ab. 564, 602.

KĀMUKO (*adj.*), Desirous [कामुक]. Ab. 730.

KĀMUPAPATTI (*f.*), Sensual existence [काम + उपपत्ति]. There are three ks., the first includes mankind and the four lowest devalokas, the second is the Nimmánarati heaven, and the third the Paranimmitavasavatti heaven.

KAMYATĀ (*f.*), Desire [काम्यता]. *Kattukamyatá*, intention (Dh. 362; Ras. 63). *Bhiyyokamyatá*, greediness (Pát. 22).

KANAKAM, Gold [कनक]. Ab. 487; Mah. 61. *Kanakavimánam*, a golden mansion (Dh. 94).

KĀNANAM, A forest, a grove [कानन]. Ab. 536; Mah. 50.

KAṆATI, To sound [कण्]. Cl. P. Verbs, 11.

KAṆAYO, A sort of spear [कणय, कणप]. Ab. 394.

KAÑCANAM, Gold [काञ्चन]. Ab. 487; Mah. 213.

KAÑCI, see *Koci.*

KAÑCUKĪ (*m.*), An attendant on the women's apartments [कञ्चुकिन्]. Ab. 342.

KAÑCUKITO (*adj.*), Having the hair bristling with joy [कञ्चुकित]. Att. 32, 195.

KAÑCUKO, A jacket; the skin or slough of a snake; a coat of mail; a case, sheath, covering, envelope [कञ्चुक]. Ab. 294, 655, 962. *Silákañcuko*, a stone casing (Mah. 201). *Tassa kañcukacetiyam*, a dagoba encasing the first (Mah. 4). *Káriya kañcukam suddhavatthehi*, having caused a covering of fine cloth to be made for the dágoba (Mah. 193). Mah. 213.

KAṆḌARĀ, A tendon [कण्डरा]. Ab. 279.

KANDARĪ (*f.*), and KANDARO, A cave, a grotto [कन्दर]. Ab. 609.

KANDATI, To cry, to wail, to weep [क्रन्द्]. Dh. 66, 95; Mah. 124.

KANDHARĀ, The neck [कन्धरा]. Ab. 263.

KANDITAM, Wailing, crying [क्रन्दित = क्रन्द्]. Ab. 165.

KANDO, A bulb [कन्द]. Ab. 549.

KAṆḌO, and KAṆḌAM, The part of a plant from one joint to another; a stalk; an arrow; a section or chapter of a book; a part, a portion, a piece; opportunity, season [काण्ड]. Ab. 389, 453, 885; Mah. 143. *Kapálakaṇḍo*, a bit of potsherd (Dh. 301). *Púvakaṇḍam*, a piece of cake (Dh. 140). *Sukkhakaddamakaṇḍehi*, with lumps of dried mud (Mah. 107). *Kaṇḍappahúro*, an arrow-shot. *Dhammasaṅgaṇiyá kási kaṇḍam so Atthasálinim*, he wrote the chapter called Atthasáliní on the Dhammasaṅgaṇi (Mah. 251). *Bhúkaṇḍo*, the chapter about the earth (Alw. I. ix).

KAṆḌU (*f.*), The itch [कण्डु]. Ab. 326.

KANDUKO, A ball to play with [कन्दुक]. Ab. 316.

KAṆḌUTI (*f.*), Itching [कण्डूति]. Ab. 326.

KAṆḌUVANAM, Itching [कण्डूयन]. Ab. 326.

KAṆḌUVATI, To scratch [कण्डूय]. Cl.P.Verbs, 18.

KAṆḌUYĀ (f.), Itching [कण्डूया]. Ab. 326.

KAṆERU (m. and f.), An elephant [करेणु]. Ab. 360; Dh. 162.

KAṆERUKĀ (f.), A female elephant [करेणुका]. Ab. 362.

KAṄGU (f.), Panick seed, Panicum Italicum, a sort of millet [कङ्गु]. Ab. 451, 452, 571, 1055; Mah. 195.

KAṆHAVAṆṬĀ (f.), The plant Bignonia Suaveolens [कृष्ण + वृन्त]. Ab. 559.

KAṆHAVATTANĪ (m.), Fire [कृष्णवर्त्मन्]. Ab. 34.

KAṆHĀYANO, and KAṆHĀNO, Offspring of Krishṇa [कार्ष्णायन]. Sen. K. 387.

KAṆHI (m.), Offspring of Krishṇa [कार्ष्णि]. Sen. K. 388.

KAṆHO (adj.), Black; dark; sinful [कृष्ण]. Ab. 96, 1000. Masc. *kaṇho*, Krishṇa, an incarnation of Vishṇu (Ab. 16), also Mára or death (Ab. 43). Neut. *kaṇhaṁ*, sin (Ab. 84). *Kaṇho dhammo*, sin (Dh. 16). *Kaṇhakammaṁ*, sinful action, demeritorious Karma. *Kaṇhapakkho*, the moonless fortnight of the month. Fem. *kaṇhá*.

KAṆIKĀ (f.), The plant Premna Spinosa; an ear-ornament [कर्णिका]. Ab. 574. See also *Kaṇṇiká*.

KAṆIKĀRO, The tree Pterospermum Acerifolium [कर्णिकार]. Ab. 570; Dh. 233; B. Lot. 826.

KANĪNIKĀ (f.), The pupil of the eye [कनीनिका]. Ab. 260.

KANIṬṬHAKĀ, and -IKĀ (f.), A younger sister [कनिष्ठिका]. Mah. 5, 85, lxxxviii.

KANIṬṬHO (adj.), Smallest, very small; youngest [कनिष्ठ]. Ab. 929. *Kaniṭṭho*, younger brother, or son (Ab. 254; Dh. 305; Mah. 199; F. Ját. 5). *Kaniṭṭho bhátá*, *kaniṭṭhabhátá*, younger brother (Mah. lxxxvii; Dh. 79). Fem. *kaniṭṭhá*, the little finger (Ab. 266).

KANIYO (adj.), Less, smallest; younger [कनीयंस्]. Ab. 254, 929. Fem. *kaníyasí* (Mah. lxxxix). Rarely written *kaṇiyo*, comp. S. कणीयंस् (Sen. K. 314).

KAÑJIKAṀ, and KAÑJIYAṀ, Sour rice-gruel [काञ्जिक] Ab. 460; Dh. 113, 196, 233.

KAṄKAṆAṀ, An ornament, a bracelet [कङ्कण]. Ab. 286.

KAṄKAṬO, Mail [कङ्कट]. Ab. 377.

KAṄKHĀ (f.), Doubt [काङ्क्षा]. Ab. 170; Mah. 198, 199; E. Mon. 193; Ras. 21; Dh. 25. *Kaṅkháṭhánaṁ*, a doubtful point, a doubt. There are three *kaṅkhás*, or doubts, viz. doubts about the past, the present, and the future.

KAṄKHATI, To doubt [काङ्क्ष]. Mah. 82.

KAṄKO, A heron [कङ्क]. Ab. 643.

KAÑÑĀ (f.), A young woman, a girl, a virgin [कन्या]. Ab. 231.

KAṆṆADHĀRO, A steersman, pilot [कर्णधार]. Ab. 666.

KAṆṆAJALŪKĀ (f.), A centipede [कर्ण + जलूका]. Ab. 622.

KAṆṆAJAPO, A tale-bearer, informer [कर्ण + जप]. Ab. 737.

KAṆṆAMUṆḌO, Name of one of the Mahásaras [कर्ण + मुण्ड]. Ab. 679; F. Ját. 5; Man. B. 17.

KAṆṆIKĀ (f.), An ear-ornament, earring; the pericarp of the lotus; the peak or dome of a hut or pagoda [कर्णिका]. Ab. 219, 284, 687, 875. *Kaṇṇikárukkho*, a log to make a house-peak from (Dh. 188). *Kaṇṇikámaṇḍalaṁ bhinditvá*, breaking through the circular peak of the house (Dh. 299). *Kaṇṇikábaddháni sálisísáni*, heads of growing rice tied together in sheaves (Dh. 126, comp. 200). Comp. *Kaṇiká*.

KAṆṆO, The ear; a rudder; a corner, edge [कर्ण]. Ab. 150, 1120. *Kaṇṇapúro, kaṇṇabhúsá, kaṇṇavibhúsanaṁ, kaṇṇaveṭhanaṁ*, an ear-ornament, earring (Ab. 284, 875). *Kaṇṇamúlaṁ*, the root of the ear, the ear. *Kaṇṇamúle jappati*, to whisper in the ear (Pát. 112). *Kaṇṇajappako*, one who whispers into a person's ear (Pát. 62). *Kaṇṇajappanaṁ*, whispering into the ear. *Kaṇṇajapo*, a tale-bearer. *Catukkaṇṇesu*, at the four corners (Mah. 182). *Sáṇikaṇṇaṁ ukkhipitvá*, lifting up the corner of the curtain (Dh. 159). *Saṅghátikaṇṇo*, hem of a garment (Pát. 95). *Dasákaṇṇo*, edge or hem of the skirt (Dh. 234).

KAṆO, The fine red powder which adheres to the grain of rice beneath the husk; a particle, bit, atom [कण]. Ab. 454, 705, 1047.

KĀṆO (adj.), One-eyed, blind of one eye [काण]. With instr. *Akkhiná káṇo*, blind of one eye (Sen. K. 339). Dh. 301.

KAṆṬAKITO (adj.), Having the hair bristling with joy [कण्टकित].

KAṆṬAKO, and KAṆṬHAKO, A thorn; an enemy; horripilation; an obstacle, pest, nuisance [कण्टक]. Ab. 366, 612, 912; Alw. I. 66. *Kaṇṭakagumbo*, a thorn-brake. *Kaṇṭhakasákhá*, thorny

branches (Das. 21). *Lañkaṁ vigatakaṇṭakaṁ karetva*, having rid Ceylon of her pests (Mah. lxxxvii). *Jinasásanakaṇṭaká*, enemies of Buddhism (Mah. 232). For *kaṇṭhaka* see Ras. 19, Das. 21, B. Lot. 576, Ab. 993.

KAṆṬAKURAṆḌO, The plant Barleria Cristata [कण्टकुरण्ट]. F. Jat. 48.

KANTANAṀ, Cutting; spinning [कर्तन]. Ab. 954.

KANTĀRO, A forest, a wilderness; a difficult road [कान्तार]. Ab. 192, 1107. *Saṁsárakantáro*, the thorny path of transmigration (Ras. 27). *Kantáraddhánamaggo*, a long and difficult road (comp. Dh. 86).

KANTATI, To cut [कृत्]. Dh. 307; Pat. 107. P.p.p. *kantito*.

KANTATI, To spin [कृत्]. Mah. 48.

KAṆṬHAJO (*adj.*), Guttural [कण्ठज]. The guttural letters are *a*, *k*, *kh*, *g*, *gh*, *ṅ* and *h* (Cl. Gr. 2).

KANTHĀ (*f.*), Patched cloth [कन्था]. Dh. 140.

KAṆṬHAKO, see *Kaṇṭako*.

KAṆṬHO, The neck, the throat [कण्ठ]. Ab. 263. *Kaṇṭhabhúsá*, a necklace (Ab. 285). *Kasávakaṇṭho*, whose neck is covered with the yellow robe, viz. wearing the yellow robe (Dh. 54). *Kaṇṭhanálaṁ*, the wind-pipe (Att. 106, 216).

KANTI (*f.*), Beauty; wish, pleasure [कान्ति]. Ab. 54, 702, 1056.

KANTITO (*p.p.p. kantati*), Cut. Ab. 752.

KANTO (*p.p.p. kámayati*), Loved; beautiful, charming, delightful, agreeable [कान्त = कम्]. Ab. 693, 948. *Kanto*, a husband (Ab. 240), a favourite (Ab. 948). Fem. *kantá*, a beloved or charming woman (Ab. 230). *Hatthikantaviṇá*, an elephant-charming lute (Dh. 154). *Hatthikantamanto*, a spell for charming elephants (Ditto). *Bahujanakantá vácá*, speech that gives pleasure to many.

KAPĀLAṀ, and -LO, and **KAPALLAṀ**, The skull, or either half of the skull; a potsherd [कपाल]. Ab. 279, 946; Dh. 301. *Kapáláni ghaṭetvána*, having re-united the two halves of the skull (Mah. 245). For *kapalla* see Dh. 148, 196.

KAPAṆI (*m.*), A miserable man, a pauper [कृपणिन्]. *Kapaṇiddhikavaṇibbaká*, paupers, wayfarers and beggars (Mah. 240; Dh. 131, see *Addhiko*).

KAPAṆO (*adj.*), Miserable, afflicted, poor; miserly [कृपण]. Ab. 739, 821; Mah. 221.

KAPAṬO, and -TAṀ, Fraud, hypocrisy [कपट]. *Rájakapaṭo*, impostor king.

KĀPEYYO (*adj.*), Belonging to apes [कापेय]. Sen. K. 388.

KAPI (*m.*), A monkey [कपि]. Ab. 614. See also *Kavi*.

KAPIKACCHU (*f.*), The plant Mucuna Pruritus [कपिकच्छु]. Ab. 582.

KAPILO (*adj.*), Reddish [कपिल]. Ab. 98. Fem. *kapilá*, name of two plants (Ab. 571 *siṁsapá*, Ab. 590, *reṇuká*).

KĀPILAVATTHIKO (*adj.*), Belonging to Kapilavastu. Sen. K. 390.

KAPILAVATTHU (*n.*), The town of Kapilavastu, the birthplace of Çákyamuni [कपिलवस्तु]. Ab. 200; B. Int. 143.

KAPISĪSO, This word is explained at Ab. 217 by *aggaḷatthambho*, and is rendered "the bolt or bar of a door." But the S. कपिशीर्ष is rendered by B. and R. "coping of a wall" (mauersims).

KAPĪTANO, The tree Thespesia Populneoides [कपीतन]. Ab. 562.

KAPITTHO, The tree Feronia Elephantum [कपित्थ]. Ab. 551; Mah. 169. See also *Kaviṭṭho*.

KAPOLO, The cheek [कपोल]. Ab. 262.

KAPOṆI (*m.*), The elbow [कफोणि]. Ab. 265.

KĀPOTAKO (*adj.*), Grey, white [कापोत + क]. Dh. 27.

KAPOTO, A pigeon, a dove [कपोत]. Ab. 636. From Ab. 984 it would seem to mean some other bird also.

KĀPOTO (*adj.*), Belonging to pigeons [कापोत].

KAPPABINDU (*m.*), A black spot which Buddhist priests are instructed to attach to a new robe to disfigure it [कल्प + बिन्दु]. Ab. 799; Pát. 82, 91.

KAPPAKKHAYO, That period of the kalpa when the process of destruction is going on, a *saṁvaṭṭa* (see *Kappo*) [कल्प + क्षय]. Ab. 82.

KAPPAKO, A barber; one who prepares or makes [कल्पक]. Ab. 508; Dh. 117, 214; Mah. 170.

KAPPANĀ (*f.*), Preparing, making; thought [कल्पना]. Ab. 113, 954.

KAPPANAṀ, Cutting; caparisoning an elephant or horse; making [कल्पन]. Ab. 956. *Síhaseyyakappanaṁ*, lying on the right side like a lion.

KAPPANIYO (*adj.*), To be thought or believed [कल्पनीय].

KAPPANO, The trappings of an elephant [कल्पन]. Ab. 365.

KAPPĀPETI (*caus. kappati*), To cause to be caparisoned or made ready.

KAPPARO, The skull [कर्पर]. Ab. 279.

KAPPARO, The elbow [कूर्पर]. Ab. 265; Dh. 237.

KAPPARUKKHO, A celestial tree yielding all wishes, it grows in Indra's heaven [कल्प + वृक्ष]. Ab. 28; Man. B. 14.

KAPPĀSIKO (*adj.*), Made of cotton [कार्पासिक]. Ab. 297; Kamm. 9; Pát. 76.

KAPPĀSĪ *f.*, and KAPPĀSO, Cotton [कर्पास]. Ab. 589. *Kappásaṭṭhi*, a cotton seed (Dh. 301).

KAPPATI, To be fitting, allowable, right, proper [कृप्]. Mah. 15, 85. With dat. *Idaṁ vo kappati*, this is permissible to you, you may do this.

KAPPAṬO, Soiled or tattered cloth, rags [कर्पट]. Ab. 293.

KAPPĀYUKO (*adj.*), Whose age is a kalpa, living a kalpa [कल्प + आयुस् + क]. Mah. 27.

KAPPETI (*caus. kappati*), To arrange, to make, to establish, to enter upon; to think, to imagine; to cut [कल्पयति + क्लृप्]. *Vásaṁ* or *saṁvásaṁ k.*, to take up one's abode, to dwell, to live (F. Ját. 2; Mah. 37, 121; Dh. 120). *Seyyaṁ k.*, to lie, to sleep (Mah. 49). *Sīhaseyyaṁ k.*, to lie on the right side like a lion (B. Lot. 342). *Issaraṁ kappayuṁ*, established their supremacy (Mah. 254). *Divávihávaṁ kappesi*, took his noon-day rest (Mah. 121). *Nisajjaṁ k.*, to sit (Pát. 7). *Dánavaṭṭaṁ k.*, to establish continual almsgiving. *Kasiṁ katvá jívikaṁ kappento*, gaining a livelihood by ploughing (F. Ját. 9, comp. Dh. 114). *Kappento muttaphalakaṁ*, slashing at the falling shield (Mah. 154, comp. Dh. 211). P.p.p. *kappito*.

KAPPIKO (*adj.*), Thinking, reasoning [fr. क्लृप्].

KAPPIKO (*adj.*), Belonging to a Kalpa [कल्प + इक]. *Ādikappiko*, belonging to former Kalpas (Alw. I. cvii, the termination belongs to the whole compound).

KAPPITO (*p.p.p. kappeti*), Caparisoned, made ready; cut, cut off [कल्पित]. Ab. 366. *Kappitakesamassu*, with hair and beard shorn.

KAPPĪYATI (*pass. kappeti*), To be thought or imagined. B. Lot. 326.

KAPPIYO (*p.f.p. kappati*), Right, proper, suitable, appropriate, acceptable, agreeable [कल्प्य]. *Kappiyabhúmi*, a suitable site (Dh. 267). *Datvána kappiyaṁ bhaṇḍaṁ*, giving them suitable presents (Mah. 214, comp. Kh. 11). *Cívaraṁ kappiyaṁ*, a robe presented duly, or in the proper manner and at the right time (Pát. 9). *Kappákappiyaṁ*, what is right and what is not.

KAPPO (*adj.*), Fit, suitable, worthy; nearly equal to, rivalling, resembling, like [कल्प, and perhaps कल्प्य]. Ab. 742, 799. *Kappákappesu kovido*, skilled in distinguishing suitable and unsuitable things Mah. 85. *Phaláni Buddhakappáni*, fruits worthy of B. *Satthukappo*, like the Teacher himself (Mah. 124; Alw. I. 54). I have followed Ab. 799 in making *kappa* in the sense of *sadisa* an adjective, but see B. and R. कल्प, 2, 6, and comp. *bhúmikappo*, a suitable site (Att. 134).

KAPPO, Time; a short time, moment; precept, rule, ordinance; the rules concerning rites, one of the Vedaṅgas; practice, usage, mode; alternative, permission; a chapter or section of a book; thought; all, the whole; a vast period, age, cycle [कल्प]. Ab. 110, 799. *Niccaṁ kappaṁ*, always. *Atthi kappo nipajjituṁ*, there is a brief space to lie down. *Jívitakappo*, mode of life (Dh. 394). *Kappati dvaṅgulakappo*, the two-inch alternative is allowable, that is permission is granted to extend the allotted time for the mid-day meal to two inches of the sun's shadow after noon (Mah. 15; Pát. xxxix). *Aññatra kappá*, without leave (Pát. 97). *Kevalakappaṁ Jetavanaṁ*, the whole of Jetavana (Kh. 4). *Kappo* may mean a Kappabindu (Ab. 799, Pát. 91). The term Kappa is given to certain vast periods or cycles of time, of which there are three, *mahákappo*, *asaṅkheyyakappo* or *asaṅkhyakappo*, and *antarakappo*. All the Cakkavâḷas are subject to an alternate process of destruction and renovation, and a Mahákappa is the period which elapses from the commencement of the destruction of a Cakkavâḷa to its complete restoration. Each Mahákappa is subdivided into four Asaṅkheyyakappas, called *saṁvaṭṭo*, *saṁvaṭṭaṭṭháyí*, *vivaṭṭo*, and *vivaṭṭaṭṭháyí*. In the first the destruction (by fire, water or wind) begins and is accomplished, the Cakkavâḷa being resolved into its native elements, or consumed so that nothing remains; in the second this state of void or chaos continues; in the third the process of renovation begins and is completed, and the fourth is a period of continuance. After the end of the fourth period the dissolution recommences as before, and so this alternate process of destruction and renovation goes on to all eternity. Each

Asaṅkheyyakappa contains twenty Antarakappas, an Antarakappa being the interval that elapses while the age of man increases from ten years to an asaṅkheyya, and then decreases again to ten years; this period is of immense duration, see *Yugaṁ*. A Kappa is either *suññakappo*, in which there is no Buddha, or *asuññakappo* or *buddhakappo*, in which one or more Buddhas appear. There are five sorts of Asuññakappa, *sárakappo* in which one Buddha appears, *maṇḍakappo* in which two appear, *varakappo* in which three appear, *sáramaṇḍakappo* in which four appear, and *bhaddakappo* or *mahábhaddakappo* in which five appear. The present kappa is a Bhaddakappa; of its five Buddhas four have appeared, viz. *Kakusandho*, *Konágamano*, *Kassapo*, and *Gotamo* (Çákyamuni), the fifth *Metteyyo* has yet to appear. By the word Kappa standing alone a Mahákappa is meant. The interval of time which elapses between one Buddhakappa and the next varies from one Mahákappa to so vast a number as an asaṅkheyya of Mahákappas. The names of the last twenty-seven Buddhas are preserved. Of these the four first, *Taṇhaṅkaro*, *Medhaṅkaro*, *Saraṇaṅkaro*, and *Dípaṅkaro*, belonged to a Sáramaṇḍakappa the date of which was four asaṅkheyyas of Mahákappas plus a hundred thousand Mahákappas ago. Dípaṅkara, the last of these four, was the first of the twenty-four Buddhas (see *Buddho*). Since his kappa there have been eleven Buddhakappas, the present one being the eleventh. The interval between Dípaṅkara's kappa and the next Buddhakappa was one asaṅkheyya of Mahákappas (Suññakappas). Twenty-nine Suññakappas elapsed between the present kappa and the last Buddhakappa, which was a Maṇḍakappa of two Buddhas, *Sikhí* and *Vessabhú*.— *Kappasatasahassádhikáni cattári asaṅkheyyáni*, four asaṅkheyyas of kappas plus a hundred thousand (Dh. 79). *Ekatiṁse ito kappe*, in the thirty-first kappa from this time (Ras. 28). *Ito dve navutikappe*, ninety-two kappas ago (Dh. 127). Man. B. 1, 5-8, 28-35, 94-97; Dh. 116, 126, 267; Mah. xxviii, xxxii, xxxiii, 86; Ras. 15; B. Lot. 314, 324-329.

KAPPÚRO, and -RAṀ, Camphor [कर्पूर]. Ab. 305.

KÁPUPPHAṀ, Few flowers, or bad flowers [का + पुष्प].

KÁPURISO, A bad man [कापुरुष]. Sen. K. 380.

KÁRÁ (*f.*), A jail [कारा]. Ab. 407.

KARABHO, The metacarpus, the hand from the wrist to the root of the fingers; a camel [करभ]. Ab. 266, 502.

KARABHÚSÁ (*f.*), A bracelet or bangle [कर + भूषा]. Ab. 286.

KARAGGAṀ, The tip of an elephant's trunk [कर + अग्र]. Ab. 365.

KARAHACI (*adv.*), Sometimes [कर्हि + चिद्]. *Kadáci karahaci*, sometimes and on some occasions (Alw. I. 108).

KARAHÁṬAṀ, A bulbous root [करहाट]. Ab. 549.

KARAJO, A finger-nail [करज]. Ab. 268.

KARAKÁ (*f.*), and -KO, Hail [करक]. Ab. 50, 1012. *Karakavassaṁ*, a shower of hail (Dh. 224).

KÁRAKAṀ, The relation of noun and verb in a sentence, construction, case-relation [कारक]. There are six: *apádánaṁ* the ablative relation, *sampadánaṁ* dative, *okáso* locative, *karaṇaṁ* instrumental, *kammaṁ* accusative, *sámí* genitive. These are Kaccáyana's terms (see Sen. K. 317-351); some grammarians call the acc. *upayoga*, the abl. *nissakka*, the loc. *bhumma*. *Kárakakappo*, chapter on case-relation or syntax (Sen. K. 351).

KARAKO, A waterpot; the pomegranate tree [करक]. Ab. 570, 1012.

KÁRAKO (*adj.*), Making, doing, causing [कारक]. *Gahakárako*, house-builder, architect (Dh. 28). *Hatthakammakáraká manussá*, manual labourers. *Mahásaṅgítikáraká*, those who held the great rehearsal (Alw. I. 64). Fem. *kárikà* (Dh. 177, 222). *Kárako*, a doer, agent, author. *Kusalassa kárako puggalo*, a man who is a doer of good works (Dh. 138). *Dhammaṁ sutvá kárakapuggalá*, men who having heard the truth act in accordance therewith (Dh. 151).

KARAMADDO, The shrub Carissa Carandas [करमर्द]. Ab. 578.

KARAMARO, A prisoner [comp. करमरिन्]. Ab. 407. *Karamaránito*, a servant or slave taken prisoner in war (Ab. 515).

KÁRAṆÁ (*f.*), Agony, torture [कारणा]. Ab. 407.

KÁRAṆÁ (*adv.*), On account of, for the sake of [कारणात्]. With gen. *Issariyassa k.*, for the sake of obtaining the kingdom. *Ánandattherakáraṇá*, on account of the thera Ánanda (Mah. 11, comp. 43). *Kiṅkáraṇá*, on what account?

KARAṆAṀ, Making; doing: action; instrument; the body: an organ of sense [करण]. Ab. 901. *Kusalákusalakammakaraṇaṁ*, doing right and wrong actions (Dh. 99). *Thûpassa karaṇaṁ*, building the Dagoba (Mah. 107). *Iṭṭhakákaraṇaṁ*, brick-making (Ditto). *Okásakaraṇaṁ*, making room. *Abhinavakaraṇaṁ*, renovation. *Karaṇaṁ* is the name of the instrumental relation (see *Kárakaṁ*). See *Karaṇo*

KĀRAṆAṀ, Motive, cause, reason, means; thing, matter, case, event, substance; destruction [कारण]. Ab. 91, 1127. *Kin nu kho káraṇaṁ*, what can be the reason? (Dh. 213). *Kin nu kho ettha káraṇaṁ*, what can be the cause of this? (F. Ját. 6). *Tatth' ágamanakáraṇaṁ*, the object of her coming there (Mah. 121). *Aparam pi káraṇaṁ atthi*, and I have another reason besides (Dh. 234). *Tena káraṇena*, for this reason, on this account (Dh. 392, comp. 398, 407). *Kena káraṇena*, on what account? (Dh. 349). *Náhaṁ aññena káraṇena gatá*, this was my sole object in going (Dh. 242, comp. 235). *Imaṁ káraṇaṁ nácikkhi*, did not tell me this matter (Dh. 212). *Bráhmaṇa ekan te káraṇaṁ kathemi*, Brahmin, I have somewhat to tell thee (Dh. 163). *Tathá káraṇaṁ pariyesitabbaṁ*, then the matter is to be investigated. *Káraṇan te ñátam ágamane mayá*, your case became known to me as I approached (Mah. 243). *Dukkhakáraṇáni*, painful circumstances (Dh. 395). *Khippam eva imaṁ káraṇaṁ sikkheyya*, would soon teach him this thing (Dh. 400). *Akáraṇo*, unreasonable, groundless. For abl. *káraṇá*, see separate article.

KARAṆḌAKO, A box [करण्डक]. Alw. I. 74; F. Ját. 5; Mah. 161.

KĀRAṆḌAVO, A sort of duck [कारण्डव]. Ab. 626.

KARAṆḌO, and -ḌAṀ, A basket, a wicker-work box [करण्ड] Ab. 317; Mah. 258.

KĀRAṆIKO (*adj.*), Investigating, judging [कारणिक]. Ab. 726. One of the guardians of hell is called *káraṇiko*, "the judge" (Ab. 658).

KARAṆĪYO (*p.f.p. karoti*), That ought to be done or made [करणीय = कृ]. Ab. 772. *Ussáho karaṇíyo*, effort must be made (Kamm. 8). *Añjalikaraṇíyo*, to whom salutation should be made, deserving salutation (Alw. I. 78). *N'atthi kusalákusalehi kammehi karaṇíyaṁ*, there is no use in doing good or bad actions. Neut. *karaṇíyaṁ*, that which ought to be done, duty. *Saṅgha-karaṇíyáni karoti*, to perform ecclesiastical duties (Dh. 348). *Cattári karaṇíyáni cattári akaraṇíyáni*, four things to be done, four things to be avoided (Kamm. 8).

KARAÑJO, The plant Pongamia Glabra [करञ्ज]. Ab. 567.

KARAṆO (*adj.*), Making, causing [करण]. *Samaggakaraṇo*, causing reconciliation (Mah. 6). Fem. -*ṇí*.

KARĀNO, see *Karoti*.

KARAṆṬAKĪPHALO, The Jack-tree or bread-fruit tree, Artocarpus Integrifolia. Ab. 560.

KARAPĀLIKĀ (*f.*), A wooden sword, a cudgel [करपालिका]. Ab. 392.

KĀRĀPANAṀ, Causing to be made. Dh. 250.

KĀRĀPETI (*caus. karoti*), To cause to be made or done. Dh. 242; Sen. K. 436, 467. P.p.p. *kárápito* (Mah. 158).

KARAPUṬO, The cavity formed by joining the bent palms of the hands [कर + पुट]. Ab. 268 (same meaning as *añjali*).

KARASĀKHĀ (*f.*), A finger [कर + शाखा]. Ab. 266.

KĀRAVELLO, The plant Momordica Charantia [कारवेल्ल]. Ab. 596.

KARAVĪKO, The Indian cuckoo; name of one of the Kulácalas. Ab. 26, 626; B. Lot. 565, 566. See *Karavíko*.

KARAVĪRO, Oleander or Nerium Odorum [करवीर]. Ab. 577.

KĀRAVO, see *Káru*.

KAREṆU (*m.* and *f.*), An elephant [करेणु]. Ab. 866 (note). See *Kaṇeru*.

KARERI (*m.*), The tree Capparis Trifoliata. Ab. 553.

KĀRETI (*caus. karoti*), To cause to be done or made, to make, to perform [कारयति = कृ]. Sen. K. 467. *Rajjaṁ k.*, to reign, to rule (Alw. I. 73; F. Ját. 16). *Abhisekaṁ káretvá*, having caused himself to be inaugurated king (F. Ját. 5). *Yoggaṁ k.*, to make fit (F. Ját. 9). *Paṭimáya akárayi maṇiṁ taṁ nayanaṁ*, caused this jewel to be made into the eye of a statue (Mah. 243). *Sippuggaṇhaṁ akárayi*, taught him accomplishments (Mah. 60). *Kárayamáno*, causing to be made for himself (Pát. 4). *Párájikena dhammena kháretabbo*, is to be treated according to P. rule, convicted of a P. offence (Pát. 7). With

two acc. *Sapatthaṁ yakkhiṁ akárayi*, caused the y. to make an oath, made her swear (Mah. 49). With acc. and instr. *Tunnaváyehi káriya kañcukaṁ*, having caused a casing to be made by the tailors (Mah. 193). With acc. and gen. *So puriso tassa purisassa kammaṁ káreti*, this man causes that man to perform an action (Sen. K. 335). Imperat. 2nd. pers. *káraya* (Mah. 198). Ger. *káretvá*, *káriya* (Mah. 11). P.p.p. *kárito*.

KARÎ (*m.*), An elephant [करिन्]. Mah. 106.

KÂRÎ (*adj.*), Doing, acting [कारिन्]. *Pápakárí*, a sinner (Dh. 3). Dh. 52; Sen. K. 512.

KÂRIKÂ (*f.*), Work, action; a memorial verse, a metrical explanation [कारिका]. Ab. 1105. *Dukkarakárikaṁ katvá*, having performed difficult deeds (Alw. I. 77). See also under *Kárako*.

KARÎRO, The plant Capparis Aphylla [करीर]. Ab. 560.

KARÎSAṀ, Excrement [करीष]. Ab. 274, 995.

KARÎSAṀ, A superficial measure = four Ammaṇas. Ab. 197, 995; Mah. 61, 166; Dh. 135.

KARISÂPAṆO, A kárshápaṇa [कार्षापण]. Ab. 481. See *Kahápaṇo*.

KARISSAṀ, see *Karoti*.

KÂRITO (*p.p.p. káreti*), Caused to be made or done, made, constructed, performed [कारित = कृ]. Alw. I. x; Dh. 78. *Kiṁ me rajjena káritena*, what's the use of my reigning? (Dh. 406). Neut. *káritaṁ*, the causal form of the verb (Sen. K. 436).

KÂRIYA, see *Káreti*.

KARIYA, KARÎYATI, see *Karoti*.

KÂRIYO (*p.f.p. karoti*), That ought to or can be done [कार्य]. Ab. 1037.

KARO, The hand; an elephant's trunk; tax, toll, revenue; a ray of light [कर]. Ab. 64, 265, 355, 1047. *Karaṁ gaṇháti*, to collect the revenue (Mah. lxxxvii). *Dakkhiṇaṁ karaṁ adá*, offered his right arm (Mah. 41). *Karaṁ rañño álambitvá*, holding the king's hand (Mah. 41, comp. 25).

KARO (*adj.*), Making, causing, doing [कर]. Only as the latter part of a compound: *Puññakaro*, doing good works (Mah. 132); *dukkaro*, difficult; *hitakaro*, a benefacter (Mah. 20); *pasádasaṁvegakaro*, causing pleasure and pain (Mah. 1); *ánandakaro*, causing joy (Mah. 12); *bhedakaro*, causing discord; *pañhánaṁ antakaro*, one who answers satisfactorily questions put to him. Comp. *Bhayaṁkaro*, *Dinakaro*, *Madhukaro*, *Nisákaro*, *Sakaro*, *Kiccakaro*, etc.

KÂRO, Making, action; a prison; the tree Canthium Parviflorum; a song of praise [कार]. *Ganthakáro*, book-making (Alw. I. x). See *Ahaṅkáro*, *Alaṅkáro*, *Balakkáro*, *Sádhukáro*. *Káro* is used after letters to form their name: *akáro*, the letter *a*; *ákáro*, the letter *á*; *kakárádayo*, the letters *k* and the rest (Sen. K. 201); *okárukárá*, the letters *o* and *u* (Sen. K. 208). Ab. 1011; Dh. 274.

KÂRO (*adj.*), Making [कार]. *Rathakáro*, a coachmaker. *Bhattakáro*, a cook. See *Andhakáro*, *Cammakáro*, *Cittakáro*, *Suvaṇṇakáro*, etc.

KAROTI, To act; to do; to cause; to cause to become, to render, to make; to perform [कृ]. *Bhásati vá karoti vá*, speaks or acts (Dh. 1). *Tathá katvá*, having done so, having acted thus (Dh. 156). *Má evaṁ akattha*, do not do so (Dh. 80). *Kiṁ katvá*, having done what? by what means? *Yaṁ kiñci katvá*, by some means or other (Dh. 156). *Aham pi kiñcid eva karissámi*, I too will do something or other (Dh. 106). *Idáni kiṁ karomi*, what am I to do now? (Dh. 157). *Kiñci akatvá*, having done nothing, without doing anything (Alw. I. 99). *Yathá maṁ na muñcati tathá kátuṁ vaṭṭati*, I must manage that he does not dismiss me (Dh. 156). *Yathá so nágacchati tathá karissámi*, I'll take care he does not come. *Diso disaṁ yaṁ taṁ kayirá*, whatsoever an enemy would do to an enemy (Dh. 8). *Na te labbhá kiñci kátuṁ*, it is not allowed to do anything to them (Alw. I. 72). *Kiṁ vo bhante hatthí kiṁ karonti*, pray, sir, what do the elephants do to you? (Dh. 154). *Ñatake viya akási*, treated them like relatives (Dh. 240). *Te attano cívaráni kiṁ karissanti*, what will they do with their own clothes? (Dh. 174). *Tesaṁ anágamanaṁ karissámi*, I'll prevent their coming back, lit. I will cause their non-return (Dh. 154). *Akariya janakhedaṁ*, without causing human suffering (Mah. 215). *Lomahaṁsaṁ k.*, to cause amazement (Mah. 107). *Karoti so tath' attánaṁ yathá naṁ icchati diso*, he makes himself what his enemy would wish him to be (Dh. 29). *Katvána mahesiṁ Síhasívaliṁ*, having made S. his queen (Mah. 46). *Rathaṁ k.*, to build a chariot. *Bhasmamuṭṭhiṁ k.*, to convert into a handful of ashes (Dh. 354). *Tathárúpaṁ mittaṁ kátuṁ*, to make such a man one's friend (Alw. I. 75). *Daḷhaṁ k. bandhanaṁ*, makes the fetter strong (Dh. 63). *Ujuṁ k.*, to make straight (Dh. 7). *Uṇhaṁ k.*, to heat (F. Ját. 57). *Naggaṁ*

k., to strip naked (Mah. 261). *Uyyánaṁ ramaṇíyaṁ akási*, rendered the garden delightful (F. Ját. 6). *Paṁsuṁ samaṁ katvá*, making the earth smooth (Dh. 154). *Khettaṁ dve koṭṭháse katvá*, having divided the field into two, lit. made it into two portions (Dh. 126). *Hatthagataṁ k.*, to make one's own (Dh. 228). *Vissásaṁ k.*, to make friends with (F. Ját. 17). *Aggiṁ k.*, to make a fire (F. Ját. 2). *Vohárам k.*, to trade (F. Ját. 14). *Kasiṁ k.*, to till the ground (F. Ját. 9). *Aṭṭaṁ k.*, to go to law, to bring an action. *Kismici álayaṁ akatvá*, not feeling desire for anything (Dh. 281). *Akatvá ratiṁ akkharesu*, not delighting in syllables (Kh. 21). *Sitaṁ k.*, to smile (F. Ját. 10). *Kálaṁ k.*, to die. *Mánasaṁ k.*, to resolve (Mah. 76). *Okásaṁ k.*, to make room for. *Paribhogaṁ k.*, to use (Dh. 106). *Paccuggamanaṁ k.*, to go to meet (Dh. 231). *Sammánaṁ k.*, to pay honour to (Mah. 241). *Sakkáraṁ k.*, to entertain hospitably. *Anuññaṁ k.*, to permit. *Mettaṁ karoti*, to show friendship to (Kh. 6). *Iddhiyo k.*, to work miracles (Dh. 299). *Sílabhedaṁ k.*, to commit a breach of morality (Dh. 156). *Saṅgítiṁ k.*, to hold a rehearsal (Mah 11). *Sákacchaṁ k.*, to converse (Dh. 121). *Naraṁ kurute vasaṁ*, gets a man into his power (Dh. 9). *Daṇḍaṁ k.*, to inflict punishment (Alw. I. 99). *Divávihárаṁ k.*, to take one's midday rest. *Abbhutaṁ k.*, to make a bet, lay a wager. *Kalahaṁ k*, to quarrel. *Paṇidhiṁ* or *patthanaṁ k.*, to make an aspiration for, to pray for. *Saddaṁ k.*, to make a noise, to shout. *Puññáni k.*, to do good actions. *Kammaṁ k.*, to do a deed, to perform an action. *Pavattiṁ k.*, to establish (Mah. 88). *Vaṁsaṭṭhitiṁ k.*, to establish one's dynasty. *Upamaṁ k.*, to make a comparison (Dh. 24). *Opammaṁ k.*, to give a simile or illustration (Alw. I. xlii). *Sokaṁ k.*, to mourn (Dh. 360). *Viriyaṁ* or *átappaṁ k.*, to make an effort, to exert oneself (Mah. 13; Dh. 310). *Yuddhaṁ k.*, to fight, to make war (Mah. 153). *Paráupaghátaṁ akatvá*, without mentioning life-slaughter (Alw. I. cxxiv). *Attano ghare akási*, kept them in his own house (Alw. I. 75). *Hatthe karitvá*, having placed it in his hand. *Váme kaniṭṭhiṁ katvá*, placing his sister on his left side (Mah. 44). *Paṇṇaṁ ucchaṅge katvá*, having put the letter in the fold of her dress (Dh. 221). *Bahi naṁ karissámi*, I'll put him outside (Dh. 94). *Ekato k.*, to put together (Mah. 140). *Purato k.*, to put in front (Mah. 233). *Dvedhá k.*, to divide. *Aññattha k.*, to put elsewhere (Alw. I. 63). *Tato amacce katvána*, next in order posting the ministers of state (Mah. 233). *Manasi karoti* or *manasikaroti*, to attend to (Mah. 158, Dh. 401). *Puttá vá dhanaṁ vá tasmiṁ samaye kiṁ eva karissanti*, when that time comes what good will sons and riches do to you? (Dh. 258). *Jívitena kiṁ karissámi*, what is the use of living? lit. what shall I do with life? *Karoti* is sometimes compounded with a noun or adj., the short *a* of the nominal base being first changed to *í*: *daḷhíkaroti*, to make firm; *bhasmíkaroti*, to reduce to ashes; *anáthíkaroti*, to render helpless (Att. 207); *caṇḍíkaroti*, to provoke. The present tense of *karoti* is as follows: *karomi, karosi, karoti, karoma, karotha, karonti*. Pres. átm. 3rd pers. *kurute* (Dh. 9, 39; Mah. 219; Sen. K. 462), *kubbati, kubbate* (Sen. K. 463), pl. *kubbanti*. Opt. *kayirá* (Dh. 8, 10, 19; Mah. 244; Das. 6), *kayirátha* (Dh. 5, 22, 55; Kh. 14), *kubbetha, kare* (Dh. 8, Sen. K. 465), *kareyya* (F. Ját. 2; Sen. K. 465). Imperat. 2nd pers. *kuru* (Mah. 18, 61), *karohi* (Dh. 42); 3rd pers. *karotu*; 2nd pers. pl. *karotha* (Sen. K. 436); 3rd pers. pl. *karontu*. Fut. *karissati* (Sen. K. 428; Dh. 156; F. Ját. 12). There is also a contracted form of the fut. of which the 1st. pers. is *káhámi*, 2nd *káhasi, káhisi*, 3rd *káhati, káhiti*, 1st pl. *káháma* (Sen. K. 452; Dh. 28, 123, 322; Mah. 49). Aor. *akási* (this is the usual form in prose, Sen. K. 455, F. Ját. 6, Mah. 72, pl. *akásuṁ*), *aká* (Mah. 23, 37, pl. *akaṁsu*, 2nd pers. pl. *akattha*), *akari* (Sen. K. 455, F. Ját. 13, Mah. 13, 72, Dh. 129, pl. *akaruṁ, akariṁsu*). Aor. 1st pers. pl. with átm. term. *akaramhase* (F. Ját. 13). Inf. *kattuṁ, kátuṁ* (Sen. K. 512), *kátave* (Mah. 217, Sen. K. 485, 503). Ger. *katvá, katvána, kattúna, kátúna, karitvá, kariya* (Sen. K. 486, 503, 510, 512, Mah. 194, 215 *akariya*, comp. Att. 214 *abhimukhíkariya*). P.pr. *kubbaṁ* (Dh. 10; F. Ját. 13), *kubbanto* (Sen. K. 433; Mah 244), *karonto* (Dh. 21), *karaṁ* (Dh. 25, Mah. 137, dat. *karato*), *karamáno, kurumáno, karáno, kubbáno*. Part. fut. *karissaṁ* (Cl. Gr. 120). Pass. *karíyati, kariyyati, kayyati, kariyati, kayirati* (Sen. K. 437, 438). Pass. aor. *kariyittha* (Sen. K. 502). Pass.p.pr. *karíyamáno, kariyyamáno, kayiramáno*,

being done or made (Att. 190; Alw. I. xxi; Dh. 311; B. Lot. 717). P.f.p. *karaṇíyo, kattabbo, kátabbo, kicco, kāriyo, kayira, kayyo.* P.p.p. *kato.*—Although the grammarians appear to treat *kayirati* as an active form (see Cl. Gr. 110; Alw. I. 20, 41; Sen. K. 441, 463), there can be little doubt that it is really a passive. I have met with the pres. tense elsewhere than in the grammars, and in both cases it is used as a passive. The first instance is at Dh. 380, *yehi taṁ kayirati,* "by whom this is done;" the second is at Pát. 90, *makkhikámadhuṁ pi kayirati,* "it is also made from honey." Comp. also at Sen. K. 333, *Yena vá kayirate taṁ karaṇaṁ,* "and that by means of which anything is done is called the instrument." The part. pres. *kayiramáno* occurs frequently, and always as a passive, e.g. *mahâthûpe kayiramáne,* while the Mahâthûpa was being built (Mab. 177). *Kayirati* is a metathesis of *kariyati* or *kariyati.* The opt. *kayirá* is a metathesis of the Sansk. कुर्यात्, through the foll. steps, kuryát, karyát, kariyá, kayirá. In the opt. *kayirátha* the *-tha* probably represents the final -त् of कुर्यात्. There is nothing in Páli usage to prevent the imperat. 2nd sing. *kayiráhi,* given at Sen. K. 441, from being a passive. The p.f.p. *kayiro* is a metathesis of कार्य. The pass. *kayyati* is a contraction of *kariyati* through an intermediate form karyati. In *kayyo,* S. कार्य, assimilation has taken place.

KĀRU (*m.*), An artisan [कारु]. Ab. 504; Sen. K. 514. Pl. *káravo.* Five are enumerated at Ab. 505, *tacchako, tantaváyo, rajako, nahápito, cammakáro.*

KĀRUKO, An artisan [कारुक]. Sen. K. 474.

KARUṆĀ (*f.*), Compassion, mercy [करुणा]. Ab. 160. *Karuṇábhávaná,* exercising the meditation of pity or sympathy, fixing the mind intently on the idea of human suffering and the wish to relieve it (E. Mon. 246; Man. B. 417). *Karuṇákaro,* a mine of mercy (Alw. I. vii). See *Appamaññá, Kammaṭṭhánaṁ.* Comp. *Karuṇo.*

KARUṆĀVĀ (*adj.*), Merciful [करुणावत्]. Alw. I. xiii

KĀRUṆIKO (*adj.*), Compassionate, merciful [कारुणिक]. Ab. 727.

KĀRUÑÑAṀ, Compassion [कारुण्य]. Ab. 160; Dh. 319.

KĀRUÑÑATĀ (*f.*), Compassionateness [कारुण्य + ता]. Mah. 243.

KARUṆO, That which moves compassion, the pathetic, pathos [करुण]. Ab. 102. See *Karuṇá.*

KASĀ (*f.*), A whip [कशा]. Ab. 370; Dh. 26; Mah. 259.

KASAKO, A ploughshare [कर्षक]. Ab. 448.

KĀSAṀ, see *Káso.*

KĀSAMADDO, The plant Cassia Sophora [कासमर्द]. Ab. 598.

KASAMBU (*n.*), Sweepings, rubbish. Ab. 224.

KASĀPETI (*caus.* next), To cause to be ploughed. Dh. 141.

KASATI, To plough, to till the ground [कृष्]. P.pr. *kasanto* (Mah. 98). Imperat. átm. 1st. pers. pl. *kasámase* (F. Jat. 10, 32). P.p.p. *kaṭṭho, kasito.* When कृष् means "to draw," its present in Páli is *kaḍḍhati,* and its p.p.p. *kaḍḍhito.*

KĀSATI, To shine [काश्].

KASĀYITO (*adj.*), Stained [कषायित]. Att. 193.

KASĀYO, and **KASĀVO** (*adj.*), Having an astringent taste; fragrant [कषाय]. Dh. 260. Masc. and neut. astringent taste (Ab. 148); the colour red or reddish yellow; astringent juice (Ab. 960); stain, impurity, depravity, sin (Dh. 2, 115).

KĀSĀYO, and **KĀSĀVO** (*adj.*), Reddish yellow, yellow [काषाय]. *Kásáyáni vatthání,* the yellow robes (B. Lot. 863; Alw. I. 92). *Kásávaṁ vatthaṁ,* the yellow robe (Dh. 2). Neut. *kásáyaṁ* and *kásávaṁ,* the yellow robes of a Buddhist priest or monk (Ab. 296; Dh. 54). *Kásávaṁ* or *kásáyaṁ labhati* or *ádiyati,* to assume the yellow robe, to become a monk (Dh. 114; Mah. 38; comp. Dh. 112). *Kásáváni* or *kásáyáni nivásetí,* to wear the yellow robes (Dh. 128; Mah. 24). *Kásáyavasane,* wearing the yellow robe (Mah. 110). *Kásávapajjoto,* glittering with yellow robes (Mah. 73, 79). *Kásáyáni apanetvá,* having thrown off the robes (Dh. 86).

KASERU (*m.* and *n.*), Name of a kind of grass [कशेरु]. Ab. 1010.

KASĪ (*f.*), Ploughing, agriculture [कृषि]. Ab. 445; Kh. 11. *Kasiṁ karoti,* to plough, to till the ground (F. Ját. 9). *Kasikammaṁ,* tilling, agriculture (F. Ját. 9, 14; Alw. I. xxix).

KĀSI (*m.pl.*), The name of a people and country [काशि]. Ab. 185. *Kásirájá,* king of Káçi (Dh. 400). *Kásiraṭṭhaṁ,* the country or kingdom of

Kāçi Das. 39; F. Ját. 2, 3, 9). *Kásisu*, in the Kāçi country (Mah. 29). Benares was the capital of the Kāçi country.

KĀSIKO (*adj.*), Belonging to the Káçi country [काशिक]. *Kásikaṁ vatthaṁ*, Benares cloth (Dh. 251, comp. E. Mon. 155).

KASIMĀ (*m.*), A husbandman, cultivator [कृषि + मन्]. Cl. Gr. 24.

KASIṆO (*adj.*), All entire [कृत्स्न]. Ab. 702.

KASIṆO, and -ṆAM, This is the name for one of the divisions of the Karmasthána, and is a process by means of which mystic meditation may be induced. There are ten sorts of Kasiṇa, *paṭhavíkasiṇaṁ, ápokasiṇaṁ, tejokasiṇaṁ, váyokasiṇaṁ, nílakasiṇaṁ, pítakasiṇaṁ, lohitakasiṇaṁ, odátakasiṇaṁ, álokakasiṇam, paricchinnákásakasiṇaṁ*, earth, water, fire, wind, blue, yellow, red, white, light, and the sky seen through a narrow aperture (E. Mon. 252). The word *kasiṇa* is the Sansk. कृत्स्न, and this rite is I think so named because in practising it the mind is wholly absorbed or engrossed in one predominant idea on which it is intently fixed. In *Paṭhavíkasiṇa* a circle (*kasiṇamaṇḍala*) a few inches in diameter moulded of earth or clay is placed upon a low frame. Seated at a short distance the priest must fix his eyes upon the circle, and concentrate his mind upon the idea of the element of earth, inwardly repeating its various names, and dwelling on the thought that the particles of his own body are composed of this element. He must continue this exercise until his mind attains a state of absorption or mesmeric trance, when Nimitta will be produced, the circle being seen when the eyes are closed as clearly as when they are open (see *Nimittaṁ*). In *Ápokasiṇa* the object contemplated is a bowl full of water, in *Álokakasiṇa* a circle of light thrown upon a wall, in *Paricchinnákásakasiṇa* a portion of sky seen through a hole in the roof of a hut. In *Nílakasiṇa* some object of a blue colour is used, as a piece of blue cloth, or some blue flowers, or a blue circle painted on a wall; and so with the remaining Kasiṇas. Saṅgíti S. enumerates ten Kasiṇáyatanas, *paṭhavíkasiṇaṁ, ápok., tejok., váyok., nílak., pítak., lohitak., odátak., ákásak., viññáṇakasiṇaṁ*. E. Mon. 252 and foll.; Man. B. 10; Dh. 131, 270. See *Kammaṭṭhánaṁ*.

KASIRO (*adj.*), Painful, grievous, miserable [कृच्छ्र]. Das. 34. Neut. *kasiraṁ*, trouble, distress (Ab. 89). *Kasirena*, with difficulty (Alw. I. 92). See also *Kiccho*.

KASITO (*p.p.p. kasati*), Ploughed. Ab. 1040.

KASMĀ, KASMIṀ, see *Ko*.

KASMĪRAJAṀ, Saffron [काश्मीरज]. Ab. 303.

KASMĪRO, Cashmere [काश्मीर]. Ab. 185; Alw. I. xlii. *Kasmiragandhárá*, (*pl.*) Cashmere and Candahar Mah. 73.

KĀSO, and KĀSAṀ, The grass Saccharum Spontaneum [काश]. Ab. 601, 1125.

KĀSO, Cough [कास]. Ab. 329, 1125.

KASSA, KASSACI, see *Ko, Koci*.

KASSAKO, A husbandman, farmer, cultiva[tor] [कर्षक]. Ab. 447; F. Ját. 14.

KASSAPO, Name of one of the twenty-four Buddh[as] the last before Gotama; name of a famous discip[le] of Buddha, president of the first Mahásaṅgíti; name of a Rishi [काश्यप]. Ab. 109; Mah. 2, 12. See *Isi*.

KĀSU (*f.*), A hole in the ground, a pit; a multitude [कर्षू]. Ab. 650, 1125. Loc. *kásuyaṁ* (Ab. 684).

KĀTABBO, see *Kattabbo*.

KATĀBHINĪHĀRO (*adj.*), Having formed the resolution to become a Buddha [कृत + *abhiníhára*]. See *Abhiníháro*, and Man. B. 92.

KATĀBHISEKO (*adj.*), Whose inauguration ceremony has been performed [कृत + अभिषेक]. *Rájá katábhiseko*, the anointed king (Mah. 139).

KAṬACCHU (*m.*), A spoon. Ab. 458. *Kaṭacchumattaṁ bhattaṁ*, a mere spoonful of boiled rice (Dh. 352). *Kaṭacchubhikkhá* appears to mean food ladled into a priest's bowl when he calls at a house for alms (Dh. 229).

KAṬĀHAṀ, and KAṬĀHAKAṀ, A jar, vase, flower-pot [कटाह, कटाहक]. Mah. 90, 108, 111.

KATAHATTHO (*adj.*), Skilful [कृत + हस्त]. Ab. 720; Dh. 223; Mah. 150.

KAṬAKAṀ, and -KO, A bracelet; the side of a mountain [कटक]. Ab. 285, 608. *Pádakaṭakaṁ*, a foot-bangle.

KATĀKATO (*adj.*), Wrought and unwrought; done and not done [कृत + अकृत]. Ab. 486. *Na paresaṁ katákataṁ*, not other people's sins of commission and omission (Dh. 10).

KATAKO (*adj.*), Artificial, feigned [कृतक]. Ab. 1036.

KATAKO, The nut plant, Strychnos Potatorum, the seed of which is used to clear water [कतक]. Ab. 1036.

KATAMĀLĪ (*m.*), The tree Cassia Fistula [comp. कृतमाल]. Ab. 552.

KATAMO (*adj.*), What? which? [कतम]. *Katamaṁ ganthadhuraṁ*, which (of the two) is the ganthadhura? (Dh. 80). *Katamo devaloko 'bhiramo*, which of the six devalokos is the most delightful? (Mah. 194). *Katame dasa dhammá bhávetabbá*, what are the ten things that ought to be increased?

KATAÑJALI (*adj.*), Saluting respectfully [कृत + अञ्जलि]. Mah. 112. See *Añjali*.

KATAÑÑŪ (*adj.*), Grateful [कृतज्ञ]. Mah. 157,161.

KATAÑÑUTĀ (*f.*), Gratitude [कृतज्ञता]. F. Ját. 13; Kh. 5.

KATAPUÑÑATĀ (*f.*), State of having done good works, meritoriousness [कृतपुण्य + ता]. Kh. 5,14.

KATARO (*adj.*), What? which? [कतर]. *Kataraṁ ávuso piṭakaṁ paṭhamaṁ saṅgáyáma*, which of the three piṭakas shall we rehearse first? *Aṭṭhárasasu bhásásu katarabhásáya kathemi*, which of the eighteen languages shall I speak in? (Alw. I. cvii). *Kataranagarato ágat'attha*, from what town do you come? (Dh. 234). Gen. fem. *katarissá* (Dh. 172).

KATATTAṀ, Fact of having been done or made [कृत + त्व].

KATAVĀ (*preterite participle from karoti*), Having done or made [कृतवत्].

KATĀVAKĀSO (*adj.*), Having obtained an opportunity, having received permission [कृत + अवकाश].

KĀTAVE, see *Karoti*.

KATAVEDĪ (*adj.*), Grateful [कृतवेदिन्]. Das. 44.

KATĀVĪ (*preterite participle from karoti*), Having done or made [कृत + विन्]. Cl. Gr. 146.

KATHĀ (*f.*), Speech, discourse; conversation, discussion; a story, tale, account [कथा]. Ab. 113. *Tassa katháya visoko hutvá*, comforted by what he said (Dh. 96). *Sace mátu kathaṁ paṭhamaṁ suṇáti*, if he hears his mother speak first (Alw. I. cvii). *Dhammí kathá*, a religious discourse or sermon (see also *Dhammakathá*). *Anupubbikathá*, discourse or exposition of a succession of subjects (*dánakathá sílakathá, saggakathá*, see Dh. 79, this formula is of frequent occurrence). *Tiṇṇaṁ khattiyánaṁ kathá udapádi*, a discussion arose between the three noblemen (Dh. 141). *Káya katháya*, conversing on what subject? (F. Ját. 8). *Satthu guṇakathaṁ kathentá*, talking about the Teacher's goodness (Dh. 314). *Kathá 'va ká*, who can describe? lit. what description can there be? With loc. *Idhadípaṭṭhasaṅghassa ká kathá 'va idhágame*, what description can be adequate in the case of the arrival of the clergy belonging to Ceylon? (Mah. 171, comp. 160, 164). *Kathámaggo*, account, narrative, history (Ras. 65).

KAṬHALO, A potsherd or fragments of broken pottery; gravel [कठर?]. B. Lot. 384, 576; Dh. 322; Ab. 925.

KATHAṀ (*adv.*), How? [कथम्]. Ab. 1139; Sen. K. 415. *Kathaṁ ágatá*, how did you get here? (Dh. 155). *Kathan nu sákhaṁ gaṇhissaṁ*, how then can I obtain a branch? (Mah. 111, comp. 158, 165). *Mokkho sabbabhayá kathaṁ*, how can there be a release from all dangers? (Att. 194). *Kathaṁ hi náma likhitacoraṁ pabbájessanti*, I should like to know how they can ordain a proclaimed thief (Alw. I. 72). *Kathaṁ karissasi*, how will you work? i.e. how much work will you do? (Mah. 174). *Uṇhodakam paṭiyádeti kathaṁ*, he gets the hot water ready, and how does he set about it? (Dh. 106).

KATHANAṀ, Saying, talking, conversing, relating [कथन]. Ab. 1168; Dh. 135, 234.

KATHĀNAṀ, One of the high numerals, 10,000,000[18], or 1 followed by 126 ciphers (see *Saṅkhyá*). Ab. 476; Sen. K. 413.

KATHAÑCI (*adv.*), Scarcely, with difficulty [कथम् + चिद्].

KATHAṄKATHĀ (*f.*), Doubt [from कथम् + कथम्]. Ab. 170; Dh. 432; Ras. 80. *Vigatakathaṅkatho*, whose doubts are dispelled. Comp. *akathaṅkathí*, free from doubt, = अ + कथंकथा + इन् (Dh. 73).

KATHĀPETI (*caus.*), To cause to be said; to cause to be told, to learn [fr. कथ्]. *Dhammakathaṁ kathápesiṁ*, I have caused sermons to be preached (Mah. 196). *Tikkhattuṁ kathápetvá*, having made them repeat it thrice (Alw. I. 97). *Kammaṭṭhánaṁ kathápessámi*, I will get myself taught K. (Dh. 195). *Taṁ taṁ bhásaṁ kathápetvá uggaṇhi*, learnt such and such a language by hearing it spoken (Alw. I. cvii).

KATHĀVATTHU (*n.*), Subject of discourse [कथा + वस्तु]. Dh. 258, 407. There are ten, which Subhúti tells me are *appicchakathá, santuṭṭhik., pavivekak., asaṁsaggak., viriyárambhak., sílakathá, samádhik., paññák., vimuttik., ñáṇadassa-*

nakathá. The list given in Wade's Dict. of Buddhism substitutes *dánakathá* for *viriyárambhakathá*.

KATHĀVATTHUPAKARAṆAṀ, Book of subjects of discussion, book of controverted points [कथा + वस्तु + प्रकरण]. This is the name of one of the books of the Abhidhamma. It was composed by the apostle Moggaliputtatissa, and delivered by him at the third Mahásaṅgiti (Mah. 42; Alw. N. 1..). It contains a thousand sútras, half of which deal with points of Buddhist doctrine, and half with non-Buddhist doctrines. Sometimes written *kathávatthuppakaraṇa* (Mah. 42). E. Mon. 170.

KATHETI, To say, to speak, to tell, to recite, to narrate, to repeat, to preach, to teach, to talk, to converse, to speak to, to speak of, to mean [कथ]. *Tasmiṁ kathente*, when he was talking (F. Ját. 16). *Tasmiṁ kathente kathente yeva*, as he continued to speak (Dh. 97). *Ekavacanam pi kathetuṁ*, to utter a single word (F. Ját. 8). *Katarabhásáya kathemi*, in what language shall I speak? (Alw. I. cvii). *Kiñci na kathessasi*, you will not say anything (F. Ját. 17). *Kiṁ kathesi*, what is this you say? what do you mean? (Dh. 80). *Te vejjassa kathayiṁsu*, they told it to the doctor (Dh. 82). *Devadútasuttaṁ kathesi*, preached the D. discourse (Mah. 83). *Kammaṭṭhánaṁ me kathetha*, teach me k. (Dh. 80). *Abhidhammá*, or *abhidhammaṁ*, or *abhidhammena kathayanti*, they preach from the A., they preach the A. (Sen. K. 322). P.pr.átm. *kathayamáno*, saying, speaking. Pass. *kathíyati*, *kathyati* (Ab. 69, 966; Alw. I. viii). Pass.p.pr. *kathiyamáno* (Dh. 179). P.p.p. *kathito*.

KATHĪ (*adj.*), Speaking [कथा + इन्]. *Citrakathí*, eloquent. *Dhammakathí*, a preacher.

KATHIKĀ (*f.*), Talk, parley, a pact or agreement [कथ + इका]. Dh. 405. *Kathikaṁ karoti*, to come to terms, to make an agreement (Alw. I. 74; Dh. 122, 123). Often written *katiká*.

KATHIKO (*adj.*), Speaking, preaching [कथिक]. *Kathiko mahá*, a great preacher (Mah. 83). *Dhammakathiko*, a preacher (Mah. 221, and see sep.).

KAṬHINO (*adj.*), Hard, solid; severe, difficult [कठिन]. Ab. 714. The term *kaṭhinaṁ* is applied to a robe made for a Buddhist priest in the course of a single day and night. This gift is considered highly meritorious. Sometimes the whole process of making the robe from the raw cotton is gone through in a single day. The Kaṭhina must be formally presented by the donor before a chapter of at least five priests (E. Mon. 121; Att. 142). *Kaṭhinadussaṁ*, cloth for the Kaṭhina. *Kaṭhinacívaraṁ*, K. robes (Att. 227). Pát. 106.

KATHITO (*p.p.p. katheti*), Spoken, said, related, told; spoken of, meant [कथित = कथ्]. Dh. 93.

KAṬHITO (*p.p.p.*), Boiled, boiling [from क्वथ्]. Ab. 743. Mah. 152.

KATHĪYATI, KATHYATI, see *Katheti*.

KATI (*interr. pron.*), How many? [कति]. *Kati dhuráni*, how many burdens? (Dh. 80). *Katihi iriyápathehi*, in how many positions? (Dh. 81). *Kativasso*, how many years old? (Dh. 405). *Katividho*, of how many sorts?

KAṬI (*f.*), The small of the back, the hip, the waist [कटि]. Ab. 272; Mah. 137. *Yávakaṭito*, as high as the waist (Dh. 148). *Kaṭisuttaṁ*, a rope round the waist.

KATICI, Few, some [कतिचिद्]. *Dandhá ácariyá bahú paṇḍitá náma katici eva honti*, the foolish teachers are many, the wise are few indeed (Dh. 124).

KATIKĀ, see *Kathiká*.

KATIPĀHAṀ, A few days [कतिपय + अह]. *Katipáhena*, in a few days (Mah. 107). *Katipáhen' eva*, in a very few days (Dh. 121, 198). *Katipáhaṁ vasitvá*, having lived with him a few days (F. Ját. 5). *Katipáhassa accayena*, or *katipáhaccayena*, after a few days (Mah. 50).

KATIPAYO (*adj.*), A few, some, several [कतिपय]. *Katipayá therá*, several priests (Mah. 39). Mah. 144.

KATO, and KAṬO (*p.p.p. karoti*), Made; done; composed; performed [कृत = कृ]. *Katáni akatáni*, things done and things left undone (Dh. 10). *Kaccáyanakato yogo*, the rules were composed by K. (Alw. I. 104). *Poráṇehi kato p' eso*, the history compiled by the ancients (Mah. 1). *Mam' eva kataṁ*, this is my doing (Dh. 13). *Tambalohádíhi kato*, made of copper and other metals (Pát. 80). *Hatthiná katamaggo*, the passage made by the elephant (Mah. 153). *Tayá katapaṇṇasáláya*, in the hut built by you (Dh. 88). *Katakammaṁ*, a deed done (Dh. 99, 308). *Cittakato*, variegated (Dh. 27). *Sambádhíkato*, crowded (Alw. I. x, for the long i in this and similar compounds see the article *Karoti*). *Kata* as the first part of a compound forms numerous adjectives, e.g. *katacitto*, variegated (Dh. 312); *katakicco*,

having fulfilled all his duties (Mah. 43); *katabuddhakicco*, having fulfilled the duties of a Buddha; *katabhattakicco*, having finished his meal (Dh. ver. 403); *sukatátitheyyo*, very hospitably entertained, lit. for whom hospitality was well performed (Mah. 36); *katasangaho*, assisted or relieved (Mah. 219); *katasangaho Upálithero*, the elder Upáli by whom the convocation was held (Mah. 20); *katapuñño*, meritorious, lit. by whom good deeds have been done (Dh. 3, 39); *katanicchayo*, having decided, lit. by whom a decision had been made (Mah. 161, 172); comp. *Katañjali*, *Katábhiseko*, *Katúpakáro*, etc. See *Kato* 2).

KAṬO, Matting, a mat made of rushes sown together; the temples of an elephant; pudendum muliebre [कट]. Ab. 364, 455, 997; Dh. 187.

KAṬO = कृत, Made, done (Ab. 997). This form of *kato* I have only met with in the compounds *akaṭa*, *dukkaṭa*, *sukaṭa*, *pariyantakaṭa*.

KATOPAKĀRO (*adj.*), Having had a service done for one, assisted [कृत + उपकार]. Att. 214.

KATTĀ (*m.*), An agent, doer, maker [कर्तृ]. Loc. *kattari*. Pl. *kattáro*. Base in comp. *kattu-*. In gram. a name of the active voice (Sen. K. 443).

KATTABBO, and KĀTABBO (*p.f.p. karoti*), That ought to be done or made, that can be done [कर्तव्य = कृ]. Sen. K. 512; F. Ját. 52. *Játena maccena kattabbaṁ kusalaṁ bahuṁ*, much good may be done by a mortal man (Dh. 10). *Thúpe kattabbaṁ niṭṭhitaṁ*, the work which was to be performed at the thupa is completed (Mah. 193). *Ettaká rañño kattabbakiccaṁ karotha*, so many of you perform the duties that ought to be performed for the king (Dh. 236). *Idáni 'ssa kattabbaṁ jánissámi*, now I shall be able to pay him out, lit. I shall know what to do to him (Dh. 169, comp. on the same page *Gotamassa ca kattabbaṁ karissámi*, I shall have my revenge on G.). *Kattabbayuttakaṁ vattaṁ*, duties proper to be performed (Dh. 84). *Kiṁ nu katabbaṁ*, what is to be done? (Mah. 153, 243). *Appamádo kátabbo puññakamme*, you must be zealous in good works (Mah. 132). *Kátabbaṁ paṭisaṅkharaṇaṁ*, repairs must be made (Mah. 220).

KATTARETI, To be loose, flaccid, weak [probably a denominative from next].

KATTARO, A weak or decrepit man, an old man [from कृत्]. *Kattarayaṭṭhi*, the walking stick of a mendicant or ascetic (Ab. 443; Mah. 245, the Ind. Off. MS. reads *kattara-*).

KATTHA (*adv.*), Where? whither? wherein? [कुत्र]. Ab. 1160; B. Lot. 514. *Kattha gamissáma*, whither shall we go? Dh. 170). *Kattha dinnaṁ*, bestowed upon whom? (Dh. 434). *Katthogadho*, belonging to what, living where? Comp. *Kutra* and *Kuttha*.

KATTHACI (*adv.*), Anywhere; somewhere, in some places, in some cases, ever [कुत्र + चिद्]. *Sace katthaci gamissati*, if he goes anywhere (Dh. 156). *Yattha katthaci viharantá pi*, wherever they may be living (Dh. 281). *Yattha katthacid eva*, whithersoever (Dh. 198). Kh. 16.

KAṬṬHAKO, Name of a sort of reed. Dh. 30, 332.

KAṬṬHAṀ, A piece of wood, a stick; a jungle [काष्ठ]. Ab. 548, 1040; F. Ját. 18; Alw. N. 36. *Kaṭṭhahárako*, one who collects sticks for firewood (Att. 217). *Kaṭṭhaṁ jhápeti*, he burns firewood (Cl. Gr. 130). *Kaṭṭhassa tuvaṁ maññe*, a fig for you! (Sen. K. 332).

KAṬṬHAMAYO (*adj.*), Made of wood [काष्ठ + मय]. Sen. K. 401.

KATTHANĀ (*f.*), Praise or boasting [कत्थन]. Ab. 118.

KATTHATI, To praise, to boast [कत्थ्]. Cl. P. Verbs, 12.

KAṬṬHISSAṀ, A silken coverlet embroidered with gems. Ab. 315.

KAṬṬHO (*adj.*), Miserable, bad [कष्ट]. Neut. *kaṭṭhaṁ*, misery (Ab. 1040).

KAṬṬHO (*p.p.p. kasati*), Ploughed [कृष्ट = कृष्]. Ab. 1040. Comp. *Kiṭṭhaṁ*.

KATTHŪRIKĀ (*f.*), Musk [कस्तूरिका]. Ab. 303.

KATTIKĀ (*f.*), Name of a Nakkhatta [कृत्तिका]. Ab. 58.

KATTIKEYYO, The god of war [कार्त्तिकेय]. Sen. K. 388.

KATTIKO, Name of a month [कार्त्तिक]. Ab. 75. The months Kattika and Assayuja are called respectively *pacchimakattiko* and *pubbakattiko* (Ab. 76). Mah. 239 (*pubbakattikamáso*).

KATTU, see *Kattá*, *Kámo*.

KATTUṀ, see *Karoti*.

KATU (*m.*), A sacrifice, oblation [क्रतु]. Ab. 412.

KAṬU (*adj.*), Harsh, sharp, severe; wrong [कटु]. Ab. 976. Masc. *kaṭu*, pungent or acrid taste.

KAṬUKO (*adj.*), Harsh, severe; pungent, acrid [कटुक]. Ab. 148; Dh. 260. *Kaṭukapphalo*, Having bitter fruit (Dh. 12; F. Ját. 7). *Kaṭuká vácá*, harsh words. Fem. *kaṭuká*, black hellebore (Ab. 582).

KATUKAROHINĪ (f.), Black hellebore [कटुकरोहिणी]. Ab. 582.

KĀTUM, KĀTŪNA, KATVĀ, see *Karoti.*

KAVACO, Mail [कवच]. Ab. 377.

KAVANDHO, and -DHAṀ, A headless trunk, especially one retaining the power of motion [कवन्ध]. Ab. 407; Att. 218.

KAVĀṬAKO, and -KAṀ; and KAVĀṬO, and -ṬAṀ, A door; a trap-door; a window [कपाट, कवाट]. Mah. 57, 217; Dh. 372; Pát. 75, 87.

KĀVERĪ (f.), The Cauvery river in India [कावेरी]. Ab. 683.

KĀVEYYAṀ, Poetry [कवि + एय].

KAVI (m.), A monkey [कपि]. Ab 1105. See also *Kapi.*

KAVI (adj.), Wise [कवि]. Ab. 228. Masc. *kavi,* a wise man (Ab. 1105), also a poet. There are four sorts of poets, *cintákavi, sutakavi, atthakavi, paṭibhánakavi,* the poet of imagination or fiction, the poet of tradition, the poet of real life, the improvisatore.

KAVIṬṬHAPHALIKO (adj.), Belonging to the fruit of Feronia Elephantum [कपित्थ + फल + इक]. Sen. K. 392.

KAVIṬṬHO, The tree Feronia Elephantum [कपित्थ]. Ab. 551. See also *Kapittho.*

KĀYABANDHANAṀ, A waist-band, girdle [काय + बन्धन]. Ab. 439; Mah. 93; Dh. 389. A k. is one of the articles of dress of a Buddhist priest.

KĀYAGATO (*adj.*), Referring to the body [काय + गत = गम्]. See *Sati.*

KAYAKKAYAṀ, Trading, commerce [क्रय + क्रय]. Kh. 11.

KĀYĀNUPASSANĀ, see *Satipaṭṭháno.*

KAYAVIKKAYIKO, A trader [क्रय + विक्रय + इक]. Ab. 469.

KAYIKO, and KĀYIKO, A buyer [क्रयिक, क्रायिक]. Ab. 470.

KĀYIKO (*adj.*), Bodily, corporeal [कायिक]. *Káyikaṁ cetasikaṁ dukkhaṁ,* physical and mental suffering (Dh. 91). Comp. *Brahmakáyiko.*

KAYIRAMĀNAKO (*adj.*), Being made. Mah. 237. This word is *kayiramána,* the pass. part. pres. from *karoti,* with the suffix -क.

KAYIRATI, see *Karoti.*

KAYIRO (*p.f.p. karoti*), That ought to be done [कार्य = कृ]. Dh. 55. Comp. *Káriyo, Kayyo.*

KAYO, Purchase [क्रय]. *Kayavikkayo,* barter, trade (Pát. 10).

KĀYO, The body: a collection, multitude [काय]. Ab. 151, 690, 1084; Dh. 8. *Addhakáyo* the upper part of the body (B. Lot. 563). *Mahájanakáyo,* the entire populace. *Dve janakáyá,* two groups or sets of people (Dh. 98). *Senákáyo,* an army (Mah. 151). *Balakáyo,* a body of troops. *Pathavíkáyo ápokáyo,* the aggregate or element of earth, of water. *Buddho ti varaṁ aparimáṇaṁ káyaṁ na sakká parimáṇaṁ kátuṁ,* I cannot fathom this wonderful, this immeasurable entity called Buddha (Att. 197). *Káyassa bhedá* after the dissolution of the body (Dh. 25). *Aruká yo,* mass of corruption (Dh. 27). When opposed to *vácá* and *ceto, káya* may be rendered by "deed." *Káyena vácáy' uda cetasá vá,* by deed, word, or thought (Kh. 9; Dh. 70; Man. B. 206, and comp. *Duccaritaṁ*). *Káyena saṁvaro,* restraint in actions (Dh. 65). *Santakáyo santaváco,* one who is tranquil in action and in speech (Dh. 68). *Káyakammaṁ,* action as opposed to words (Dh. 379). Pát. 78 says there are two sorts of *abhiniháro* or offering, viz. *káyábhiniháro* when the gifts are actually brought to the person for whom they are intended, and *vácábhiniháro* when they are only offered or promised. There are two Káyas or aggregates which united make up the sentient being, *námakáyo* and *rúpakáyo;* the latter is the rúpakkhandha or organized body, the former the aggregate of the other four khandhas. At Dh. v. 259 the comment explains *káya* by *námakáya,* so that *dhammaṁ káyena passati* would mean, "dwells on the Truth with all his mental faculties" (see Dh. 378). Káya is sometimes used to mean the sense of touch or feeling, that sense being inherent in every part of the body, e.g. *jivháya rasaṁ sáyati káyena phoṭṭhabbaṁ phusati,* "tastes a flavour with his tongue, feels a contact or sensation with his body" (see Man. B. 399, *Áyatanaṁ, Indriyaṁ, Viññáṇaṁ*). For *Káyabhávaná* see *Satipaṭṭháno.*

KAYYATI, see *Karoti.*

KAYYO (*p.f.p. karoti*), That can or ought to be done [कार्य = कृ]. Sen. K. 520. Comp. *Káriyo, Kayiro.* For the form comp. *ayya* = आर्य.

KE, KECI, see *Ko, Koci.*

KEDĀRO, and -RAṀ, A cultivated field, especially one irrigated [केदार]. Ab. 447; Mah. 256 (*kedáre aké*).

KEHAṀ, An anomalous sandhi for *kiṁ ahaṁ* (Cl. Gr. 16).

KEHI, see *Ko*.

KEKĀ (*f.*), The cry of the peacock [केका]. Ab. 119.

KEKARO (*adj.*), Squinting [केकर]. Ab. 320.

KEKĪ (*m.*), A peacock [केकिन्]. Ab. 634.

KELĀSO, Name of a mountain in India [कैलास]. Ab. 607; Dh. 178; Man. B. 15. See *Himavá*.

KELI (*f.*), Amusement, sport; amorous sport [केलि]. Mah. 140; Dh. 190, 353. *Keḷi* at Ab. 176 and Dh. 192.

KENA, see *Ko*.

KENIPĀTO, A rudder [केनिपात]. Ab. 667.

KERAVAM, The white esculent water-lily [कैरव].

KESAGGAM, The tip of a hair [केश + अग्र]. Dh. 147.

KESAM, see *Ko*.

KESAPĀSO, A tuft or mass of hair [केश + पाश]. Ab. 904.

KESARAM, The filament of a lotus or other plant; the mane of a lion or horse [केशर]. Ab. 686. *Kesarasiho*, a maned lion (Ten J. 11). Pát. 111; Man. B. 18.

KESARĪ (*m.*), A maned lion, a lion [केशरिन्]. Ab. 611. *Kesarivikkamo*, having the strength of a lion (Alw. I. x).

KESARO, The filament of a lotus or other plant; the tree Rottleria Tinctoria; the plant Mimusops Elengi [केशर]. Ab. 556, 572, 686.

KESAVO, A name of Vishṇu [केशव]. Ab. 16.

KESO, Hair [केश]. Ab. 256. *Kesamassu*, the hair and beard (B. Lot. 863; Dh. 134).

KESU, see *Ko*.

KETAKĪ (*f.*), The tree Pandanus Odoratissimus [केतकी]. Ab. 604; Mah. 204.

KETANAM, A sign or device on a banner; a banner; a dwelling or house [केतन]. Ab. 397, 1098.

KETAVAM, Gambling; fraud, deceit [कैतव]. Ab. 177, 531.

KETU (*m.*), A sign by which an object may be recognized; a banner [केतु]. Ab. 397, 1105. Comp. *Dhammaketu*, *Dhúmaketu*.

KEṬUBHAM, One of the sciences in which Brahmins are said to be versed, explained thus, *keṭubhan ti kappavikappo kavīnam upakáráya sattham* (Alw. I. lxx.). Ab. 112. The S. appears to be कैटभ (see B. and R. and comp. B. Int. 207). See *Vikappo*.

KETUMĀLĀ (*f.*), A lambent flame depicted as resting on the head of Buddha, and answering to our halo [केतु + माला]. B. Lot. 609; Mah. 27.

KEVALAKAPPO (*adj.*), All, whole, entire [केवल + कल्प]. Kh. 4.

KEVALĪ (*m.*), One who has wholly gone through or mastered, one who is accomplished [केवलिन्]. With gen. *Brahmacariyassa k.*, one who has fully gone through all the duties of a life of holiness, an Arhat. With loc. *Tattha kevalino samaye*, accomplished in this knowledge (Alw. N. 104).

KEVALO (*adj.*), Only, mere, alone, exclusive; all, entire, whole, complete [केवल]. Ab. 786. Adv. *kevalam*, only, merely. *Kevalam jinasásanam*, the pure word of Buddha (Alw. I. 66). *Evam etassa kevalassa dukkhakkhandhassa samudayo hoti*, such is the origin of this whole assemblage of sufferings (Alw. N. 36). Neut. *kevalam*, Nirvána (Ab. 8, meaning, according to D'Alwis, "the only way of salvation," see Alw. N. 135). *Na kevalañ ca*, nor is this all. *Na kevalañ ca imam eva aññam pi*, and not this one only but another also. *Kevalam garaham eva labhati*, gets nothing but blame (Dh. 234). *Janakkhaye kevalam*, there is nothing but destruction of the people (Mah. 137). *Kevalam vittavinásáya bhavati*, it only leads to the destruction of property (Ras. 37). *Tvam kevalam devadhamme jánási yeva*, you content yourself with merely knowing what the d.s are (Dh. 305). *Na kevalam rágo 'va sabbakilesá*, and not lust only but all the other passions (Dh. 138).

KEVAṬṬO, A fisherman [कैवर्त]. Ab. 670; Mah. 168.

KEYŪRAM, A bracelet or bangle worn on the arm [केयूर]. Ab. 287.

KHACITO (*p.p.p.*), Inlaid [खचित]. Mah. 163. *Suvaṇṇakhacitam píṭham*, a chair inlaid with gold (Mah. 112).

KHĀDAKO, One who eats [खादक]. Dh. 241.

KHĀDANAM, Eating; food [खादन]. Pát. 81.

KHĀDANIYO (*p.f.p. khádati*), That can be chewed or crunched [खादनीय]. Neut. *khádaniyam*, dry or solid food, opposed to *bhojaniyam*. *Khádaniyam bhojaniyam*, "food hard and soft," is the usual prose equivalent of *khajjabhojjam* (Dh. 98).

KHĀDATI, To eat, to chew, to gnaw [खाद्]. To corrode, to rust (Dh. 43). Of eating flesh (F. Ját. 4, 12), jambu fruit (Mah. 229), boiled eggs (Dh. 325). Caus. *khádeti*, to eat, to gnaw (Ras. 26). *Páṇaká udaram tassa khádayum*, worms gnawed his entrails (Mah. 243). P.p.p. *khádito*, *kháyita*.

KHADIRO, The tree Acacia Catechu [खदिर]. Ab. 567.

KHĀDITĀ (m.), One who eats [खाद् + तृ].

KHĀDITABBAKO adj., Eatable [खाद् + तव्य + क]. Dh. 325.

KHĀDITO (p.p.p. khádati), Eaten [खादित]. Ab. 727. See *Kháyito.*

KHAGGO, A sword; a rhinoceros [खड्ग]. Ab. 391, 613, 1092. *Khaggavisáṇo,* a rhinoceros (Ab. 613). *Khaggatalaṁ,* hilt of a sword (Mah. 156). B. Lot. 864; Mah. 153.

KHAGO, A bird [खग]. Ab. 624.

KHAJJA, see *Kho.*

KHAJJABHOJJAṀ, Food hard and soft, various kinds of food [खाद्य + भोज्य]. Kh. 11; Mah. 25, 82. *Dibbehi khajjabhojjehi,* with celestial food (Mah. 7). *Khajjabhojjakaṁ* (Pát. 86).

KHAJJAKAṀ, same meaning as *khajjaṁ.* F. Ját. 46; Dh. 265, 324, 403; Mah. 231.

KHAJJATI (pass. khádati), To be eaten [खाद्यते].

KHAJJO (p.f.p. khádati), That can be chewed [खाद्य]. The term *khajjaṁ* is used of solid or dry food, as cakes, biscuits, fruit, meat. Comp. *Khádaniyo, Khádati.*

KHAJJU (f.), Itching, scratching [खर्जु]. Ab. 326.

KHAJJŪRĪ (f.), The wild date palm tree, Phœnix Sylvestris [खर्जूरी]. Ab. 603.

KHALAGGAṀ, Firstfruits of the threshing-floor [खल + अग्र]. Dh. 126.

KHALAṀ, A threshing-floor. See *Khalo.*

KHALATI, To stumble, to fall [स्खल्].

KHALĪNO, and -NAṀ, The bit of a bridle [खलीन]. Ab. 370.

KHALITAṀ, Stumbling, fall; error, failing, fault, [स्खलित]. Ab. 1108; Dh. 271, 375.

KHALLĀṬO (adj.), Bald [खल्वाट]. Ab. 321.

KHALO (adj.), Mischievous, vile [खल]. Ab. 927.

KHALO, A threshing-floor; oil-cake, paste [खल]. Ab. 454, 927. *Maṁsakhalo,* a mash of flesh. Dh. 126, 186. Also neut. in the sense of threshing-floor.

KHALOPĪ (f.), A pot. Ab. 456.

KHALU (adj.), Indeed, truly [खलु]. Ab. 1195. *Imáya khalu bhaccá me gahitá nu,* my servants must surely have been seized by this woman (Mah. 48, comp. 243). *Samaṇo khalu bho Gotamo daharo samáno,* verily the ascetic Gautama being then a young man (B. Lot. 410, 863). See *Kho.* For *Khalupacchábhattikaṅgaṁ* see *Pacchábhattiko.*

KHALUṄKO, A sort of horse. Ab. 370.

KHAṀ, The air, the sky [ख]. Ab. 45. Loc. *khe* (Ab. 1061).

KHAMĀ, see *Khamo.*

KHAMANAṀ, Patience, forbearance [क्षम् + अन]. Ab. 161.

KHAMANO (adj.), Patient, forbearing [क्षम् + अन]. Ab. 732.

KHAMĀPETI (caus. next), To beg pardon of some one, to propitiate him; to forgive; to cause to beg pardon [comp. the use of क्षमयति]. *Thúpaṁ pákatikaṁ katvá khamápehi,* make atonement by restoring the dagoba (Mah. 129). *Pacchá saṅghaṁ khamápetvá,* later having made his peace with the priesthood (Mah. 201, comp. 18; Dh. 84). *Khamápito vo satthá,* have you obtained the Teacher's forgiveness? (Dh. 105). *Rájánaṁ so khamápayi,* he forgave the king (Mah. 236). *Aññamaññaṁ khamápayuṁ,* brought about a mutual reconciliation (Mah. 205).

KHAMATI, To endure, to have patience; to forgive; to be able; to be permitted; to be approved, to approve or commend itself [क्षम्]. *Khama me taṁ mam' accayaṁ,* forgive me this my sin (Mah. 236). *Etaṁ na kkhamati samanupassituṁ,* it is not right to take this view. *Yathá te khameyya tathá vyákareyyási,* answer as you think right. *Yass' imáni pañca vatthúni khamanti so salákaṁ gaṇhatu,* let any one who is in favour of these five proposals take a ticket, lit. to whom these five proposals approve themselves (Dh. 145, comp. Kamm. 7, and see *Kammavácá*). P.f.p. *khamitabbo* (Dh. 244). P.p.p. *khanto.*

KHAMBHAKATO (adj.), Having one or both hands resting on the hip [probably स्कम्भ + क + कृत]. Pát. 21, 93.

KHAMO (adj.), Patient, enduring, forgiving; durable; suitable, favourable, able [क्षम]. Ab. 994, 1001. Fem. *khamá,* patience, forbearance (Ab. 161), the earth (Ab. 994, comp. *Chamá*). *Ovádakkhamo,* attending to admonition, teachable (Dh. 384). *Vacanakkhamo,* meek (Att. 134). *Addhánakkhamo,* lasting a long time.

KHAṆALAYO, see *Muhutto.*

KHAṆĀPETI (caus. next), To cause to be dug; to cause to be interred. *Pokkharaṇiṁ kh.,* to have a pond dug (Dh. 189). *Nábhippamáṇesu áváṭesu khaṇápetvá,* having buried them in pits waist-deep (Dh. 299, 176). Mah. 65.

KHANATI, To dig, to dig up [खन्]. *Thalatthanam khanitvā*, having dug down the high ground Dh. 273. *Tanhāya mūlam khanatha*, dig up the root of lust (Dh. 60, comp. 44). Inf. *khantum, khanitum*; p.f.p. *khantabbo, khanitabbo* (Sen. K. 503). P.p.p. *khato*. Sometimes written *khanati*, probably from the false analogy of words like *khana*, or by confusion with the root क्षणु, e.g. see Dh. 44 (one MS. has n), 60, 404; Pat. 12. Pass. *khaññati*. Caus. *khaneti* (Mah. 120), *khanāpeti*.

KHANDÂKHANDAM, and **-NDIKAM**, In pieces [खण्ड + खण्ड with lengthened a, comp. *phalaphala*]. *Khandākhandam karoti*, to reduce to fragments (Dh. 300, comp. 176). *Khandākhandikam kotteti*, to tear into shreds (Dh. 174).

KHANDANAM, Dividing, breaking [खण्डन]. Ab. 943, 1014.

KHANDAPHULLO (*adj.*), Broken [खण्ड + फुल्ल]. *Khandaphullapatisankharanam*, repairing dilapidations. *Sikkhāya padam pañca akhandaphullāni samādiyassu*, take upon yourself the five moral precepts whole and unbroken (Dh. 97).

KHANDETI, To divide, to break [खण्ड]. Mah. 22.

KHANDHÂDISO (*adj.*), Like the skandhas [स्कन्ध + दृश]. Dh. 36.

KHANDHAKAM, see *Vinayo*.

KHANDHÂVÂRO, A stockade; a fortified camp; an army [स्कन्धावार]. Ab. 198. *Khandhāvāram nivāseti* and *niveseti*, to encamp, to entrench oneself, to make a fortified camp. *Khandhāvāram bandhati* appears to mean to halt or to settle down temporarily in a place (Dh. 265; Ten J. 24).

KHANDHIKO (*adj.*), Carried on the shoulders [स्कन्ध + क]. Sen. K. 390.

KHANDHO, The god Skanda [स्कन्द]. Ab. 13 (possibly a wrong reading for *khando*, but both editions have *-dh*, and also Clough's dict.).

KHANDHO, The shoulders; the trunk of a tree; a multitude, quantity; one of the five elements of being [स्कन्ध]. Ab. 264, 548, 630, 851. *Hatthikkhandho*, the back of an elephant (Mah. 38, 45; Ras. 17). *Nisīdāpiya tam khandhe*, the elephant placing the king on his back (Mah. 217). Of a lion's back (Mah. 44). *Rukkhakkhandho*, the trunk of a tree (Dh. 165). *Tālānam khandhā*, the trunks of palmyra trees (Mah. 141, comp. 113). *Dukkhakkhandho*, aggregation of sufferings (Alw. N. 56). *Puññakkhandho*, accumulation of merit (Att. 195). *Tamokkhandhena āvutā*, shrouded in thick darkness (Alw. N. 98). *Mahatā tejokkhandhena*, by this vast accumulation of heat. *Mahantam bhogakkhandham pahāya*, leaving behind him a great store of wealth. *Manikkhandho*, a magic jewel (F. Jat. 3). Khandha is one of the technical terms of the Buddhist philosophy. There are five khandhas, "elements or attributes of being," *rūpakkhandho, vedanākkhandho, saññākkhandho, sankhārakkhandho, viññānakkhandho*. They are also called *rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, sankhārupādānakkhandho, viññānupādānakkhandho* (see *Upādānam*). Separately they are *rūpam, vedanā, saññā, sankhārā* (*pl.*), *viññānam*, or Form, Sensation, Perception, Discrimination, Consciousness. For a full description of each khandha see the sep. articles *Rūpakkhandho, Vedanākkhandho*, etc. Khandha in this connexion probably means collection or aggregate, for Rúpakkhandha, or the organized body, is an assemblage of twenty-eight elements and properties, and Viññāṇakkhandha has no less than eighty-nine subdivisions, and Sankhára fifty-five. The five khandhas embrace all the essential properties of every sentient being: some beings possess them less completely than others, and the inhabitants of the four Arúpabrahmalokas do not possess the first khandha (rúpa) at all. When a man dies the khandhas of which he is constituted perish, but by the force of his Kamma a new set of khandhas instantly starts into existence, and a new being appears in another world, who though possessing different khandhas and a different form is in reality identical with the man just passed away, because his Kamma is the same. Kamma then is the link that preserves the identity of a being through all the countless changes which it undergoes in its progress through Samsára. Though the khandhas perish at death there is practically no break in the line of organized existence, for the formation of the new khandhas follows instantaneously, and without appreciable interval, upon the dissolution of the old. When by the attainment of Arhatship Kamma has been destroyed the potentiality for re-birth conveyed by Kamma ceases, and the death of the Arhat is the annihilation not merely of his khandhas but of his existence. *Vedanā, saññā* and *sankhārā* are collectively termed

dhammá, "faculties" (Dh. 90; Alw. N. 70).—*Atítá khandhá*, former existences (Dh. 413). *Khandhavattam*, continuing or renewal of the khandhas, i.e. continued existence (Dh. 274). *Khandhaparinibbánam*, annihilation of being (Dh. 39). *Khandhánam udayabbayam*, the formation and dissolution of the khandhas, viz. the successive revolutions of re-birth and death (Dh. 67). Man. B. 388, 394, and foll.; B. Int. 475, 496, 511, and foll. 634; Dh. 36, 354, 422.

KHANDICCAM, State of being broken [खण्डित + य].

KHANDO (*adj.*), Broken, fragmentary, imperfect [खण्ड]. *Khandadanto*, having broken teeth (Dh. 315). *Khando*, lump sugar (Ab. 462). *Khando* and *khandam*, a fragment, piece, part (Ab. 53). *Mattikákhando*, a lump of clay (Ab. 447). *Cammakhando*, a strip of skin, a rag (Mah. 3; Pát. 87). *Pácínakhando*, eastern division (Mah. 137). *Dvikhandam*, in two parts, broken in two (Mah. 141).

KHĀNETI, see *Khanati*.

KHANITTĪ (*f.*), A spade or hoe [खनित्र]. Ab. 447.

KHĀNITTIKO, One who digs [खनित्र + इक].

KHAÑJANO, A wagtail [खञ्जन]. Ab. 643.

KHAÑJARĪTO, A wagtail [खञ्जरीट]. Ab. 643.

KHAÑJATTAṀ, Lameness [खञ्ज + त्व]. Mah. 142.

KHAÑJO (*adj.*), Lame [खञ्ज]. Ab. 320. *Pádena khañjo*, lame of one foot.

KHAÑÑATI, see *Khanati*.

KHAṆO, A moment; a brief measure of time; leisure; right moment, opportunity [क्षण]. Ab. 66, 855. *Khanena ágantvá*, coming in a moment (Dh. 87). *Taṅkhaṇaṁ*, and *taṅkhaṇe*, that instant, at once, instantly. *Tasmiṁ khaṇe*, at that moment, at once, thereupon (F. Ját 10; Dh. 87, 155). *Nibbattakkhaṇe*, at the moment he was re-born (Dh. 153). *Khaṇe khaṇe*, from time to time, as opportunity offers (Dh. 43). *Dullabhá khaṇasampatti*, it is difficult to find an opportunity (B. Lot. 305). *Khaṇátíto*, one who has let the right moment pass (Dh. 56). For *khaṇalayo*, *khaṇamuhutto*, and for *khaṇo* as a measure of time see *Muhutto*.

KHANTABBO, see *Khanati*.

KHANTI (*f.*), Patience, longsuffering, forbearance, endurance [क्षान्ति]. Ab. 161; Dh. 34. *Khantibalo*, whose strength is patience, strong in endurance (Dh. 71). *Khanti* is one of the Páramitás (Man. B. 102).

KHANTIMĀ (*adj.*), Patient, forbearing [क्षान्तिमत्]. Ab. 732.

KHANTO (*p.p.p. khamati*), Patient, enduring [क्षान्त = क्षम]. Ab. 732.

KHĀNU, and KHĀNU (*m.* and *n.*), The stump of a tree [from खन or perhaps स्थाणु]. Ab. 549. *Khánumatthake patitvá*, having fallen on to a stump of a tree (Dh. 107). B. Lot. 576; Sen. K. 539.

KHĀNUKO, and -KAṀ, The stump of a tree [khánu + क]. *Khánuke laggesi*, tied to a post. Khánuka appears also to mean something much smaller than the stump of a tree, as a splinter or thorn, for at Ten J. 24 an elephant is represented as treading on a *khadirakhánuka*, "acacia splinter," which runs into his foot and has to be extracted with an instrument. Often written *khaṇuka*.

KHĀNUMĀ (*adj.*), Having stumps [*khánu* + मत्]. Cl. Gr. 24.

KHARĀDIYĀ (*f.*), A proper name. Sen. K. 227.

KHĀRAKO, Alkali, potash, soda; a bud; name of a tree [क्षारक]. Ab. 544, 568, 1116. Comp. Dh. 260 *khárike*.

KHARAṆAṀ, Pouring, flowing [क्षरण].

KHARATI, To flow, to stream [क्षर्].

KHĀRĪ (*f.*), A measure of grain containing about three bushels [खारी]. Ab. 483.

KHARO (*adj.*), Solid; sharp; severe; hoarse; rough, harsh [खर]. Ab. 711. Masc. *kharo*, an ass (Ab. 502), a saw (Ab. 967). *Khará vedaná*, acute pains (F. Ját. 12; Ras. 23). *Khará sudhá*, solid cement (Mah. 169).

KHĀRO (*adj.*), Salty, alkaline [क्षार]. *Khárá mattiká*, saline earth (Ab. 182). Masc. *kháro*, alkali, potash, lye (Ab. 1134).

KHAṬAKO, The fist [खटक]. Ab. 268, 1031.

KHĀTAṀ, A pond or tank [खात = खन्]. Ab. 677; Dh. 316.

KHATI (*f.*), Digging, excavating [from खन्]. Sen. K. 498.

KHATO (*p.p.p. khanati*), Dug, excavated. Sen. K. 498.

KHATTĀ (*m.*), A door-keeper; a charioteer [क्षत्तृ]. Ab. 1095.

KHATTAṀ, A kshatriya [क्षत्र]. Ab. 335.

KHATTIYAMAHĀSĀLO, A wealthy kshatriya [क्षत्रिय + महा + सार]. Ab. 337; Dh. 233. To

be a mahásála a khattiya must possess at least a hundred kotis of treasure, and his daily expenditure must be twenty ammanas of kahápanas.

KHATTIYO, A kshatriya, or man belonging to the warrior caste, a prince, nobleman [क्षत्रिय]. Ab. 335. *Moriya khattiyá*, the Maurya princes (Mah. 21). *Sannaddho khattiyo tapati*, the warrior shines in his armour (Dh. 69). *Rájá khattiyo*, a kshatriya king (Dh. 52). Fem. *khattiyí*, *khattiyání*, a kshatriya lady or princess (Ab. 236; Mah. 61).

-KHATTUM, This is an adverb forming multiplicative numerals [कृत्वस्]. *Ekakkhattum*, once. *Dvikkhattum*, twice. *Sattakkhattum*, seven times. *Solasakkhattum*, sixteen times. *Sattasahassakkhattum*, seven thousand times (Dh. 174).

KHÁYATI (*pass.*), To be known, to be seen, to appear [ख्यायते = ख्या]. *Sabbasattánam kháyati*, is visible to all men (Dh. 244). *Naccantamayúro viya kháyati*, looks like a dancing peacock (Dh. 237). P.p. *khyáto*.

KHÁYIKO, Eating [खादित + क]. *Aggakháyikachátake*, in the famine in which men ate sprouts (Mah. 195, the term. *-ka* belongs to *aggakháyí*).

KHÁYITO (*p.p.p. khádati*), Eaten [खादित]. Pát. 78. Comp. last.

KHAYO, An abode; diminution, loss, decay; phthisis; end, destruction [क्षय]. Ab. 207, 323, 763; Mah. 137; Dh. 63, 69, 72, 75. *Puññakkhayo*, exhaustion of merit (Kh. 13). *Tanhánam khayo*, cessation or extinction of desire (Dh. 28). *Áyukkhayo*, cessation of life, death. *Khayavayam*, decay and death, perishableness (Dh. 80).

KHEDANAM, Suffering [खेदन].

KHEDO, Affliction, suffering, weariness [खेद]. Ab. 1159; Mah. 215, 248.

KHELO, Saliva, phlegm [खेट]. Ab. 281; Kh. 3; Dh. 102, 142, 340.

KHEMÍ (*adj.*), Safe, tranquil [क्षेमिन्]. Kh. 15; Dh. 46.

KHEMO (*adj.*), Safe, secure, prosperous, peaceful [क्षेम]. Ab. 88. *Saranam khemam*, a sure refuge (Dh. 34). Neut. *khemam*, safety, well-being, happiness (Ab. 1037), also Nirvána (Ab. 8). *Khemappatto*, secure (B. Lot. 403).

KHEPAKO (*adj.*), Throwing, letting fall [क्षेपक]. Pat. 22. *Khepako*, a darter, an archer (Ab. 922).

KHEPANAM, Throwing [क्षेपण]. Ab. 1078.

KHEPETI (*caus. khipati*), To throw; to spend, to pass [क्षेपयति = क्षिप्]. *Sabbakámese khepetvá*, having thrown off all lusts (Dh. 184). *Addhamásam khepetvá*, having spent half a month (Mah. 11). *Tattha divasam khepetvá*, having spent the day there (Dh. 117). *Devaloká devalokam samsarantá dvenavuti kappe khepesum*, they passed ninety-two kalpas transmigrating from one heaven to another (Dh. 129).

KHEPO, Throwing; abuse, contempt, blame [क्षेप]. Ab. 121, 1078. *Cittakkhepo*, madness (Dh. 25).

KHEṬAKAM, A shield [खेटक]. Ab. 392.

KHETTÁJÍVO, A husbandman, farmer, cultivator [क्षेत्र + आजीव]. Ab. 447.

KHETTAM, Landed property; a cultivated field; a wife; the body; place, region, domain; extent [क्षेत्र]. Ab. 880; Dh. 64. *Khettapálo*, and *khettagopálo*, and *khettarakkhako*, one who watches a field to ward off depredations by thieves, animals, etc. (F. Ját. 15, 53). *Sáliyavakhettáni*, fields of hill paddy and barley (F. Ját. 15). There are three Buddhakkhettas, "regions of a Buddha," *visayakkhettam*, *áṇákhettam*, *játikkhettam*. The first is the region to which Buddha's omniscience extends, and is co-extensive with the material universe as it includes an infinite number of Cakkaválas. The second is the region to which Buddha's authority extends, it includes a hundred thousand koṭis of Cakkaválas. The third is said by Hardy to include "the systems, ten thousand in number, in which a Buddha may be born (between the birth in which he becomes a claimant for the Buddhaship or a Bodhisat, and the birth in which he attains the supremacy), or in which the appearance of a Buddha is known, and to which the power of pirit or priestly exorcism extends" (Man. B. 2, comp. 143; B. Lot. 363).

KHIḌḌÁ (*f.*), Play, sport [क्रीडा]. Ab. 176; Mah. 66 and err.; Dh. 326. See also *Kílá*.

KHIJJATI, To be afflicted [खिद्]. Cl. P. Verbs, 6.

KHILAJÁTO (*adj.*), Sulky, discontented, obstinate [खिल + जात = जन्]. Pát. 72. Comp. *Cetokhilo*.

KHILÍBHÚTO (*adj.*), Stubborn [खिली + भूत].

KHILO, Stubbornness, obstinacy; waste or fallow land [खिल].

KHÍLO, A pin, a stake [कील]. Ab. 1115; Mah. 172. See also *Kílo*, and comp. *Indakkhílo*.

KHĪṆABĪJO, Whose germ of existence has withered, whose Karma is exhausted, an Arhat [क्षीण + बीज]. Kh. 10.

KHĪṆAPUNABBHAVO, One for whom re-birth has come to an end, an Arhat [क्षीण + पुनर् + भव]. Alw. N. 108.

KHĪṆĀSAVO, One in whom human passion is extinct, an Arhat [क्षीण + आस्रव]. Ab. 10; Dh. 16, 74.

KHINNO (*p.p.p. khijjati*), Tired, distressed [खिन्न = खिद्]. Ab. 841.

KHĪṆO (*p.p. khīyati*), Decreased, decayed, come to an end, ceased, died out [क्षीण = क्षि]. *Khīṇaṁ purāṇaṁ*, their old (Karma) is exhausted (Kh. 10). *Khīṇā jāti*, re-birth is at an end. *Khīṇamacche pallale*, in a lake where the fish have perished (Dh. 28).

KHIPANAṀ, Throwing [क्षिप् + अन]. Ab. 1004.

KHIPATI, To throw; to discharge, to shoot [क्षिप्]. *Saraṁ khipi*, he shot an arrow (Mah. 45). *Bahiṁ khipati*, pitches them outside (Mah. 137). Aor. *khipi* (Dh. 193). P.p.p. *khitto*. Caus. *khepeti* (see sep.), *khipāpeti* (Mah. 124, 211, 262; Dh. 341).

KHIPATI, To sneeze [क्षिव्, क्षीव्, क्षीव्, क्षु]. Aor. *khipi* (Ten J. 19). P.p.p. *khipito*. Loc. absolute *khipite*, when a person sneezes (Ten J. 19). Caus. *khipāpeti* (Ten J. 21).

KHIPITAKAṀ, A sneeze. Ten J. 19.

KHIPPO (*adj.*), Quick, speedy [क्षिप्र]. Ab. 40. Adv. *khippaṁ* and *khippam eva*, speedily, soon, directly (Dh. 12, 25, 42, 51; Mah. 121). *Khippataraṁ* (adv.), more quickly (F. Ját. 50).

KHĪRAṀ, Milk [क्षीर]. Ab. 500. *Khīrasāgaro*, the Milk Ocean (Mah. 240). *Khīramukho dārako*, a milk-faced boy (Dh. 353)

KHĪRAṆṆAVO, The mythical ocean of milk [क्षीर + अर्णव]. Ab. 659.

KHĪRAPAKO (*adj.*), Drinking milk [क्षीरप + क]. *Khīrapako vaccho*, a sucking calf (Dh. 50).

KHĪRIKĀ (*f.*), A sort of date tree [क्षीरिका]. Ab. 564.

KHĪRODAKAṀ, and KHĪRODO, Water from the Milk Ocean [क्षीर + उदक and उद]. F. Ját. 28; Ras. 33.

KHITO (*p.p.p.*), Exhausted [क्षित = क्षि].

KHITTO (*p.p.p. khipati*), Thrown; darted [क्षिप्त = क्षिप्]. *Rattikhittā sarā*, arrows shot in the night (Dh. 53). Dh. 7; Mah. 137, 152.

KHĪYANAṀ, Being angry, complaining, murmuring. Pat. 18. *Khīyanaka* (Pat. 12).

KHĪYATI (*pass.*), To decrease, to waste away, to be exhausted, to come to an end; to be angry, to murmur, to complain, to make a fuss [क्षीयते = क्षि]. Mah. 138; Alw. I. 72; Pát. xxviii (*manussā khīyanti*, people are annoyed). Imperat. *khīyatu* (Dh. 383). (Opt. *khīyetha* (B. Lot. 314). Aor. *khīyittha* (Mah. 62). P.p.p. *khīṇo*. *Khiyyati* at Pat. xxviii.

KHO (*adv.*), Indeed [खलु]. *Esa kho daḷhaṁ karoti bandhanaṁ*, he indeed makes strong the bond (Dh. 63). *Sace kho Upāli samaṇesu Sakyaputtiyesu pabbajeyya evaṁ kho Upāli amhākaṁ accayena sukhaṁ jīveyya*, supposing U. were to become an ascetic in the S. fraternity then indeed at our death he would live happily (Alw. I. 101). *Buddhasāsanadāyādo hoti kho mādiso*, tell me, can a man like myself become a relative of religion? (Mah. 36). *Ye ca kho*, but those indeed who . . (Dh. 16). *Tena kho pana samayena*, now at that time . . (Alw. I. lxix; Alw. N. 103). *Na kho pan' etaṁ Ānanda evaṁ daṭṭhabbaṁ*, nay, Ānanda, the matter is not to be viewed thus (B. Lot. 402). *Atha kho tesaṁ brāhmaṇānaṁ etad ahosi*, and those brahmins thought thus (Alw. I. lxix, comp. Kh. 4). *Kuhiṁ nu kho*, I wonder where (Dh. 193, comp. 163). *Kiṁ nu kho karissāmi*, what shall I do? (Dh. 175). Very frequently used as the second or third word of a sentence, without any special meaning, or where we should use the conjunction "and": *Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etad avocuṁ*, and seated on one side those priests thus addressed Buddha (Dh. 175, comp. Kh. 4); *N' eva kho asakkhi Bhāradvājo*, and neither was Bh. able (Alw. N. 103); *Ayaṁ kho samaṇo Gotamo*, this ascetic Gotama (Alw. I. lxix); *Ayaṁ kho brahmaṇa pariyāyo*, this, brahmin, is the way (Alw. N. 35). *Kh' ajja = kho ajja; khv assa = kho assa* (Sen. K. 208); *khv esa = kho esa* (Alw. N. 34). See also *Khalu*.

KHOBHETI (*caus.*), To shake, to agitate, to stir up [क्षोभयति = क्षुभ्]. *Sakalajambudīpaṁ khobhetvā*, after rousing all India with his eloquence (Dh. 405). F. Ját. 51.

KHOMO (*adj.*), Flaxen [क्षौम]. Ab. 297. Neut. *khomaṁ*, linen, a linen garment (Ab. 291; Kamm. 9).

KHOṆḌO (*adj.*), Lame [खोड]. Ab. 320.

KHOPANA, see *Kho*.

KHUDĀ (*f.*), Hunger [क्षुधा]. Ab. 468; Ras. 35.

KHUDDAGHAṆṬIKĀ (*f.*), A fringe of bells used as an ornament [क्षुद्रघण्टिका]. Ab. 286 (the spelling is -*ṇṭhikā*, which reading is found in some MSS.).

KHUDDAJANTU (*m.*), and -**NTUKO**, A small animal, as an insect, worm [क्षुद्र + जन्तु]. Ab. 644; Sen. K. 395.

KHUDDAKO (*adj.*), Small [क्षुद्रक]. Dh. 265. *Sujano khuddako*, good men are few (Ras. 35). Fem. *khuddikā* (Mah. 88). *Khuddakapāṭho*, name of one of the books of Khuddakanikāya (Kh. 16). For *Khuddakanikāyo* see *Nikāyo*.

KHUDDAṀ, Honey [क्षौद्र]. Ab. 494, 821.

KHUDDĀNUKHUDDAKO (*adj.*), Small and trifling [क्षुद्र + अनु + क्षुद्र + क]. Ab 431. By *khuddānukhuddakāni sikkhāpadāni* are no doubt meant the minor details of canonical law, precepts not involving questions of fundamental morality (Pát. xxxvii, 17, 102).

KHUDDO (*adj.*), Small; low, vile, poor, mean, miserly, miserable [क्षुद्र]. Ab. 704, 739, 821; Kh. 15. *Khuddasaṅkho*, a small shell (Ab. 676). *Khuddasākhā*, a twig (Dh. 111). Fem. *khuddā*, a bee (Ab. 645, 821).

KHUDITO (*p.p.p.*), Hungry [क्षुधित]. Ab. 756.

KHUJJO (*adj.*), Hump-backed, crooked [कुब्ज]. Ab. 319. Fem. *khujjā* (Dh. 159, 177). *Piṭṭhiyā* (*instr.*) *khujjo*, crook-backed (Sen. K. 399).

KHULUKHULUKARAKO (*adj.*), Making a scraping noise.

KHUPPIPĀSĀ (*f.*), Hunger and thirst [क्षुध् + पिपासा]. B. Lot. 443.

KHUPPIPĀSITO (*adj.*), Hungry and thirsty [क्षुत्पिपासित]. Man. B. 458 (the reading *khuppipāsika* is perhaps correct).

KHURAGGAṀ, Hall of tonsure, a room in which the heads of Buddhist priests are shaved [क्षुर + अगार, see *Aggaṁ*]. Mah. 24, 103.

KHURAKO, Name of a tree [क्षुरक]. Ab. 561 (same as *tilaka*).

KHURAPPO, An arrow with a horse-shoe head [क्षुरप्र]. Ab. 389.

KHURATI, To cut, to scratch [क्षुर्, खुर्]. Cl. P. Verbs, 7.

KHURO, A razor; a sharp blade [क्षुर]. Alw. I. ciii.

KHURO, The hoof of a horse or ox [खुर]. Ab. 371; Mah. 218.

KHV, see *Kho*.

KHYĀ (*f.*), Indication, sign [ख्या]. *Itthikhyā*, sign of the feminine (Sen. K. 228, 229).

KHYĀTO (*perf. part. khāyati*), Known, famous [ख्यात = ख्या]. Ab. 724, 935.

KIBBIDHĀNAṀ, Rules of kṛit affixes [कृत् + विधान]. Sen. K. 479.

KIBBISAṀ, Fault, demerit, sin [किल्बिष]. Ab. 84, 1062; Alw. I. xiii.

KĪCAKO, A sort of bamboo, Arundo Karka [कीचक].

KICCĀDHIKARAṆAṀ, A question or case that arises in connexion with the performance of ecclesiastical duties or rites [कृत्य + अधिकरण]. Pát. 64, see *Adhikaraṇaṁ*.

KICCAKARO (*adj.*), Performing services or duties [कृत्य + कर]. Pát. 79.

KICCĀKICCĀNI (*neut. pl.*), Duties great and small, all sorts of duties [कृत्य + कृत्य with lengthened *a*]. Dh. 13, 265. This is a compound like *phalāphalāni*.

KICCHO (*adj.*), Difficult, troublesome, wearisome, laborious, painful [कृच्छ्र]. Ab. 89; Dh. 33. Neut. *kicchaṁ*, pain, trouble. Acc. *kicchaṁ*, instr. *kicchena*, and abl. *kicchā*, with great trouble, with difficulty (Sen. K. 323; Alw. I. 92; Dh. 114). *Akicchena*, without trouble (Mah. 89).

KICCO (*p.f.p. karoti*), That ought to be made or done [कृत्य]. *Tumhehi kiccaṁ ātappaṁ*, you yourself must make an effort (Dh. 49). *Yaṁ hi kiccaṁ tad apaviddhaṁ*, for what ought to be done is neglected (Dh. 52). Neut. *kiccaṁ*, work, duty, service, business, need (Ab. 772). *Kiccaṁ me atthi*, I have something to do (Dh. 86). *Amhākam ekaṁ kiccaṁ atthi*, I am very busy (Dh. 93). *Kicce samuppanne*, when need arises (Kh. 12). *Tava tathārūpe kicce sati*, if you should meet with a similar accident, lit. if such a need should arise to you (Ras. 30). With instr. *Mayhaṁ rajjena kiccaṁ n' atthi*, I do not want the kingdom (Dh. 341). *Gamanakiccaṁ n' atthi*, there's no occasion to go (Dh. 219). *Padīpakiccaṁ n' atthi*, there's no need of a lamp (Pát. 1). *Tādisena pāpena mama yaṭṭhigahaṇakiccaṁ n' atthi*, I have no business to be holding a staff with a sinner like you (Dh. 86). *N' atthi mayhaṁ tumhākaṁ samaṇānaṁ upasaṅkamanakiccaṁ*, I don't want

to be running after your priests, lit. there is not to me any need for the approaching of your priests. *Sabbattha kicce*, in every part of the work (Mah. 169). *Attano kiccena*, on some business of his (Att. 213). *Kattabbakiccaṁ vicáretvá*, having performed all the necessary duties of hospitality (Alw. I. 79). *Akaramhase te kiccaṁ*, we have done thee a service (F. Ját. 12). *Laṅkádípassa kiccesu má pamajji*, be unremitting in serving Ceylon (Mah. 105). *Pubbakiccaṁ*, preliminary business (Pát. 1). *Buddhakiccaṁ*, the duties or mission of a Buddha. *Dhátukiccaṁ*, ceremonies performed in honour of a sacred relic. *Petakiccaṁ*, duties to departed relatives (Dh.206, comp. Kh.11). *Sarírakiccaṁ*, performing the last duties to the body of a dead person (Das. 3, Dh. 222). *Álá-hanakiccaṁ*, cremation ceremony. *Katakicco*, one who has performed his duties or mission (Mah. 43; Dh. 69).

KĪDĪ (*adj.*), Like what? [कीदृश्]. Sen. K. 525.

KĪDIKKHO (*adj.*), Like what? of what sort? [कीदृक्ष]. Sen. K. 525.

KĪDISO, and KĪRISO (*adj.*), Like what? of what sort? [कीदृश]. Sen. K. 525. *Sílaṁ náma kídisaṁ*, what's síla like? (Dh. 193). *Kídisaṁ? yaṁ ogho nábhikírati*, what sort of island? one that the flood does not overwhelm (Dh. 182). *Kídisaṁ bhadde*, how are you, madam? (Dh. 89, comp. 82). Fem. *kídisí* (Dh. 314). Mah. 27, 243.

KĪKĪ (*f.*), The blue jay [किकि]. Ab. 643.

KILA (*adv.*), It is said, they say [किल]. *Supine kila evam áha*, they say he said this in a dream (Alw. I. 6, 7). See the usual form *Kira*.

KĪḶĀ (*f.*), Sport, amusement, play [क्रीडा]. Ab. 176. *Síhakíḷá*, lion's gambols (F. Ját. 47). *Kíḷá-guḷako*, a play-ball (Mah. 141). *Guḷakíḷá*, playing at ball (139). *Kíḷámaṇḍalaṁ*, playground (Dh. 328). *Kíḷá-upavanaṁ*, a pleasure grove, a park (Pát. 115). *Jalakíḷá*, an aquatic festival (Mah. 218). *Tissavápimaháhíḷá*, a great aquatic festival at the Tissa lake (Mah. 159). See also *Khiḍḍá*.

KILAMANAṀ, Fatigue [क्लम् + अन]. Ab. 761.

KILAMATHO, Fatigue [क्लमथ]. Ab.761; Dh.306.

KILAMATI, To be tired, worn out, troubled, exhausted [क्लम्]. Dh. 78, 154; Alw. I. 101. Caus. *kilamápeti*. P.p.p. *kilanto*.

KĪḶANAṀ, Playing, sport [क्रीडन]. *Tesaṁ kíḷa-nakále*, while they were sporting (F. Ját. 47). *Kíḷanuyyánaṁ*, pleasure grounds (Pát. 115). Comp. *Sádhukíḷanaṁ*, *Pamsukíḷanaṁ*.

KILAÑJO, A mat, matting [किलिञ्ज]. Ab. 455; Mah. 212; Alw. I. 78.

KILANTO (*p.p.p. kilamati*), Wearied, exhausted [क्लान्त = क्लम्]. *Maggakilanto*, tired with his journey (Dh. 210). *Návikilantadehattá*, from their bodies being exhausted with the sea-voyage (Mah. 217). *Uṇhe kilante*, in this exhausting heat (Mah. 103). Mah. 132.

KILĀSO, A cutaneous complaint, dry leprosy [किलास]. Kamm. 4. *Kiláso ti na bhijjanakaṁ na paggharaṇakaṁ padumapaṇḍaraṇṇaṁ kuṭṭhaṁ yena gunnaṁ viya sabalaṁ sarīraṁ hoti.*

KĪḶATI, To play, to sport [क्रीड्]. *Síhakíḷaṁ kíḷimsu*, gambolled as lions will (F. Ját. 47). *Migavaṁ kíḷituṁ agá*, went forth to enjoy the sport of the chase (Mah. 78). *Tassa ekadivasaṁ mahánadiyaṁ jálakaraṇḍake kíḷantassa*, one day as he was amusing himself by throwing nets in the great river (F. Ját. 5). P.pr. *kíḷamáno* (Dh. 281; Mah. 141). P.p.p. neut. *kíḷitaṁ*, sport (Ab. 176). *Salilakíḷitaṁ*, a water festival (Mah. 73).

KILESO, Sin, depravity, corruption, human passion, moral defilement, lust [क्लेश]. The ten Kilesas, or evil passions, are *lobho, doso, moho, máno, diṭṭhi, vicikicchá, thínaṁ, uddhaccaṁ, ahirika, anotta-ppaṁ*, desire, hate, ignorance, vanity, heresy, doubt, sloth, arrogance, shamelessness, hardness of heart (B. Lot. 444, comp. Man. B. 417, 418). Kleça or moral depravity being the cause of sinful actions is therefore primarily the cause of re-birth or continued existence. Arhatship consists in the annihilation of Kleça (E. Mon. 281, 288, 290). The five Kilesas are probably *lobho, doso, moho, máno, uddhaccaṁ*. At Dh. v. 88 the commentator explains *cittakles* by the five nivaraṇas. *Kilesá-turo*, love-sick (Ten J. 51). For *kilesakámo* see *Kámo*. Dh. 138, 227, 278, 350, 432. See *Kiñcanaṁ*.

KILINNO (*p.p.p.*), Wet [क्लिन्न + क्लिद्]. Ab. 753.

KILISSATI, To suffer, to be injured; to be depraved [क्लिश्]. *Na kilisseyya*, let him not allow himself to be disgraced (Dh. 29, 326). *Vatthāni kilissanti*, one's clothes get dirty. P.p.p. *kiliṭṭho*.

KĪḶITAṀ, see *Kíḷati*.

KĪLITO (*p.p.p.*), Bound [कीलित = कील्]. Ab.747.

KILIṬṬHO (*p.p.p. kilissati*), Afflicted, suffering; depraved, sinful, polluted, vicious; soiled, dirty;

contradictory [क्लिष्ट = क्लिश]. Ab. 125. *Kammakiliṭṭhaṁ*, evil actions, demerit (Dh. 3). *Kiliṭṭhā cetanā*, sinful intention (Mah. 41). *Sabbagehaṁ kiliṭṭhaṁ karonti*, dirtying the whole house (Dh. 300). *Kiliṭṭhagattena*, with unwashed limbs (Dh. 304).

KĪLO, A pin, a stake [कील]. Ab. 374, 449. See *Khīlo*.

KILOMAKAM, This word is क्लोमन् + क: it is explained by Visuddhi Magga in the following words, *kilomakesu paṭicchannakilomakaṁ hadayañ ca vakkañ ca parivāretvā appaṭicchannakilomakaṁ sakalasarīre cammassa heṭṭhato maṁsaṁ pariyonandhitvā ṭhitaṁ*, which appear to mean "Of the two k.s the innermost k. surrounds the heart and kidneys, the outer k. envelops the flesh below the skin throughout the whole body." From this it would appear to indicate some membrane, as the pleura.

KIṀ (*adv.*), Why? Pray? What! [किम्]. This word must not be confounded with *kiṁ* the neut. sing. from *ko*, for the use of which see under *Ko*. Ab. 949, 1158, 1186. *Kiṁ āgato 'si*, why are you come? (Mah. 103). *Na ramanti kiṁ bhikkhū*, why should not monks amuse themselves? (Mah. 33). *Kiṁ evaṁ vadesi*, why do you say that? (Dh. 159). *Icchālobhasamāpanno samaṇo kiṁ bhavissati*, can a man be a Cramaṇa who is full of lust and covetousness? (Dh. 47). *Kiṁ Ānando na ppahoti*, what! is Ānanda not qualified? *Kiṁ vo bhante hatthī kiṁ karonti*, pray, sir, what do the elephants do to you? (Dh. 154). *Rosappādena tass' eva kiṁ pūremi manorathaṁ*, can I fulfil my wish by getting angry with him? (Mah. 261). *Gadrabhānaṁ rave atthaṁ kiṁ jānāsi*, what! do you know the hidden meaning in the bray of an ass? (Mah. 250). *Kiṁ ayaṁ mahārājā gahapatiko viya dhāvati*, why there's a king running like an ordinary householder! (Dh. 234). *Samma Sujāta kiṁ ummattako 'si*, why, friend Sujáta, are you mad! (Das. 31). *Kiṁ mahārāja avissamitvā āgato 'sīti āma bhante*, pray, great king, did you come here without having any rest? Yes, lord (Dh. 401). *Kiṁ kāḷaṁ*, is it black? (Dh. 193). *Kiṁ tass' eva dinnaṁ mahapphalaṁ amhākaṁ pā dinnaṁ mahapphalam eva*, of course alms given to him have a great reward, and alms given to us have a great reward also (Dh. 338). *Kiṁ bhante vatthukammaṁ kataṁ*, well, sir, did you use my remedy? (Dh. 83). With foll. *pana*: *Kiṁ pana vaṇṇaṁ bhāsittha*, did you readily praise? (Dh. 385). *Kiṁ pana so tumhehi mārento diṭṭho*, come! did you see him kill them? (Dh. 88); *Kiṁ pana Rājagahe tato adhikaṁ ratanaṁ n' atthi*, let me see, is there no treasure in R. greater than this? (Alw. I. 75); *Kiṁ pana passasi bhacce me bhoti tvaṁ*, pray, madam, do you see my servants? (Mah. 48); *Kiṁ pan' ettha āpattibhāvaṁ na jānāsi*, do not you know there is sin in doing this? (Dh. 103). With foll. *nu*: *Kin nu kho rogo na vūpasanto*, how is it the disease is not cured? *Kin nu 'ma 'va samaṇiyo*, of course these are pious nuns (Pát. 99; Sen. K. 206; comp. the example from Dh. 338 given above). See *Kinti*, *Kiṁsu*, *Kimuta*, *Kimapi*.

KIMAṄGA (*adv.*), Far more [किम् + अङ्ग].

KIMAPI (*adv.*), Far more [किम् + अपि]. *Gantuñ ca kimapi bhaṇituñ ca na sakkoti*, and he is unable to walk, much less to speak (Att. 206).

KIMATTHAṀ (*adv.*), On account of what? why? [किमर्थम्]. Mah. 159; F. Ját. 54; Dh. 95, 248; Sen. K. 260.

KIMATTHO, What need? [किम् + अर्थ]. *Kimattho me* (*dat.*) *Buddhena*, what do I want with Buddha? (Sen. K. 330). See *Ko*.

KIMI (*m.*), A worm, an insect [कृमि]. Ab. 623.

KIMIJO (*adj.*), Produced by a worm; silken [कृमिज]. Ab. 298.

KIṀNĀMO, and **KINNĀMO** (*adj.*), Having what name? [किम् + नामन्]. *Kiṁnāmo 'si*, what is your name? (Kamm. 5).

KIṀNIMITTO (*adj.*), Having what mark? [किम् + निमित्त]. Ras. 67.

KIMPACCAYĀ, By means of what? [किम् + प्रत्ययात्].

KIMPAMĀṆO, (*adj.*), How large? of what dimensions? [किम् + प्रमाण]. Mah. 111.

KIMPURISO, A class of demigods in the service of Kuvera [किम् + पुरुष]. Ab. 45.

KIṀSAṆṬHĀNO (*adj.*), Having what shape? [किम् + संस्थान].

KIṀSU (*adv.*), How? [किम् + स्विद्]. Ab. 1139.

KIṀSU (*neut. pron.*), What? [किम् + स्विद्]. *Kiṁ sūdha vittaṁ purisassa seṭṭhaṁ*, what is a man's best treasure on earth? (Sen. K. 207, *kiṁ sūdhā* = *kiṁ su idha*). *Kiṁ su tassa mahabbhayaṁ*, what is its great fear? (Alw. I. 106).

KIṀSUKO, The tree Butea Frondosa [किंशुक]. Ab. 555.

KIMU (adv.), How much more! [किम् + उ]. Cl. Gr. 73.

KIMUTA (adv.), How much more! [किम् + उत]. Ab. 1138; Att. 192.

KIṀVADANTĪ (f.), Report, rumour [किंवदन्ती].

KIṀVĀDĪ (adj.), Saying what? holding what doctrine? [किम् + वादिन्]. Mah. 42.

KIṀYATHĀ (adv.), How? [किम् + यथा].

KIṆĀTI, To buy [क्री]. Sen. K. 440. Ger. *kiṇitvá* (Mah. 223).

KIÑCANAṀ, Anything, something; moral defilement, sin, clinging to the world, attachment [किंचन]. *Yesan no n' atthi kiñcanaṁ*, we who have nothing, or perhaps "we who are free from attachment to the world" (Dh. 36, comp. the stanzas at Dh. 175, 308, where *kiñcana* appears to have its secondary and technical meaning). The three Kiñcanas are *rágo kiñcanaṁ, doso kiñcanaṁ, moho kiñcanaṁ*. Kiñcana is sometimes explained by *palibodho*, "obstacles to religious perfection." Under the term may be included any of the Kilesas, as *rágo, doso, moho, máyá, sáṭheyyaṁ*. Dh. 71, 428, 433. I have also met with a masc. *kiñcano*.

KIÑCĀPI (adv.), However much, although [किंचिद् + अपि]. *Kiñcápi te honti bhusappamattá*, however much they are tempted (Kh. 8). *Ayaṁ áyasmá Ānando kiñcápi sekho*, the venerable Ānanda though only a sekha. With foll. *pana*: *Te hi kiñcápi "dethâti" ayácitvá 'va gharadvâre tiṭṭhanti atthato pana yácanti yeva*, for although they stand at the house door without begging and saying "give me," yet in reality they do beg (Dh. 365); *Idaṁ kiñcápi heṭṭhá vuttam eva upásakassa pana punappuna daḷhikaraṇatthaṁ idhâpi Satthárá gahitaṁ*, although this has been said above yet to confirm the devout hearer again and again it is introduced by the Teacher in this place also (Dh. 369). Dh. 148, 235, 243; Kh. 9.

KIÑCETI, To crush, to trample. Cl. P. Verbs, 2.

KIÑCI (adv.), A little, rather [किंचिद्]. Ab. 1148. *Kiñci rattaṁ*, reddish (Ab. 97). With the original final *d* restored for euphony: *Kiñcid únako*, somewhat deficient (Ab. 742). For the pronoun *kiñci*, "something, anything," see *Koci*.

KIÑCIDESO, This word appears to be किंचिद् + देश, and to mean "a trifling matter" (Pát. 5).

KIÑCIKKHAṀ, A small thing, any trifle. Alw. N. 120. *Āmisakiñcikkhahetu*, for the sake of some trifling gain.

KIÑCIMATTAṀ, A little, some trifle [किंचिद् + मात्र]. Mah. 260; Pát. 11.

KIÑJAKKHO, A filament, especially of the lotus [किञ्जल्क]. Ab. 686. *Kiñjakkhapásáṇo* appears to be some sort of marble or other ornamental stone (Mah. 213).

KIṄKĀRAṆĀ (adv.), On account of what? why? [किम् + कारणात्]. Dh. 83, 105, 158.

KIṄKARAṆĪYAṀ, Business, job [किम् + करणीय = क्ट].

KIṄKARO, and KIṄKĀRO, A servant [किंकर]. Ab. 514. *Sahakiṅkaro*, attended by his servants (Mah. 180). See *Paṭissávī*.

KIṄKIṆĪ (f.), A small bell [किङ्किणी]. Ab. 286; Mah. 179.

KIṄKIṆIKAṀ, and -KO, A small bell [किङ्किणिक]. Sen. K. 391; Mah. 163. *Kiṅkiṇikajálaṁ*, a row or fringe of tinkling bells (Dh. 191; Mah. 162).

KIṄKIRĀTO, Name of a plant [किंकिरात]. Ab. 579.

KIṆṆAṀ, Ferment, yeast [किण्व]. Ab. 533.

KINNĀMO, see *Kiṁnámo*.

KINNARO, A class of demigods in the service of Kuvera [किंनर]. Ab. 45. Fem. *kinnarí*, a nymph (Mah. 37).

KINNIMITTO (adj.), Having what mark? [किम् + निमित्त]. Ras. 69.

KINNU, see *Ko*, and *Kiṁ*.

KINTI (adv.), How? Pray! [किम् + इति]. *Kinti naṁ máreyyan ti cintento*, thinking "How can I make away with him?" (Alw. I. 101). *Kinti tumhákaṁ raṭṭhaṁ subhikkhaṁ*, pray is your country fertile? (Alw. I. 97). For the pron. *kiṁ* followed by *iti* see *Ko*.

KIPILLO, An ant [पिपील]. Mah. 249.

KIPILLIKO, An ant [पिपीलिक]. Dh. 224; Alw. N. 104; Sen. K. 366.

KIRA (adv.), They say; 'tis said [किल]. Ab. 1199. *Kuntakinnariyá saddhiṁ saṁvásaṁ kappayi kira*, tradition says that he cohabited with a nymph (Mah. 37; comp. Dh. 106). *Pubbe kira tayo ásuṁ bhátaro*, we are told that in a former existence there were three brothers (Mah. 24). *Ito kira ekatiṁsatime kappe Sikhí náma sammásambuddho*, we all know that in the thirty-first kappa

from the present one a supreme Buddha named Sikhî . . (Ras. 25). *Satthâ kira Sâvatthim gato*, they say the Teacher is gone to S. (Dh. 109). *Ayyassa kira akkhîni vâto vijjhati*, I hear the wind hurts your reverence's eyes (Dh. 82). *Attâ hi kira duddamo*, for self is proverbially difficult to subdue (Dh. 29). *Na nu kiñci kira tena jitaṁ*, did I hear that man say he had won something? (Dh. 291). *Te kira sakuṇâ pañcannaṁ hatthînaṁ balaṁ dhârenti*, these birds are said to possess the strength of five elephants (Dh. 154). In delivering a message from another person: *Bhagavâ samaggâ kira hontûti dve vâre pesetvâ*, Buddha having twice sent to say that they were to make up their quarrel (Dh. 104); *Tvam enaṁ kira ghâtehi idaṁ devivaco iti vatvâna*, having said, "You are to kill this child, those are the queen's commands" (Mah. 216). See *Kila*.

KIRAṆO, A ray of light [किरण]. Ab. 64.

KIRÂTO, A man of a tribe of out-caste hillmen or aborigines [किरात]. Ab. 317; Alw. I. cvii. *Khujjavâmanakirâtâdayo* are mentioned as in the retinue of a king.

KIRÎṬO, and -ṬAṀ, A diadem [किरीट]. Ab. 283.

KIRIYÂ (*f.*), and KIRIYAṀ, Action, performance, work, deed [क्रिया]. Ab. p. 103, line 10 from bottom; Ab. 877; Sen. K. 522. *Mâtugâmassa viya kiriyâ*, a woman-like proceeding (Dh. 159). *Disvâna tassa kiriyaṁ*, beholding this feat of his. *Dukkhassa antakiriyâya*, for putting an end to suffering (Alw. I. 72). *Sâtaccakiriyâ*, perseverance (Dh. 80). *Cittakiriyâ*, operations of the mind. *Maṅgalakiriyadivasaṁ*, a day on which festival is held (Dh. 288). See also *Kriyâ*.

KÎRO, A parrot [कीर].

KISALAYAṀ, A sprout, a shoot [किसलय]. Ab. 543.

KISMICI, see *Koci*.

KISO (*adj.*), Thin, emaciated; small, poor, mean [कृश]. Ab. 704; Dh. 71; B. Lot. 569; Mah. 33. *Kisakalandaka*, a tiny squirrel (Att. 202).

KISORO, A colt [किशोर]. Ab. 369.

KISSA, see *Ko*.

KIT, and **KITO**, A grammatical term, a kṛit affix; a word formed with a kṛit affix [कृत्]. Sen. K. 514. *Kite suttasataṁ*, a hundred rules of kṛit affixes (Alw. I. 104). *Kitakappo*, chapter on the kṛit affixes (Sen. K. 468). *Kitapaccayâ*, kṛit affixes. *Kibbidhânaṁ*, rules of kṛit affixes (Sen. K. 489).

KITAKO, A word formed with a kṛit affix [कृत + अक]. Cl. Gr. 112.

KITAVO, A gambler; a cheat, a rogue [कितव]. Ab. 531; Dh. 45, 376.

KÎTO (*p.p.p. kiṇâti*), Bought [क्रीत = क्री]. Ab. 515.

KÎṬO, A worm, an insect [कीट]. Ab. 623; Alw. N. 104.

KITTAKO (*adj.*), How much? how great? how many? *Kittakaṁ ṭhânaṁ*, what extent of country? (Mah. 81). *Manussânaṁ kittakaṁ âyuṁ*, what is the length of men's lives? (Dh. 226). *Kittakaṁ dhanaṁ*, how much treasure? (Dh. 235). *Kittakehi te bhikkhûhi attho*, how many priests do you wish me to bring? (Dh. 113). Mah. 26. Comp. *Ettako*.

KITTANAṀ, Mention, report [कीर्तन].

KITTÂVATÂ (*adv.*), How far? to what extent? in how many ways? Ab. 1141. Formed on the false analogy of *ettâvatâ*.

KITTETI, To proclaim, to celebrate, to publish, to announce, to propound, to call [कृत्]. *Mahâvibhaṅgo ti kittetvâ*, calling it the Mahâvibhaṅga. *Tassa kammaṁ kittayantâ*, publishing the news of his feat (Mah. 141). P.p.p. *kittito* (Ras. 69).

KIṬṬHAṀ, Growing corn, the crop on the ground [कृष्ट = कृष्]. Ab. 452.

KITTI (*f.*), Fame, renown; rumour, report [कीर्ति]. Ab. 117; Alw. I. x, 107.

KITTIMÂ (*adj.*), Renowned [कीर्तिमत्]. Sen. K. 400.

KITTIMO (*adj.*), Artificial, factitious, false [कृत्रिम]. Ab. 1036.

KITTISADDO, Fame, reputation [कीर्ति + शब्द]. *Kalyâṇo kittisaddo*, good fame (Sen. K. 342). *Pâpako kittisaddo*, evil report, ill fame.

KÎVA (*adv.*), How? how much? [कियत्]. Ab. 1141. *Yâva kîvañ ca*, however much (Dh. 348). *Kîvadûre* (*loc.*), at what distance, how far off? (Dh. 232). As first part of a compound forms a few adjectives: *Kîvadûro ito Kalasigâmo hoti*, how distant is K. from this place? (Alw. I. xliii). *Kîvamahantaṁ mama cakkayugaṁ karissasi*, how big will you make my pair of wheels? (Dh. 96).

KO (*interr. pron.*), Who? which? what? of what sort? [किम्]. Acc. *kaṁ*. Instr. *kena*. Gen. and dat. *kassa*. Abl. *kasmâ*. Loc. *kasmiṁ*. Fem. *kâ*. Fem. instr. *kâya* (F. Jât. 8). Neut. *kiṁ*. Gen. and dat.

neut. *kissa*. Plur. *ke*. Gen. and dat. pl. *kesaṁ*. Instr. and abl. pl. *kehi*. Loc. pl. *kesu*. Neut. pl. *káni*. *Ko 'si*, who are you? (fem. *ká 'si*, Dh. 159, 193). *Ko pana tvaṁ*, who are you? (Dh. 192). *Ko jánáti kiṁ p' esa karissati*, who knows what this fellow will do? (F. Ját. 12). *Ko cirataraṁ ko sîghataraṁ*, which of the two (is born) later, which sooner? (Alw. I. xlii). *Ke ete viravanti*, who are these screaming? (Dh. 194). *Ko dukkaro*, which of the two is the more difficult? (Mah. 41). *Kaṁ árabbha*, about whom? (Dh. 77). *Kiṁ árabbha*, about what? *Taṁ ko náma na jáneyya*, who could fail to recognize him? *Ko náma tvaṁ*, who art thou? (Dh. 96). *Ko náma te upajjháyo*, who is your spiritual master? (Kamm. 5; comp. Dh. 134). *Ká nám' esá mátugámassa viya kiriyá*, what a woman-like proceeding! (Dh. 159). *Ko attho*, and *kiṁ payojanaṁ*, what is the use or meaning of? (Sen. K. 202, 478, followed by instr.). *Kiṁ akási puññaṁ*, what good deed have you done? (Dh. 99). *N' árahati kan nánánatthaṁ*, what evil does it not produce! viz. it produces much evil (Att. 193). *Kena 'ssu nivuto loko*, by what is the world shrouded? (Alw. I. 106). *Kiṁ*, what is this? (Mah. 157). *Kim idaṁ*, what is this? (Dh. 300). *Idaṁ kiṁ*, why is this? why so? (Dh. 160). *Kiṁ etaṁ* or *kiṁ náma etaṁ*, why is this? what is the meaning of this? how is this? (Mah. 156; F. Ját. 49, 57). *Kiṁ pana nu kho etaṁ*, now what on earth can it be? (Alw. I. 101). *Ayaṁ te bráhmaṇo kiṁ hoti*, what is this brahmin to you? (F. Ját. 10). *Tumhákaṁ ettha kiṁ*, what's that to you? (F. Ját. 17). *Kin te dukkhaṁ*, what is your ailment? (F. Ját. 12). *Pituná vinásitaṁ kiṁ kim eva*, what were the several acts of destruction committed by my father? (Mah. 238). *Khattiyá kiṁ agghanti*, what are kshatriyas worth? (Dh. 352). *Idáni kiṁ karomi*, now what am I to do? (Dh. 157). *Kin nu kátabbaṁ*, what is to be done? (Mah. 153, 243). *Kin nu kho karissáma*, what shall we do? (Dh. 333). *Kiṁ katvá*, having done what, by what means? (F. Ját. 17). *Gehe kiṁ karissámi*, what can I do at home? i.e. it is no use living at home (Dh. 313). *Poráṇabhummattharaṇáni kiṁ karissanti*, what do they do with the old carpets? (Dh. 174). With instr.: *Jívitena kiṁ karissámi*, what is the use of my living? *Ettakehi kiṁ karissatha*, what will you do with all these? (Dh. 174). *Kin nu kho pesemi*, what shall I send? (Alw. I. 75). *Kin nu kho ettha káraṇaṁ*, what is the cause of this? (F. Ját. 6). *Kassa imáni*, whose are these things? (Dh. 302). *Kena vuttaṁ*, by whom was it said? (Alw. I. xxi). *Kissa phalaṁ nám' etaṁ*, what is this the fruit of? (F. Ját. 5). *Kena te attho*, what are you in want of? (F. Ját. 2). *Kissa hetu*, on account of what? why? *Kena hetuná*, and *kasmá hetuná*, on what account? why? The gen. neut. *kissa*, instr. *kena*, and abl. *kasmá*, are used adverbially in the sense of "why?" *Kissa pana thero eken' ûnaṁ akási*, now why did the elder omit one? *Kissa viññú attánaṁ upatápaye*, why should the wise man distress himself? (Das. 5); *Ken' ambo kaṭukapphalo*, why has the mango bitter fruit? (F. Ját. 7); *Tvaṁ kenási kiso*, why are you thin? (Mah. 33); *Kasmá maṁ pucchasi*, why do you ask me? (Dh. 98); *Kasmá evaṁ karosi*, why do you do so? (Dh. 333); *Kasmá pana tvaṁ bhikkhu bahubhaṇḍo játo*, how is it, priest, that you have got so much property? (Das. 38). The neut. *kiṁ* with instr. is used in the sense of "what is the use of?" the person being in the dat. case: *Kiṁ me samaṇabhávena*, what is the use of my being a monk? (Dh. 199); *Kim me gharávásena*, what is the use of my living at home? lit. what have I with living at home? (Dh. 79, comp. 153 *kin no gh.*); *Kiṁ me jívitena*, what is the use of my living? I am sick of life (Dh. 353); *Kin te jaṭáhi*, what have you to do with matted hair? (Dh. 70); *Kim me rajjena káritena*, what is the use of my reigning? (Dh. 406, comp. Ras. 18); *Kiṁ bhaccehi piva naháya*, never mind your servants, drink and bathe (Mah. 48); *Kim bahuná*, what is the use of (saying) much? why say more? enough has been said, in short (comp. Att. 191 *kim iha bahuná*). *Kiṁ* is sometimes followed pleonastically by *iti*: *Kinti maññanti no ime*, what are these meditating against us? (Mah. 153); *Kinti katvá esu patito*, how came he to fall? (F. Ját. 17; comp. Ten J. 52). For the adv. *kiṁ* see sep. article. The base *kiṁ* forms the first part of compound nouns, adjectives, and adverbs, as *kimpuriso, kiṅkaro, kimattho, kimpamáṇo, kiṁnámo, kimatthaṁ, kiṅkáraṇá*; *kiṁdohaḷo*, what sort of longing? (Dh. 219); *ko nu háso kim ánando*, what laughter can there be, what joy? (Dh. 27); *kiṁdárúni*, what sort of logs? (Dh. 324); *kimobháso nám' eso*, what is that light? (Dh. 95); *kiṅkalaho nám' esa*, what is that disturbance about? (Dh. 352).

KOCCHAM, A comb (Pat. 82); some sort of seat or couch, explained at Ab. 311 by *bhaddapíṭha*, from Pat. 86 it would appear to be made of wicker or matting.

KOCI, and before a vowel often **KOCID** (*pron.*), Any, some [किम + चिद]. Acc. *kañci*. Instr. *kenaci*. Dat. and gen. *kassaci*. Loc. *kasmici*. Pl. *keci*. Abl. and instr. pl. *kehici*. Fem. *káci*. Neut. *kiñci*. Neut. loc. *kismici* (Dh. 13), *kismiñci*. Neut. pl. *kánici*. *Ma' idha koci pávisi*, let nobody enter here (Alw. I. 79). *Hirinisedho puriso koci lokasmiṁ vijjati*, is there in this world any man restrained by shame? (Dh. 26). *Kocid eva vijjati*, is there any body at all? (Dh. 310). *Kenacid eva karaṇíyena*, on some business or other (Alw. I. lxix, comp. Dh. 203). *Jana keci*, some of the people (Mah. 198). *Keci*, some people. *Kehici vutte*, it being said by some people. *Kassaci vacanaṁ sutvá*, having heard some one or other speak (F. Ját. 18). *Kañci adisvá*, not seeing anybody (Ten J. 2). *Tass' eko sindhavo purisaṁ kañci n' árohituṁ adá*, there was a horse of his who allowed nobody to mount him (Mah. 142). Neut. *kiñci*. *Kiñci bhayaṁ*, any danger (Att. 206). *Kismiñcid eva adhikaraṇe*, at some circumstance or other (Pat. 90). *Kiñci vattukámo*, wishing to say something (F. Ját. 18). *Ahaṁ pi kiñcid eva karomi*, I too will do something or other (Dh. 105). *Kiñci laddhaṁ ghare no*, did you receive anything at my house? (Mah. 31). *So kiñci na paṭivadati*, he makes no reply (Das. 31). *Kassaci kiñci avatvá*, without saying anything to anybody (Dh. 221, comp. F. Ját. 17). *Kim etan ti vutte na kiñcíti vadati*, being asked "What is this?" he replies "Nothing." *Na kiñci atthi*, there is nothing (Kh. 7). For *Yo koci* see *Yo*.

KODAṆḌAṀ, A bow [कोदण्ड]. Ab. 338.

KODHANO (*adj.*), Angry, passionate [क्रोधन]. Ab. 732.

KODHETI (*caus. kujjhati*), To make angry [क्रोधयति = क्रुध्].

KODHO, Anger, wrath [क्रोध]. Ab. 164; Dh. 40.

KOHAÑÑAṀ, Hypocrisy, deceit [कुहन + य].

KOJAVO, A goats' hair coverlet of fine workmanship. Ab. 312; Pát. 87.

KOKANADAṀ, The red lotus [कोकनद]. Ab. 686.

KOKÁSAKO, The red lotus. Ab. 686.

KOKILO, The Indian cuckoo [कोकिल]. Ab. 633. Fem. *-lá* (F. Ját. 49).

KOKO, A wolf [कोक]. Ab. 615.

KOLÁHALO, and **-LAṀ**, Uproar, tumult, shouting, screaming [कोलाहल]. Ab. 130; Dh. 103; Mah. 165. *Ekakoláhalaṁ ahu*, there was one universal uproar (Mah. 113; F. Ját. 17). A hundred thousand years before the commencement of a Saṁvaṭṭakappa a deva traverses all the cakkavá̤las that are to be destroyed, proclaiming with a loud voice the coming destruction. This shout of warning is called *kappakoláhalaṁ*. There are four other koláhalas or warnings, *cakkavattikoláhalaṁ* a hundred years before the birth of a universal monarch, *buddhakoláhalaṁ*, a thousand years before the birth of a Buddha, *maṅgalakoláhalaṁ* twelve years before Buddha preaches the Maṅgalasutta, and *moneyyakoláhalaṁ* "seven years before Buddha explains the moneyyapaṭipatti or ordinances of the rahats" (Man. B. 30).

KOLAKAṀ, Black pepper; a particular perfume [कोलक]. Ab. 304, 459.

KOLAṀ, and **KOLO**, The jujube fruit [कोल]. Ab. 559; Dh. 351.

KOLAMBO, A pot. Ab. 456.

KOLAVALLÍ (*f.*), A sort of pepper, Piper Chaba [कोलवल्ली]. Ab. 583.

KOLEYYO (*adj.*), Of noble family [कौलेय]. Sen. K. 388.

KOLÍ (*f.*), The jujube tree [कोली]. Ab. 558.

KOLITO, A name of the apostle Moggallána [कोलित]. Ab. 435; B. Int. 391; Dh. 120.

KOMALO (*adj.*), Soft [कोमल]. Ab. 716. *Komalagattatá*, softness of the limbs (B. Lot. 591).

KOMÁRABHACCO, A proper name [कौमारभृत्य]. B. Lot. 449.

KOMUDÍ (*f.*), Moonlight; the day of full moon in the month Kattika [कौमुदी]. Ab. 54; Dh. 391.

KOṆÁGAMANO, Name of one of the twenty-four Buddhas. Man. B. 95; Mah. 2; Dh. 117, 129, 344.

KOṆAKO, A corner [कोण + क]. Mah. 241.

KONÁMO (*adj.*), Having what name? [formed anomalously from *ko* followed by the indeclinable *náma*, see under *Ko*]. *Putto konámo*, what is his son's name? (Dh. 234, 235).

KOÑCO, and **KOÑCÁ** (*f.*), A heron [क्रौञ्च]. Ab. 641; Dh. 28.

KOṆḌAÑÑO, Name of one of the twenty-four Buddhas [कौण्डिन्य]. Man. B. 94; Dh. 117 Mah. 1.

KOṆO, A corner or angle; a bow or quill for a musical instrument; the point of a sword [कोण]. Ab. 144. 394, 867, 871. *Vitánacatukonamhi*, at the four corners of the curtain (Mah. 179).

KOPETI (caus. *kuppati*), To make angry, to annoy, to offend; to disturb, to spoil, to throw into confusion [कोपयति + कुप्]. *Dasarájadhamme akopento*, practising the ten royal virtues, lit. not contravening them (Dh. 416). *Kammaṁ na kopenti*, do not spoil the proceedings (Pát. 30). Dh. 108; Mah. 237.

KOPĪ *adj.*, Wrathful [कोपिन्]. Ab. 732.

KOPĪNAṀ, Pudenda; a cloth to cover them; improper act [कौपीन]. Ab. 985; Dh. 398.

KOPO, Anger, ill temper [कोप]. Ab. 164; Dh. 364. *Kopaṁ karoti*, to be angry, to show ill-temper (Dh. 271).

KORAKO, and -KAṀ, A flower bud [कोरक]. Ab. 544.

KOSAJJAṀ, Indolence, sloth [कौसीद्य]. Dh. 43, 370, 371.

KOSALĀ (*m.pl.*), Name of a country and its people [कोसल]. Ab. 184. *Kosalarájá*, the king of Kosala (Dh. 231, 340). *Kosalaraṭṭhaṁ*, the K. country (Dh. 277). E. Mon. 300.

KOSALLAṀ, Skill, proficiency, knowledge, mastery [कौशल्य]. Sen. K. 200. *Akkharakosallaṁ*, thorough knowledge of the letters (Sen. K. 200). The three Kosallas are *áyakosallaṁ*, *apáyakosallaṁ*, *upáyakosallaṁ*, knowledge of what is advantageous, knowledge of what is injurious, knowledge of expedients, or how to act under given circumstances. The ten Appanakosallas are certain proprieties to be observed when the endeavour is made to obtain samádhi (E. Mon. 257).

KOSALO (*adj.*), Belonging to Kosala [कोसल + अ].

KOSAMBAKO (*adj.*), Belonging to the Kauçámba country [कौशाम्ब + क]. Dh. 103, 109.

KOSAMBĪ (*f.*), Name of the capital of the Kauçámba country [कौशाम्बी]. Ab. 200; Dh. 103, 142, 153, 399.

KOSAPHALAṀ, Bdellium, a fragrant gum [कोश + फल]. Ab 304.

KOSEYYO (*adj.*), Made of silk [कौशेय]. Ab. 298. Neut. *koseyyaṁ*, silken stuff or cloth (Ab. 291, 315; Kamm. 9).

KO'SI, see *Ko*.

KOSĪ (*f.*). The sheath of a sword [कोशी]. Ab. 391.

KOSIKO, Bdellium, a fragrant gum [कौशिक]. Ab. 557.

KOSINĀRAKO *adj.*, Belonging to *Kusinárá*. Cl. Gr. 90.

KOSIYO *adj.*, Silken [कोश + य]. Ab. 315.

KOSIYO, Indra; an owl [कौशिक]. Ab. 20, 638, 1045.

KOSO, A shout, a call; a measure of length = five hundred bow-lengths, or about six or seven hundred yards [क्रोश]. Ab. 197, 811.

KOSO, and KOSAṀ, A sheath; a bud; treasure; a testicle [कोश]. Ab. 273, 496, 811. *Sakosaṁ rajjaṁ*, a wealthy kingdom (Att.212). *Kosárakkho*, the guardian of a treasure (Mah. 13). *Aṇḍakoso*, an egg-shell.

KOSOHITO (*adj.*), Sheathed, hidden [कोश + अवहित = धा]. B. Lot. 572; Mah. 137. See *Vatthaguyhaṁ*.

KOṬARĀVANAṀ, Proper name [कोटरावण]. Sen. K. 415 (given as an instance of the lengthening of a vowel).

KOṬARO, and -RAṀ, The hollow of a tree [कोटर]. Ab. 548; Att. 194.

KOṬI (*f.*), Point, tip, end, extremity; top, summit, height; eminence, excess; ten millions [कोटि]. Ab. 474, 871. *Asikoṭi*, the point of a sword (Mah. 63). *Tassa ubho koṭiyo ḍasitvá*, seizing with their beaks the two ends of the stick (F. Ját. 17, comp. 12, and Dh. 85). *Heṭṭhimakoṭiyá*, at the lower end or extremity (Dh. 261, 287). *Purimá* or *pubbá koṭi*, the beginning (Alw. N. 21). *Nekakoṭi* (*adj.*), numbering many koṭis (Mah. 158). *Channavutikoṭiyo* (*adj.*) *bhikkhú*, ninety-six koṭis of priests (Mah. 194). *Channavutidhanakoṭi*, ninety-six koṭis of treasure (Mah. 26).

KOṬILLAṀ, Crookedness, deceitfulness [कौटिल्य]. Ab. 859.

KOṬIPPAKOṬI (*f.*), One of the high numerals, a koṭi of prakoṭis, viz. $10{,}000{,}000^3$, or 1 followed by twenty-one ciphers [कोटि + प्र + कोटि]. Ab. 474; Ras. 18; Sen. K. 413. See *Saṅkhyá*.

KOṬIPPATTO (*adj.*), Having reached the end or summit, having fully accomplished or attained; perfectly attained, perfect [कोटि + प्राप्त = आप्]. With gen. *Sávakapáramīñāṇassa koṭippatto*, having perfectly acquired the knowledge given by the páramitás (Dh. 134). *Catubbidhapaṇḍiccakoṭippatto*, having attained eminence in the four ac-

[illegible] of a [illegible] Att. 23). *D napi-* [illegible], having carried to [illegible] Att. 57, comp. 214). *K* [illegible] excessive joy (Att. 190).

KOṬṬAKO (adj.), Breaking, cutting [कुट्ट + क]. [illegible] stonecutter or mason.

KOṬṬANAṀ, Pounding, cutting (from *koṭṭeti*).

KOṬṬĀPETI (caus. of next), To cause to be pounded. Pat. 105.

KOṬṬETI, To strike, to break, to pound, to cut [कुट्ट]. *T* [illegible] *na koṭṭetvá*, pecking him with her [illegible] F. Jât. 49). *Sayam eva suvaṇṇaṁ koṭṭetvá*, himself beating out the gold (Dh. 93, comp. 309). [illegible], to pound paddy (rice) to rid it of the husk (Dh. 141, comp. Pat. 105). *Koṭṭetvá máretvá*, having smitten them and killed them (Dh. 301, 224). *Ayadaṇḍena koṭṭitakaṁsatálaṁ viya*, like a gong struck with an iron rod (Alw. N. 35). *Koṭṭayitvá mahávanaṁ*, having felled the forest (Mah. 140). Dh. 174; Mah. 175.

KOṬṬHĀGĀRAṀ, A store-room, store-house [कोष्ठ + आगार]. *Koṭṭhágáran ti tividhaṁ koṭṭhágáraṁ, dhanak.., dhaññak.., vatthakoṭṭhágáraṁ*, storehouses are of three sorts, treasuries, granaries, warehouses. *Ratanakoṭṭhágáráni*, jewel stores (Das. 24, comp. Dh. 131). *Dussakoṭṭhágáratela-koṭṭhágárani*, linen and oil closets (Dh. 175, comp. 290).

KOṬṬHĀGĀRIKO, A treasurer or storehouse keeper [कोष्ठागार + इक]. Dh. 128.

KOṬṬHAKO, A room; a store-room [कोष्ठ + क]. *Nahánakoṭṭhako*, a bath-house. *Dvárakoṭṭhako*, the battlemented chambers over a city gate, a battlement, rampart, portico (Mah. 154, 164).

KOṬṬHAṀ, A granary [कोष्ठ]. Ab. 458. See also *Koṭṭho*.

KOṬṬHĀSAYO (adj.), Contained in the intestines [कोष्ठ + आशय]. This is the name of one of the Váyus or airs in the human body (Ab. 39; Man. B. 400).

KOṬṬHĀSO, A part, a portion, a share; portion, lot, destiny. Ab. 485; Dh. 103, 126, 261; Kh. 31.

KOṬṬHO, A granary; a storeroom; the abdomen; a room, a closet [कोष्ठ]. Ab. 271, 862; Dh. 141, 351.

KOṬṬHU (m.), A jackal [कोष्टु]. Ab. 615. Also *Koṭṭhuko*.

KOṬṬIMO (adj.), Smoothed, beaten (?) [कुट्टिम]. *K* [illegible], beaten gold (Dh. 250).

KOṬṬIMO, and **-MAṀ**, A floor or pavement made of pounded stones [कुट्टिम]. Mah. 169.

KOṬṬO (adj.), Breaking [कुट्ट]. *Páságakoṭṭo*, a stone-breaker.

KOTŪHALAṀ, see *Kutúhalaṁ*.

KOṬUMBARAṀ, A sort of cloth. Ab. 291.

KOVIDO (adj.), Knowing, acquainted with, skilled, wise [कोविद]. Ab. 228. With loc. *Pucchásu kovido*, skilled in putting questions (Mah. 19). With gen. *Maggámaggassa kovido*, who knows the right way and the wrong (Dh. 72). Fem. *kovidá* (Mah. 132). Dh. 63.

KOVIḶĀRO, A sort of ebony, Bauhinia Variegata; a tree in the Devaloka [कोविदार]. Ab. 27, 552; Dh. 189.

KRIYĀ (f.), Action, act, performance [क्रिया]. Ab. 174, 877, p. 103. *Kriyápadaṁ*, a verb. See *Kiriyá*. For *kriyácittaṁ* see *Viññáṇaṁ*.

KU (f.), The earth [कु]. Dh. 181.

KU-, A pronominal base found in the interrogatives *kuto, kutra, kuttha, kva, kuhaṁ, kuhiṁ, kudá-canaṁ*; and as the former part of several compounds, implying inferiority or wickedness, e.g. *kupuriso*, a bad man, *kunnadí*, an insignificant river, *kudiṭṭhi*, false views, heresy.

KUBBĀNO (*part. pres. from karoti*), Doing, making [कुर्वाण]. Dh. 39, 362.

KUBBARO, The pole of a carriage [कूबर]. Ab. 374.

KUBBATI, see *Karoti*.

KUBUDDHI (*adj.*), Weak-minded, foolish [कुबुद्धि]. Mah. 208.

KUCCHĀ (*f.*), Blame, contempt [कुत्सा]. Ab. 121.

KUCCHANAṀ, Contempt [कुत्सन]. Ab. 1171.

KUCCHI (*m. and f.*), The belly; the womb; cavity, hollow; interior [कुक्षि]. Ab. 271. *Kucchirogo*, an internal complaint (Mah. 243; Dh. 215). *Kucchipúro*, belly-full (Dh. 113). *Kucchi-ajiraṁ*, an inner court (Mah. 215). Loc. *kucchismiṁ* (Alw. I. 77), *kucchiyaṁ* (Dh. 324). Abl. *kucchito* (Dh. 207).

KUCCHITO (*adj.*), Contemptible, vile, bad [कुत्सित]. Ab. 699.

KUCCHIṬṬHO (*adj.*), Contained in the abdomen [कुक्षि + स्थ]. This is the name of one of the Váyus or vital airs in the human body (Ab. 39; Man. B. 400).

KUCO, The female breast [कुच]. Ab. 270.

KUDĀCANAṀ (*adv.*), Ever, sometimes [कदा + चन]. Ab. 1161; Sen. K. 301. *Na kudācanaṁ* and *na kudācanaṁ*, never (Dh. 2, 38).

KUDĀRO, A bad wife [कु + दार]. Sen. K. 380.

KUDĀSO, A bad servant [कु + दास]. Sen. K. 380.

KUDDĀLIKO, One who digs with a kuddála [कुद्दाल + इक].

KUDDĀLAṀ, and -LO, A spade [कुद्दाल]. *Kuddálahattha*, with spades or similar tools in their hands (Dh. 187). Dh. 186, 409.

KUḌḌAṀ, A wall [कुड्य]. Ab. 204; Kh. 11.

KUDDHO (*p.p.p. kujjhati*), Angry, incensed, indignant [क्रुद्ध = क्रुध]. Ab. 1077; Mah. 15, 154.

KUDIṬṬHI (*f.*), Scepticism, unbelief, heresy [कु + दृष्टि]. Att. 9; Mah. 129.

KUDRŪSO, A sort of grain. Ab. 450.

KUḌUBO, A measure of capacity equal to a fourth of a pattha [कुडव]. Ab. 482.

KUḌUMALO, An opening bud [कुड्मल]. Ab. 544.

KUGANDHI (*adj.*), Ill-smelling [कु + गन्धि].

KUGEHAṀ, A bad house [कु + गेह]. Sen. K. 380.

KUHAKO (*adj.*), Deceitful, cheating [कुहक]. Ab. 983.

KUHAṀ (*adv.*), When? whither? [कुह]. Sen. K. 310. Comp. *Kahaṁ*, *Kuhiṁ*.

KUHANĀ (*f.*), Deceit, hypocrisy [कुहना]. Ab. 983.

KUHANO (*adj.*), Deceitful, hypocritical [कुहन]. Ab. 983.

KUHARAṀ, A hole, a cavity [कुहर]. Ab. 649.

KUHETI, To deceive [कुह्].

KUHIṀ (*adv.*), Where? whither? [कुह]. Ab. 1160; Sen. K. 310. *Kuhiṁ vasati*, where does he live? (Dh. 123). *Kuhiṁ gacchanti*, where are they going? (Dh. 79, 114). Alw. I. xlii; Mah. 205; Dh. 163, 192. See *Kuhaṁ*.

KUHIÑCANAṀ (*adv.*), Anywhere, somewhere [कुह + चन]. Ab. 1160; Sen. K. 310.

KUHIÑCI (*adv.*), Anywhere; to any place [कुह + चिद्]. Dh. 33, 114.

KUJJHATI, To be angry [क्रुध्]. Pres. with átm. term. *kujjhate* (Sen. K. 438), 2nd pers. sing. *kujjhasi* (F. Ját. 25). Opt. *kujjheyya* (Dh. 40). Aor. *kujjhi*. Ger. *kujjhitvá* (Mah. 205; Dh. 218). With dat. *Tassa má kujjha*, be not angry with him (Sen. K. 327).

KUJO, A tree [कुज]. Ab. 540.

KUKKU (*n.*), A measure of length, a hattha or cubit. Ab. 268.

KUKKUCCAKO (*adj.*), Remorseful, sensitive [कौकृत्य + क]. Pát. 90.

KUKKUCCAṀ, Misconduct; remorse; doubt; moroseness, querulousness, restlessness [कौकृत्य]. Ab. 169; Dh. 416; Man. B. 418; Pát. 17, 18. *Hatthakukkuccaṁ pádakukkuccaṁ*, impropriety or misbehaviour with the hands and feet.

KUKKUCCĀYATI (*denom. from last*), To feel remorse.

KUKKUHO, An osprey. Ab. 640.

KUKKULO, Hot ashes, embers. Ab. 36.

KUKKURO, A dog [कुक्कुर]. Ab. 518.

KUKKUṬO, A cock [कुक्कुट]. Ab. 640. Fem. *kukkuṭí*, a hen (Cl. Gr. 40). At Mah. 57 *kukkuṭayantaka* is rendered "an iron ladder."

KUKUTTHAKO, A sort of bird. Ab. 626.

KULĀCALO, Principal mountain [कुल + अचल]. This is the name given to the seven vast concentric circles of rock or mountain which surround Mount Meru. Their names are *Yugandharo*, *Īsadharo*, *Karavīko*, *Sudassano*, *Nemindharo*, *Vinatako*, *Assakaṇṇo*, Yugandhara being the nearest to Meru (Ab. 26, 27; B. Lot. 842; Man. B. 12).

KULAJO (*adj.*), Of good family [कुलज]. Ab. 1074.

KULAKO (*adj.*), Of good family [कुलक].

KULALO, A bird of the falcon tribe. Ab. 637.

KULĀLO, A potter [कुलाल]. Ab. 507.

KULAṀ, A flock, herd, multitude; family; species; a house, a building; lineage; good family, nobility [कुल]. Ab. 332, 632, 1060. *Gajakuláni*, different species of elephants (Ab. 361). *Kulaputto* or *kuladárako*, a young man of good family, "fils de famille" (B. Lot. 322; Alw. I. 78; at Mah. 75 and Dh. 354 *kuladáriko*). *Kuladhítá* and *kuladáriká*, a young lady of good family (Mah. 75; Dh. 233). *Kulapáliká*, a lady of rank (Ab. 234). *Kulagharaṁ* and *kulagehaṁ*, a gentleman's house or family (Dh. 226, 371; Ras. 26). *Attano kulagharaṁ*, the house of her own family (Dh. 222). *Samánakulajáto*, of equal rank (Mah. 51). *Kassakakule nibbattitvá*, having been born in a cultivator's family (F. Ját. 14; comp. Das. 6). *Amaccakulaṁ*, a nobleman's family (F. Ját. 16). *Bráhmaṇakulaṁ*, a brahmin family (F. Ját. 9). *Parihínaṁ kulaṁ patiṭṭhapessámi*, I will relieve my distressed family (Ditto). *Kulesu ananugiddho*, not showing greed in the families he frequents for alms (Kh. 15). *Parakulesu*, in the families of other people, in neigh-

bours' houses (Dh. 13, 264). *Kulasaṁsaṭṭhadosena*, for the offence of associating with the laity (Mah. 207, lit. "with families," Buddhist priests being forbidden to live with householders). *Rājakulaṁ*, a palace (see sep.). *Gokulaṁ*, a cow-stable. *Kammārakulaṁ* [illegible]. *Kuladhammo*, customs peculiar to partic[illegible] families or castes (Man. B. 494). *Kuladevatā*, a deva who is the guardian of a particular family (Att. [illegible]). *Mahākulaṁ*, a great family. *Khattiyaṁ kulaṁ*, a kshatriya family.

KŪLAṀ, A slope, a bank [कूल]. Ab. 660, 664; Cl. Gr. 44.

KULAṬĀ (*f.*), An unchaste woman [कुलटा]. Ab. 233.

KULATTHO, A kind of vetch, Dolichos Uniflorus [कुलत्थ]. Pát. 87.

KULAVĀ (*adj.*), Belonging to a high family [कुलवत्]. Cl. Gr. 24.

KULĀVAKAṀ, A nest [कुलाय + क]. Ab. 627; F. Ját. 40.

KULIKO (*adj.*), Belonging to a family [कुलिक]. *Kappakakuliko*, belonging to a barber's family (the term. belongs to the whole compound).

KULĪNAKO, A thorough-bred horse [कुलीनक]. Ab. 360.

KULĪNO (*adj.*), Belonging to a family; of good or noble family [कुलीन]. Ab. 333. *Nicákulíno uccákulíno*, of low birth, of high birth (Gog. Ev. 31, the term. here belongs to the whole compound). *Janá kulíná sabbe*, all the respectable inhabitants (Mah. 254).

KULĪRO, A crab [कुलीर]. Ab. 675.

KULISO, and -SAṀ, Indra's thunderbolt [कुलिश]. Ab. 24.

KULITTHI (*f.*), A woman of good family, a lady, noblewoman [कुल + स्त्री]. Ab. 234.

KULLO, A winnowing basket; a raft [कुल्ल]. Ab. 455, 665.

KULŪPAKO, and KULŪPAGO, One who associates much with a family, a family friend, a confidant [कुल + उपग]. Sen. K. 209; Mah. 177, 233. *Rájakulúpako*, a royal favourite.

KUMĀRAKO, A child, a youth; a royal infant or youth, a prince [कुमारक]. *Gabbhakumárako*, the unborn infant prince (Mah. 58). Alw. I. cvii; Mah. 4, 23. Fem. *kumáriká*, a girl, a young woman, a princess (Ab. 231; Dh. 300, 352; Mah. lxxxviii).

KUMĀRO, A child, a youth; a young prince; Skanda, the god of war [कुमार]. Ab. 17, 251, 907; Mah. 23; B. Lot. 300.

KUMBHAKAṀ, The mast of a ship [कुम्भक]. Ab. 666.

KUMBHAKĀRO, A potter [कुम्भ + कार]. Sen. K. 468. *Kumbhakárako* at Dh. 193.

KUMBHAṆḌO, A class of supernatural beings or demons, attendants on Virūḷhaka; name of a plant [कुम्भाण्ड]. Ab. 13, 597, 1030; Man. B. 24, 46; B. Int. 600; Dh. 194; Pát. 87. *Kumbhaṇḍasámí*, Virūḷhaka (Ab. 31). *Kumbhaṇḍako* at Mah. 72.

KUMBHATHŪNAM, A sort of drum or similar musical instrument. Ab. 140.

KUMBHĪ (*f.*), A pot; name of a plant = *kumudiká* [कुम्भी]. Ab. 456, 564. *Ácámakumbhí*, a vessel used for cloacal purposes (Mah. 164).

KUMBHIKO (*adj.*), Containing a kumbha measure [कुम्भ + इक]. Sen. K. 391, 392; Cl. Gr. 91.

KUMBHĪLO, A crocodile or alligator [कुम्भीर]. Ab. 674; Dh. 375.

KUMBHO, A waterpot, a pitcher, a vessel; one of the frontal globes of an elephant which swell in the rutting season; a measure of capacity equal to ten ammaṇas [कुम्भ]. Ab. 363, 483, 853; Dh. 8. *Sappikumbhasataṁ*, a hundred hogsheads of clarified butter (Mah. 38). *Kumbhadásí*, a prostitute (Dh. 241).

KUMINAṀ, A funnel-shaped basket fish-net. Ab. 521.

KUMMĀSO, Sour gruel [कुल्माष]. Ab. 1048.

KUMMO, A tortoise [कूर्म]. Ab. 674.

KUMUDAṀ, The white esculent water-lily; one of the high numerals, $10,000,000^{15}$, or 1 followed by 105 ciphers [कुमुद]. Ab. 476, 688; Dh. 50. See *Saṅkhyá*.

KUMUDIKĀ (*f.*), Name of a plant [कुमुदिका]. Ab. 564.

KUMUDO, see *Disâgajo*.

KUṆĀLO, The Indian cuckoo (*kokila*); name of one of the Mahásaras [कुणाल]. Ab. 633, 679; Man. B. 17.

KUṆAPO, and -PAṀ, A corpse [कुणप]. Ab. 405; Dh. 316.

KUÑCANĀDO, and KOÑCANĀDO, The roaring or trumpeting of an elephant. Ab. 119. *Kuñcanádaṁ* or *koñcanádaṁ karoti*, to trumpet (Mah. 106; Att. 135; Ten J. 29). At Mah. 152 *koñcaṁ karoti*.

KUÑCIKÁ (*f.*), A key [कुञ्चिका]. Ab. 222, 901. *Kuñcikávivaraṁ* and *kuñcikácchiddaṁ*, a keyhole (Ab. 222; Dh. 298).

KUÑCITO (*p.p.p.*), Bent, crooked [कुञ्चित = कुञ्च्]. Ab. 267, 709.

KUṆḌAKO, The red powder which adheres to the grain of rice under the husk. Ab. 454.

KUṆḌALAṀ, A ring, an earring, an ear ornament [कुण्डल]. Ab. 284; Dh. 62, 93, 412; Mah. 195.

KUṆḌALĪ (*adj.*), Having rings [कुण्डलिन्]. Dh. 93. Masc. *kuṇḍalí*, a snake (Att. 194).

KUNDAṀ, The many-flowered jasmine, Jasminum Multiflorum [कुन्द]. Ab. 578.

KUṆḌAṀ, A jar, a waterpot [कुण्ड]. Ab. 456.

KUṆḌATI, To heat [कुण्ड्]. Cl. P. Verbs, 11.

KUṆḌIKĀ (*f.*), The waterpot of an ascetic [कुण्डिका]. Ab. 443; Dh. 122; Mah. 47.

KUṆḌO, An iguana or ichneumon (*godhá*) [कुण्ड]. Ab. 622.

KUṆI (*adj.*), Having a crooked limb [कुणि]. Ab. 320. With instr. *Hatthena kuṇi*, having a crooked hand (Sen. K. 339).

KUÑJARO, An elephant [कुञ्जर]. Ab. 360; Dh. 57. Sometimes as the last part of a compound used in the sense of eminent, e.g. *munikuñjará*, eminent sages (Alw. I. vii, see Ab. 696).

KUÑJO, and KUÑJAṀ, A place overgrown with creeping plants [कुञ्ज]. Ab. 609.

KUṄKUMAṀ, Saffron, Crocus Sativus [कुङ्कुम]. Ab. 147, 303.

KUṄKUMO (*adj.*), Dyed with saffron [कुङ्कुम + अ]. Sen. K. 392.

KUNNADĪ (*f.*), A very small river, an insignificant stream [कु + नदी]. Sen. K. 318; Gog. Ev. 15.

KUNTALO, Hair [कुन्तल]. Ab. 256.

KUNTANĪ (*f.*), A curlew (*koñca*). Ab. 641.

KUNTHO, A sort of ant [कुन्त]. Alw. N. 104, 111; Sen. K. 366; Mah. 249.

KUṆṬHO (*adj.*), Slow, lazy [कुण्ठ]. Ab. 729. *Kuṇṭhapado asso*, a slow-footed horse (Dh. 184).

KUNTO, A lance or spear [कुन्त]. Ab. 394; Mah. 150, 159, 160 (a sceptre?).

KŪPAKO, The mast of a ship [कूपक]. Ab. 666.

KUPITO (*p.p.p. kuppati*), Angry, enraged, excited [कुपित = कुप्]. Dh. 128, 166, 303; Mah. 260. With loc. *Sabrahmacárísu kupito*, angry with his fellow-students.

KŪPO, A pit; a well; the mast of a ship [कूप]. Ab. 931. *Kúpamaṇḍúko*, a frog in a well, used figuratively of a man of confined ideas (Cl. Gr. 80). *Lomakúpo*, a pore of the skin. *Náváya kúpayaṭṭhiká*, the mast of a vessel (Mah. 120). *Vaccakúpo*, a cesspool (Alw. I. 101).

KUPPAṀ, Any metal except gold or silver, as copper, zinc, etc. [कुप्य]. Ab. 486.

KUPPANAṀ, Being angry (from next). *Khippaṁkuppanasílí*, whose nature it is to be easily infuriated (Mah. 243).

KUPPATI, To be angry; to be disturbed, shaken, agitated, thrown into confusion [कुप्]. Ger. *kuppitvá* (Dh. 169). P.pr. *kuppamáno* (Att. 202). P.p.p. *kupito*. *Kammarácá na kuppati*, the k. is not disturbed (Pát. 30). Caus. *kopeti*. Comp. *Akuppo*.

KUPURISO, A bad man [कु + पुरुष]. Sen. K. 380.

KUPUTTO, A bad son [कु + पुत्र]. Sen. K. 380.

KŪRAṀ, Boiled rice [कूर]. Ab. 465. Sen. K. 530 has *kúro*.

KURAṆḌAKO, A sort of Amaranth [कुरण्डक]. Ab. 579.

KURAṄGO, An antelope [कुरङ्ग]. Ab. 619. See *Kuruṅgo*.

KURARO, A sea-eagle or osprey [कुरर]. Ab. 640.

KURAVĪKO, A fine-voiced bird, probably the Indian cuckoo. Mah. 22; B. Lot. 566. See *Karavíko*.

KURU, Imperat. 2nd pers. sing. from *Karoti*.

KURŪ (*m.pl*), Name of a people [कुरु]. Ab. 184. *Kururaṭṭhaṁ* (Dh. 162, 416). Loc. *kurúsu*, among the Kurus, in the Kuru country.

KURUMĀNO, P.pr.átm. from *karoti*, formed upon *kurute*.

KURUNDĪ (*f.*), Name of one of the three great collections of *aṭṭhakathá* or commentaries on the Tipiṭaka. Pát. vii, viii.

KURUṄGO, A sort of deer. Dh. 147, 331. See *Kuraṅgo*.

KURŪRO (*adj.*), Cruel; hard, severe; formidable [क्रूर]. Ab. 928.

KURUTE, see *Karoti*.

KURUVINDO, A ruby [कुरुविन्द]. Mah. 166. Perhaps cinnabar is meant at Mah. 169.

KUSĀ (*f.*), A rein, bridle [कुशा]. Ab. 371.

KUSAGGAṀ, The tip of a blade of Kuça grass [कुश + अग्र]. Dh. 13; Att. 198.

KUSALAKAMMAPATHO, Way of virtuous action or merit [कुशल + कर्मन् + पथ]. There are ten, *páṇátipátá veramaṇí, adinnádáná veramaṇí, kámesu micchácárá veramaṇí, musávádá veramaṇí, pisuṇáya vácáya veramaṇí, pharusáya vácáya veramaṇí,*

samphappalápá veramaṇí, anabhijjhá, avyápádo, sammádiṭṭhi, "refraining from killing, from stealing, from impurity, from lying, from slander, from harsh language, from frivolous talk, freedom from covetousness and from malice, and orthodoxy" (Has. 15).

KUSALÁKUSALAM̆, Good and bad [कुशल + अकुशल]. *Kusalákusalakammaṁ*, doing good and doing evil, merit and demerit (Dh. 99).

KUSALATÁ (*f.*), Skill, knowledge [कुशलता]. *Ápattikusalatá ápattivuṭṭhánakusalatá*, skill in discerning what is sinful, and skill in discerning what leads to sin.

KUSALATTAM̆, Skilfulness [कुशल + त्व]. Dh. 231.

KUSALÍ (*adj.*), Prosperous; meritorious [कुशलिन्]. Cl. Gr. 29.

KUSALO (*adj.*), Skilful, expert, clever; lucky, happy, prosperous; good, right, virtuous, meritorious [कुशल]. Ab. 720; Dh. 9; Kh. 15. *Ce samanubhásiyamáno taṁ paṭinissajjeyya iccetaṁ kusalaṁ*, if being admonished he forsake it, well and good (Pát. 5). With gen. *kusalo naccagítassa*, skilled in dancing and singing (Cl. Gr. 145, also loc., see Sen. K. 345). *Ácárakusalo*, skilled in right conduct (Dh. 67, comp. Att. 212). *Vácá kusalá*, appropriate, happy, well-timed speech (F. Ját. 18). *Kusalaṁ kammaṁ*, and *kusalakammaṁ*, good actions, meritorious Karma (Dh. 96; Man. B. 445; E. Mon. 5; see *Kammaṁ*). Neut. *kusalaṁ*, health (Ab. 331), luck, happiness, good fortune (Ab. 803), a good action, good works, merit, meritorious Karma (Dh. 10, 33, 345; Ab. 85). *Kusalakiriyá*, doing good actions. With dat. *kusalaṁ bhavato hotu*, health to you! good luck to you! (Sen. K. 329). There are three Kusaladhátus, "elements of goodness or merit," they are *nekkhammadhátu*, *avyápádadhátu*, *avihiṁsádhátu*, self-abnegation, benevolence, humanity. The three Kusalamúlas, "roots of goodness, or groundwork of merit," are *alobho*, *adoso*, *amoho*, freedom from covetousness, from anger, and from ignorance. The three Kusalasaññás, or meritorious ideas, are *nekkhammasaññá*, *avyápádasaññá*, *avihiṁsásaññá*. The three Kusalavitakkas, or meritorious thoughts, are *nekkhammavitakko*, *avyápádavitakko*, *avihiṁsávitakko*. The three Kusalasaṅkappas, or meritorious resolves, are *nekkhammasaṅkappo*, *avyápádasaṅkappo*, *avihiṁsásaṅkappo*. The *dasakusalaṁ* and *dasakusalakammáni* appear to be identical with the ten *Puññakiriyavatthus* (Att. 56, 200, 204, 212). *Kusalá cetaná*, virtuous or meritorious thoughts (Gog. Ev. 68). *Kusalacittaṁ*, virtuous or meritorious state of mind Man. B. 448, see *Lokuttaro*. *Kusalavipáko*, the good result or reward of a good action (see *Kammaṁ*). *Kusalavipáko* (*adj.*), having a good result or reward. *Kusalarási*, accumulation of merit.

KUSESAYAM̆, A water-lily or lotus [कुशेशय]. Ab. 685.

KUSI (*n.*), One of the four cross seams of the robe of a Buddhist priest. Ab. 296.

KUSINÁRÁ (*f.*), A town in India, the capital of the Mallas [the Sansk. name is कुशिनगर or कुशिनगरी]. Ab. 201; B. Int. 85. It was at K. that Buddha died (Man. B. 343; Mah. 11).

KUSÍTO (*adj.*), Slothful, inert, indolent [कुसीद]. Dh. 2, 21, 49, 289, 383. There are eight Kusítavatthus, "occasions of indolence," viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, when he has failed to obtain food in alms, when he has obtained food in alms, when he is attacked by illness, when he is recovering from an illness: in each of these cases the slothful man lies down and rests instead of exerting himself (comp. the Árambhavatthus).

KUSO, A blade of grass; the sacrificial grass, Poa Cynosuroides [कुश]. Ab. 602, 1079; Dh. 55.

KUSSUBBHAM̆, A small pond, a puddle [कुश्वभ्र]. Gog. Ev. 15. Comp. *Sobbhaṁ*.

KUSÚLO, A granary [कुशूल]. Ab. 458.

KUSUMAM̆, A flower; the menses [कुसुम]. Ab. 545, 1105; Mah. 68.

KUSUMBHAM̆, Safflower, Carthamus Tinctorius [कुसुम्भ].

KUṬADHÁRIKÁ (*f.*), A maid-servant, lit. "she who carries the water-jar" [कुट + धारिका]. Ab. 236.

KÚṬÁGÁRAM̆, Any room or building with a peaked roof or pinnacles, a pagoda; a room at the top of a house or palace, a belvedere, attic; a funeral hearse or pile, a state funeral hearse, a catafalque [कूट + आगार]. Mah. 124, 126, 155, 162, 163.

KUṬAJO, The plant Wrightia Antidysenterica [कुटज]. Ab. 573.

KÚṬAKAM̆, A heap, a mound; a peak [कूट + क]. Ab. 224; Mah. 4.

KÚṬANNAṬAṀ, The plant Cyperus Rotundus [कुटन्नट]. Ab. 592.

KÚṬASIMBALÍ (f.), A variety of the silk-cotton tree [कूट + शाल्मली]. Ab. 565.

KÚṬASSO, A vicious horse [कूट + अश्व]. Lit. "a deceptive horse," evidently meaning a showy handsome horse with a vicious temper (Ten J. 43).

KÚṬAṬṬHO (adj.), Continuing unaltered, unchangeable, permanent [कूटस्थ]. Ab. 710.

KÚṬAṬṬO, A false suit or action at law, one supported by false or frivolous evidence [कूट + अर्थ]. *Kúṭaṭṭakárako*, one who brings a false suit against another (Ten J. 2). *Kúṭaṭṭaparájitamanussá*, some men who had been defeated in a false suit (Dh. 220).

KUTETTHA, = *kuto ettha.*

KUṬHÁRÍ (f.), An axe [कुठारी]. Ab. 393.

KUTHO, and KUTHAṀ, A woollen blanket [कुथ]. Ab. 365, 1053.

KUṬÍ (f.), A house; a house of a single room, a hut, cabin, tent, shed [कुटी]. Ab. 207. *Khettagopakassa kuṭiyaṁ*, in the hut of a field-watcher (F. Ját. 53). *Gandhakuṭí*, chamber of perfumes. *Vaccakuṭí*, a privy. Sen. K. 338; Att. 218.

KUṬIKÁ (f.), A hut or tent [कुटिका]. *Chattakuṭiká*, an umbrella-tent (Pát. xxxii).

KUṬILO (adj.), Crooked; shifty, deceitful [कुटिल]. Ab. 709.

KUṬIMBAṀ, see *Kuṭumbaṁ*.

KUṬÍRAṀ, A box, a kennel [कुटीर]. Att. 194.

KUTO (adv.), Whence? how? much less [कुतस्]. Sen. K. 309. *Kuto ágato 'si tvaṁ*, whence comest thou? (Sen. K. 300; Dh. 153). *Kuto vo anabhirati*, whence your dissatisfaction? why are you not satisfied? (Att. 134). *Anattasambhúto mano kuto attá bhavissati*, how can the mind be the self when it springs from that which is not self? (Gog. Ev. 48). *Kuto vá pana tassa uttarítaraṁ*, how indeed can there be a greater? (Alw. I. 108). *Ghoso pi so n' atthi dassanaṁ pana kuto*, we have not even heard of it, much less seen it (Alw. I. 76). *Attá hi attano n'atthi kuto puttá kuto dhanaṁ*, his own self does not belong to him, much less sons and wealth (Dh. 12, comp. 38).

KUṬO, and KUṬAṀ, A waterpot [कुट]. Ab. 457.

KÚṬO, and KÚṬAṀ, Top, summit, peak; a heap, a mass, a multitude; a sledge-hammer; a trap; deceit, deception, falsity, fraud; a part of a plough [कूट]. Ab. 177, 219, 526, 608, 828. *Gahakúṭaṁ*, the peak or pinnacle of a house (Dh. 28). *Pabbatakúṭáni*, mountain-tops (Mah. 72). *Pañcayojanasatikaṁ kúṭaṁ*, peaks five hundred yojanas in height (Gog. Ev. 16). As the latter part of a compound forms the names of several mountains, as *Gijjhakúṭo*, "The Vulture's Peak," *Kálakúṭo*, "The Black Peak." *Kúṭehi cuṇṇápetvá*, causing them to be pounded with sledge-hammers (Mah. 169, comp. 22). *Tulákúṭaṁ kaṁsakúṭaṁ mánakúṭaṁ*, a false balance, counterfeit metal, false measures (see next).

KÚṬO (adj.), False, fraudulent, lying [कूट]. *Kúṭasakkhí*, a false witness (Dh. 100). *Kúṭaṭṭo*, a false action at law. *Kúṭapaṇṇaṁ*, a forged letter (Das. 2). *Kúṭasso*, a vicious horse (see sep.).

KUTOCI (adv.), From any place [कुतस + चिद्].

KUTRA (adv.), Where? [कुत्र]. Ab. 1160. *Kutra núma*, I wonder where (Att. 212). See also *Kuttha* and *Kattha*.

KUTTAKAṀ, A woollen carpet. Ab. 314.

KUTTHA (adv.), Where? [कुत्र]. Ab. 1160.

KUṬṬHAṀ, Leprosy; the plant Costus Speciosus [कुष्ठ]. Ab. 303, 329, 592, 1120.

KUṬṬHÍ (m.), A leper [कुष्ठिन्]. Mah. 245.

KUTTIMO (adj.), Artificial [कृत्रिम]. Sen. K. 528. See also *Kittimo*.

KUTÚHALAṀ, and KOTÚHALAṀ, Eagerness, desire, passion; vehemence, violence; excitement, tumult [कुतूहल, कौतूहल]. Ab. 173; Mah. 52, 57, 176; Dh. 207

KUṬUMBAṀ, and KUṬIMBAṀ, Family; family property, family estates, wealth [कुटुम्ब]. Alw. I. 98; Mah. 141.

KUṬUMBÍ (m.), The head of a family; a landed proprietor, a man of property [कुटुम्बिन्]. Mah. 142.

KUṬUMBIKO, and KUṬIMBIKO, Same meaning as last [कुटुम्बिक]. Dh. 77, 126; Mah. 141, 254; F. Ját. 52.

KUVALAYAṀ, The water-lily [कुवलय]. Ab. 688.

KUVAṀ (adv.), Where? [क्व].

KUVEṆÍ (f.), A funnel-shaped wicker basket for catching fish [कुवेणी]. Ab. 521.

KUVERO, A name of Vessavaṇa [कुवेर]. Ab. 32.

KVA (adv.), Where? whither? [क्व]. Ab. 1160.

KVACI (adv.), Somewhere; sometimes, in some cases; in some places [क्व + चिद्]. Mah. 1; Sen. K. 220.

KVATTHO, What need of? [कः + अर्थ]. See *Ko*. With instr. *Rassa icc anena kv attho*, what is meant by Rassa? (Sen. K. 201).

L.

LABBHĀ (*indecl.*), Allowable, possible [लभ्य]. Das. 37 (? for 72). With inf. *Labbhā evaṁ kātuṁ*, the thing cannot be done in that way (Dh. 212). *Na te labbhā kiñci kātuṁ*, it is not permitted to do anything to them (Alw. I. 72). Comp. *Labbho*. For the origin of this form see *Sakkā*.

LABBHANEYYO (*adj.*), Obtainable.

LABBHATI (*pass. labhati*), To be taken, to be received, to be obtained; to be permitted [लभ्यते = लभ्य]. Mah. 177, Kh. 14; F. Jat. 13. *Labbhate* (Sen. K. 442). *Mayā vutto missakamaggo na labbhati*, the mixed course I spoke about is inadmissible (Pât. xvi).

LABBHO (*p.f.p. labhati*), Obtainable, attainable; proper, right, suitable, admissible [लभ्य = लभ्य]. Ab. 1098. *Anaññalabbho*, not obtainable by others (Att. 190). Comp. *Labbhā*.

LĀBHĀ, see *Lābho*.

LĀBHAGGAṀ, Highest gain [लाभ + अग्र]. Dh. 121, 303.

LABHANAM, Taking, receiving, acquisition [लभन]. Dh. 129, 156.

LABHATI, To obtain, to get, to acquire; to meet with, to find; to receive; to take; to obtain permission, to be allowed; to receive an opportunity, to get a chance, to be able [लभ्]. *Laddhā samatthapurise*, taking with him competent men (Mah. 220). *Titthaṁ l.*, to reach port (Mah. 60). *Ācariyaṁ l.*, to find a teacher (Dh. 121). *Kasāvaṁ l.*, to assume the yellow robe (Dh. 114). *So rājā deviyā tassā ekam alabhi dhītaraṁ*, the king had a daughter by this queen (Mah. 43, comp. Dh. 78; *puttaṁ l.*, "to give birth to a son," may also be said of a woman). *Nivāsaṁ l.*, to receive an asylum (Mah. 209). *Pūjaṁ l.*, to receive honour (F. Jat. 7). *Āhāraṁ l.*, to take food. *Sukhaṁ l.*, to obtain happiness (Dh. 24). *Vacanaṁ l.*, to get a word said to one (Dh. 155; comp. Mah. 31). *Gabbhaṁ l.*, to conceive. *Sace labhetha nipakaṁ sahāyaṁ*, if he obtain a prudent friend (Dh. 58). *Pabbajjā laddhuṁ vaṭṭati*, the ascetic life ought to be adopted, or asceticism is the right thing to take up (Dh. 121). *Pun' idisakkhasamāgamo na sakkā laddhuṁ*, such an assemblage cannot be met with again (Mah. 49). *Añño koci daṭṭhuṁ na labhati*, nobody else gets permission to see him (Alw. I. 80). *Pabbajituṁ ce labheyyāmi*, if I am allowed to enter the priesthood (Mah. 110). *Gehā bahi nikkhamituṁ alabhanto*, not being allowed to go out of the house (Dh. 401). With dat. *Labheyyāma ... savanāya*, may we be allowed to hear (Dh. 107). *Sukhaṁ supituṁ labhissāmi*, I shall be able to sleep in peace (Dh. 176). *Satthāraṁ daṭṭhuṁ na labhiṁsu*, we were not able to have an interview with the Teacher (Dh. 105).—Pres. atm. *labhate* (Dh. 24). Imperat. *labhatu*. Opt. *labheyya*. Opt. atm. *labhetha*. Fut. *lacchati* (Dh. 96, 324; Mah. 104, 122), *labhissati* (Sen. K. 464; Dh. 121, 129, 130). Aor. *alattha* (Sen. K. 457, Mah. 31, Alw. I. 93, Dh. 240; 1st pers. *alatthaṁ*, 2nd *alattha*), *alabhi*, *labhi* (Mah. 31, 260, Alw. I. 80; 1st pers. *labhiṁ*). Cond. *alabhissa* (Sen. K. 423; Dh. 292). Inf. *laddhuṁ* (Dh. 114, 160). Ger. *laddhā* (Kh. 8; Mah. 260), *laddhāna* (Mah. 69), *labhitvā* (Dh. 160; Ras. 19). *Aladdhā*, not having obtained (Dh. 28). P.pr. *labhanto*, *labhamāno* (Dh. 108, 130; F. Jât. 7). Pass. *labbhati*, *labbhate* (see sep.). P.f.p. *laddhabbo*, *labbho*. P.p.p. *laddho*.

LĀBHĪ (*adj.*), Possessed of [लाभिन्]. *Upasampadalābhī*, an ordained priest (the termination belongs to the whole compound).

LĀBHO, Receiving, getting, acquisition, obtaining, taking; gain, receipts [लाभ]. Dh. 14, 37, 48. *Lābhasakkāro*, gain and honour (Dh. 143, 298). *Devadattassa kasāvalābho*, D.'s assumption of the yellow robe (Dh. 112). *Apuññalābho*, acquisition of demerit, guilt (Dh. 55). *Appalābho (adj.)*, whose gains are small (Dh. 66). *Saṅghass' uppannalābhā*, the gains of the priesthood, i.e. charitable gifts (Mah. 87). *Cīvaralābho*, receiving a robe (Pât. 106). A dat. *lābhā* (for *lābhāya*, comp. *paṭisaṅkhā*, *abhiññā*) is used adverbially with foll. genitive: *Lābhā vata no*, this is for our advantage (Dh. 149); *Lābhā vata me*, this is all gain to me (Dh. 126); *Lābhā vata me yaṁ mama santikaṁ sammāsambuddho uṇhodakassa atthāya sarakaṁ pahiṇi*, how fortunate I am in that the supreme Buddha has sent a vessel to my humble house for hot water (Dh. 434); comp. the similar use of *atthāya*, e.g. *atthāya me bhavissati*.

LĀBU, A pumpkin [लाबु]. See *Alābu*.

LABUJO, The tree Artocarpus Lacucha [comp. लकुच]. Ab. 570.

LACCHATI, see *Labhati*.

LADDHĀ, ger. from *labhati* = S. लब्ध्वा; also nom pl masc. or sing. fem. from *laddho*.

LADDHABBO (*p.f.p. labhati*), That ought to be received or obtained [लब्धव्य = लभ्]. Dh. 218, 294. Ab. 1086.

LADDHAKO (*adj.*), Delightful, pleasing [लब्ध + क]. Ab. 694.

LADDHI (*f.*), Religious belief; wrong views, heresy [लब्धि]. Ab. 161. *Tassa laddhiyá nissárabhávaṁ kathetvá*, pointing out the shallowness of his views (Dh. 136). Pát. vii; Dh. 104, 350.

LADDHIKO (*adj.*), Heretical, schismatic [लब्धि + क]. *Laddhiká bhikkhú*, schismatic priests (Mah. 42). At Dh. 350 the term. belongs to the whole compound.

LADDHO (*p.p.p. labhati*), Taken, obtained, received [लब्ध = लभ्]. Ab. 573. *Kiñci laddhaṁ*, did you receive anything? (Mah. 31). *Kaññá laddhá*, a damsel has been found (Mah. 62). *Laddhá dáni pi esá (upamá)*, now I have found the illustration I sought (F. Ját. 49). *Udakarakkhasena laddho*, tenanted by a water-sprite (Dh. 304, of a pond). *Laddhajayo*, victorious, lit. by whom victory was obtained (Mah. 157, 226). *Laddhabalo*, having obtained reinforcements (Mah. 61). *Sukhan ti laddhanámaṁ*, having obtained the name of "blissful" (Dh. 421). *Laddhúpasampado*, having received ordination (Dh. 416).

LADDHUṀ, see *Labhati*.

LAGGĀPETI (*caus.* next), To cause to be hung up. Mah. 201, 211.

LAGGATI, and LAGATI, To adhere, to stick fast, to hang from [लग्]. *Ekaṁ ambapakkaṁ jále laggi*, a mango fruit stuck in the net (F. Ját. 5). *Aṭṭhi gale laggi*, a bone stuck in his throat (F. Ját. 12). P.p.p. *lagito, laggo*.

LAGGETI, and LAGETI (*caus.* last), To fasten, to tie, to hang up. With loc. *Suttañ ca tesaṁ hatthesu lagetvá*, and having tied threads to their arms (Mah. 48). *Khánuke laggesi*, tied to a post. *Táni ábharaṇáni rukkhe laggetvá*, having hung the ornaments up to a tree (Dh. 142, comp. 247).

LAGGO (*p.p.p. laggati*), Attached, tied, adhering, [लग्न = लग्]. *Laggakeso*, matted hair (Dh. 947). With loc. *Tasmiṁ laggá hutvá*, adhering thereto (Dh. 410). *Alaggacittatá*, detachment of mind, unworldliness.

LAGITO (*p.p.p. laggati*), Adhering [लगित = लग्]. Att. 200.

LAGULO, A club, a mallet [लगुड]. Ab. 392.

LAHU (*adj.*), Light; quick; vain; frivolous, flighty; trifling, insignificant; beautiful, delightful [लघु]. Ab. 710, 929; Dh. 7; Sen. K. 201.

LAHU, and LAHUṀ (*adv.*), Quickly; surely, certainly [लघु]. Ab. 40, 1144. *Lahuṁ essati*, it will sail quickly (Dh. 66). *Lahuṁ* (Mah. 16, 39, 52, 168).

LAHUKO (*adj.*), Light; trifling [लघु + क]. *Lahukáni kammáni*, less important acts (Pát. 62).

LAHUTĀ (*f.*), Lightness, buoyancy [लघुता]. Man. B. 399, 416.

LAHUṬṬHĀNAṀ, Bodily vigour [लघु + उत्थान]. B. Lot. 427.

LAJJĀ (*f.*), Shame, modesty, timidity [लज्जा]. Ab. 158; Dh. 335. Instr. *lajjáya*, out of shame (Mah. 3).

LAJJANAṀ, Being ashamed [लज्ज् + अन]. Das. 43.

LAJJATI, To be ashamed [लज्ज्]. With abl. of the thing ashamed of: *Lajjitá ye na lajjare*, those who are not ashamed of what is shameful (Dh. 56). P.f.p. neut. *lajjitabbo*, that of which one should be ashamed, shameful (Dh. 398). Caus. *lajjápeti*, *lajjeti*, to cause to be ashamed, to put to the blush (Dh. 194, 335).

LAJJĪ (*adj.*), Feeling shame, modest, quiet, well-conducted [लज्जा + इन्]. Fem. *lajjiní* (Pát. 99).

LAJJITO (*adj.*), Ashamed; shameful [लज्जित]. Ab. 747; F. Ját. 47; Dh. 56.

LĀJO, and LĀJĀ (*f.*), Fried grain, parched corn [लाज]. Ab. 463, 1133 (*lájásu*); Mah. 260. *Lájapupphání* appear to be the flowers of Dalbergia Arborea.

LAKĀRO, The letter *L* [ल + कार].

LAKĀRO, A part of a ship. Ab. 668.

LĀKHĀ (*f.*), Lac, an animal dye [लाक्षा]. Ab. 305.

LAKKHAṀ, A mark; a target; a lac or 100,000 [लक्ष]. Ab. 55, 390, 474, 1020.

LAKKHAṆAṀ, Mark, sign, symptom, characteristic; attribute, property, nature, quality; a definition; a grammatical rule; a lucky mark, a personal characteristic from which good fortune may be predicted; the art of fortune telling [लक्षण]. Ab. 55, 178, 1113. *Aṅgalakkhaṇapáṭhako*, a fortune-teller, lit. one who reads the bodily marks or lineaments (Att. 190). *Dvattiṁsalakkhaṇúpeto*, possessed of the thirty-two characteristics (Mah. 27, see *Mahápuriso*). *Ākiṇṇavaralakkhaṇo*, his person crowded with the principal characteristics of a great man

(*vara* as opposed to the anuvyañjanalakkhaṇas). There are three lakkhaṇas (*tilakkhaṇaṁ*), or properties of all existing things, *aniccaṁ*, *dukkhaṁ*, *anattaṁ*, impermanence, suffering, unreality (Man. B. 495; Dh. 229). *Itthilakkhaṇáni*, characteristics of female beauty (Mah. 223). *Dhaññalakkhaṇa-sampanno*, possessing personal characteristics indicative of future good fortune (Mah. lxxxviii). The essential property of a thing is called lakkhaṇa, e.g. the property of paṭhavidhátu or earth is *kakkhaḷattaṁ* "solidity," that of *ápodhátu* or water is *paggharaṇaṁ* "fluidity," that of *ákásadhátu* or space is *asamphuṭṭhaṁ* "intangibility," that of *saññá* or sense is *sañjánanaṁ* "perception," that of *maraṇaṁ* is *cuti* "disappearance." *Satiossaggalakkhaṇo pamádo*, sloth, the characteristic or evidence of which is indifference (Dh. 334, comp. 311). According to Pát. xii to be a *vinayadharo* a man must possess three lakkhaṇas or qualifications, he must be thoroughly versed in the contents of the Vinaya Piṭaka, he must be a steadfast observer of the Vinaya precepts, and he must have thoroughly mastered the *ácariyaparampará*. At Dh. 163 a bráhman woman is represented as versed *salakkhaṇamantánaṁ tiṇṇaṁ vedánaṁ* "in the three Vedas and the lakshaṇamantras"; the latter appear to be memorial verses enumerating the outward signs by which character or fortune may be known or predicted; on the same page will be found a *pádalakkhaṇamanto*, or gáthá describing the different sorts of footprints left by men of different characters. *Sasalakkhaṇaṁ*, the figure of a hare (F. Ját. 58). See *Maṅgalo*, *Manto*.

LAKKHAṆAÑÑŪ (*adj.*), Knowing signs, skilled in predicting a man's future from the marks on his person [लक्षणज्ञ]. Mah. lxxxviii.

LAKKHAṆĪYO (*adj.*), Distinguished, characterized [लक्षणीय].

LAKKHAÑÑO (*adj.*), Auspicious, beautiful [लक्षण्य]. *Lakkhaññá ratti*, a beautiful evening.

LAKKHETI, To mark, to characterize, to distinguish, to discern [लक्ष्]. Pass. *lakkhiyati*. Pass.p.pr. *lakkhiyamáno*. *Dullakkhiyamánaveso*, in disguise, lit. having a dress which is not easily recognized (Att. 212).

LAKKHĪ (*f.*), Prosperity, splendour, beauty, royal power; Lakshmí, the goddess of prosperity [लक्ष्मी]. Ab. 82, 385, 906. *Rájalakkhí*, royal splendour.

LAKKHITO (*p.p.p. lakkheti*), Distinguished, marked; renowned [लक्षित]. Mah. 50.

LAKUṆṬAKO, A dwarf. Ab. 319. *Lakuṇṭaka-sarírattaṁ*, dwarfish stature (Mah. 140).

LĀLĀ (*f.*), Saliva [लाला]. Ab. 281.

LALANĀ (*f.*), A woman [ललना]. Ab. 231.

LĀLANAṀ, Dalliance, sport [लालन]. Att. 193.

LĀLAPPATI, and LĀLAPATI, To lament [लालप्यते = लप्]. Mah. 198; Das. 35.

LĀLASĀ (*f.*), Ardent desire [लालसा]. Ab. 163.

LALĀṬAṀ, The forehead [ललाट]. Ab. 864; B. Lot. 604; Ras. 20. See also *Naláṭaṁ*.

LALATI, To sport, to dally [लल्]. P.p.p. *lalito*, sporting, beautiful (Att. 191). Neut. *lalitaṁ*, dalliance (Ab. 174).

LĀMAKO (*adj.*), Low, inferior, vile. Ab. 699; F. Ját. 15; Dh. 409. *Lámakataro*, viler (Dh. 392).

LAMBAKAṆṆO (*adj.*), Having hanging ears, or ears with long lobes [लम्बकर्ण]. Name of a family in Ceylon (Mah. 228; Att. 11).

LAMBATI, To droop, to fall; to hang down, to be suspended [लम्ब्]. Mah. 198. *Ākáse lambamánáni*, hanging in the air (Mah. 199). Caus. *lambápeti*, to cause to be suspended (Mah. 128, 211).

LAMBIKO (*adj.*), Hanging, suspended [लम्बिन् + क]. Mah. 164, 179.

LAMBITO (*p.p.p. lambati*), Suspended, hanging downwards [लम्बित]. Mah. 179.

LAMBO (*adj.*), Pendulous, long, large [लम्ब].

LAÑCHANAṀ, A mark; the seal of a letter [लाञ्छन]. Ab. 55. *Lañchanaṁ chinditvá*, having broken the seal (Alw. I. 79).

LAÑCHATI, and LAÑCHETI, To seal [लञ्छ्]. *Patiṭṭhápitamattikaṁ sásanaṁ rájamuddáya lañchanto*, sealing an edict with the royal seal after the wax, lit. clay, has been affixed (Dh. 89). Alw. I. 74; Das. 24.

LAÑCHO, A mark, an imprint [लञ्छ् + अ].

LAÑCO, A present; a douceur, a bribe [लञ्च]. *Lañcaṁ dadáti*, to give a bribe (Dh. 169, 171, 176, 188). *Lañcaṁ gaṇheti* or *labhati*, to take bribes (Das. 25; Dh. 220). *Lañcadánaṁ*, bribery (Ab. 824).

LAṆḌAṀ, The dung of animals [लण्ड]. Dh. 154, 158.

LAṄGALĪ (*f.*), Name of a plant [लाङ्गली]. Ab. 588.

LAṄGHATI, To disregard; to jump over, to step over [लङ्घ्]. Dh. 211; Cl. P. Verbs, 1.

LAṄGHETI, To jump over; to lift up [लङ्घ्]. *Laṅghayitvána pákáraṁ*, leaping over the wall (Mah. 153). *Chattaṁ laṅghesi*, raised the royal umbrella, viz. began to reign (Mah. 242).

LAṄGI (*f.*), A bolt or bar. Ab. 217.

LAṄKĀ (*f.*), Ceylon [लङ्का]. Mah. 3.

LAṄKĀDĪPAṬṬHO (*adj.*), Living in Ceylon [लङ्काद्वीप + स्थ]. Mah. 3.

LAṄKĀDĪPO, and -PAṀ, Island of Ceylon [लङ्का + द्वीप]. Mah. 2, 3, 67.

LAṄKIKO (*adj.*), Belonging to Ceylon [लङ्का + इक]. *Laṅkiká* (*pl.*), The Siṁhalese people, the Singhalese (Alw. I. 112).

LAṄKINDO, King of Ceylon [लङ्का + इन्द्र]. Mah. 67.

LAṄKISSARO, King of Ceylon [लङ्का + ईश्वर]. Mah. lxxxvi.

LAPAKO, This appears to mean one who fawns or intrigues, the explanation is *lábhasakkáratthiká hutvá lapantíti lapaká* [लप् + अक].

LAPANAJO, A tooth [लपन + ज]. Ab. 261.

LAPANAṀ, Speaking; the mouth [लपन]. Ab. 260.

LAPĀPETI (*caus.* next), To cause to talk or beg. Dh. 275.

LAPATI, To talk, to prattle, to mutter, to whine, to lament [लप्]. Das. 7, 31; Dh. 275.

LAPAYATI, To talk, to prattle, to whine, to beg. Dh. 15, 275.

LĀPAYATI, see *Láveti*.

LAPITAṀ, Talk; voice [लपित = लप्]. Ab. 755.

LĀPO, A sort of quail, Perdix Chinensis [लाब, लाव]. Ab. 639.

LĀPU, see *Alápu*.

LĀSANAṀ, Dancing [लासन]. Ab. 100.

LASATI, To shine; to sport [लस्]. Att. 210.

LASĪ (*f.*), Brains (?). Dh. 146.

LASIKĀ (*f.*), The fluid which lubricates the joints [लसिका]. Kh. 18. I find the foll. in Visuddhi Magga, *lasiká aṭṭhisandhínaṁ abbhañjanakiccaṁ sádhayamáná asítisatasandhisu ṭhitá*, "lasiká is found in the hundred and eighty joints, serving the purpose of their lubrication."

LASUNAṀ, Garlic [लशुन]. Ab. 595.

LATĀ (*f.*), A creeping plant, a creeper; a branch [लता]. Ab. 542, 550, 1083; Dh. 60.

LĀTI, To take [ला]. B. Lot. 368.

LATTAKAṀ, Lac, a red animal dye [लक्तक]. Dh. 190.

LAṬṬHI, and LAṬṬHIKĀ (*f.*), A staff, a stick; an offshoot, a plant [यष्टि, यष्टिका]. Dh. 199; Mah. 120. See *Yaṭṭhi*. Comp. *Madhulaṭṭhiká*.

LAṬUKIKĀ (*f.*), The diminutive Indian quail, Perdix Chinensis [लट्वका + इका]. Ab. 639; Dh. 104.

LĀVAKO, A reaper [लावक]. Sen. K. 512, 525; Mah. 61.

LAVANAṀ, Cutting, reaping [लवन]. Sen. K. 524; Ab. 770.

LAVAṆAṀ, Salt [लवण]. Ab. 460, 461. See also *Loṇaṁ*.

LAVAṄGAṀ, Cloves [लवङ्ग]. Ab. 303.

LAVANO (*adj.*), Reaping [लवन]. Sen. K. 524.

LĀVETI (*caus. lunáti*), To cut, to reap [लावयति = लू]. Alw. I. 41. Mah. 61 has *lápayati*, which is probably a dialectic variety of *lávayati* (the Ind. Off. MS. has the same reading).

LAVITTAṀ, A sickle [लवित्र]. Ab. 448.

LAVO, Cutting, reaping; a small piece, a chip, a very little; a drop [लव]. Ab. 705, 770, 1096.

LĀYATI, To reap [fr. लू]. Das. 31.

LAYO, A brief measure of time (see *Muhutto*); equal time in music and dancing [लय]. Ab. 66, 137.

LEḌḌU (*m.*), A clod of earth [लेष्टु]. Ab. 447; Dh. 340.

LEHATI, To lick [लिह्]. P.p.p. *líḷho*. P.f.p. *leyyo*.

LEKHĀ (*f.*), A line, a streak, a scratch [लेखा]. Ab. 263, 1098. *Candalekhá*, the crescent moon (Dh. 246). *Pañcalekháya likhitapotthakaṁ*, a manuscript written with five lines on each page. *Lekhá ákaḍḍhati*, To draw lines (Das. 24). See *Lekho*.

LEKHAKO, A scribe, a secretary [लेखक]. Ab. 348; Mah. 195.

LEKHANAṀ, Writing; a letter [लेखन]. *Silálekhanaṁ*, a rock-inscription.

LEKHETI (*caus. likhati*), To write, to delineate [लेखयति = लिख्]. Mah. 162.

LEKHO, Writing, manuscript, inscription; a letter, epistle; a drawing, delineation [लेख]. Ab. 992, 1098. *Lekhaṁ tattha avácayi*, read the inscription upon it (Mah. 162). *Dve lekhá*, two epistles. *Lekhe sutvá*, having heard the despatches read (Mah. 34). *Lekhaṁ vissajjayi*, despatched a letter (Mah. 53, 203). *Lekhaṁ sikkhati*, to learn writing (Alw. I. 100). Pl. *lekhá*, writing (Pát. 83, 84). See *Lekhá*.

LEKHYAM̆, Writing [लेख्य = लिख्]. Ab. 1098.

LENAM̆, A cave, a rock cavern, asylum, retreat, refuge; Nirváṇa [लयन]. Ab. 6, 609; Alw. N. 131; Mah. 167. *Pihitadváravátapánalene viharanto*, living in a hermitage with the door and window closed (Dh. 325). A rock cell (Mah. 103).

LEPANAM̆, Smearing, plastering [लेपन]. *Sudhámattikalepano*, coated with cement and mortar (Dh. 251, comp. 27).

LEPO, Plastering; plaster, mortar [लेप]. Ab. 1052; Pát. 70.

LEPYAM̆, Plastering, modelling in clay [लेप्य]. Ab. 523, 1006.

LESO, A bit, an atom, a little [लेश]. Ab. 705.

LESO, A trick, a stratagem. Ab. 1108; Mah. 150.

LEYYO (*p.f.p. lehati*), To be licked, or lapped, or sipped [लेह्य = लिह्]. Neut. *leyyaṁ*, mucilaginous food (Ab. 466).

LICCHAVI (*m.*), Proper name of a race of Indian princes, also called Vajji [लिच्छवि]. Ab. 336; B. Int. 530; Dh. 360.

LIKHANAM̆, Writing [लिखन].

LIKHĀPETI (*caus.* next), To cause to be written; to cause to be cut. Mah. 207. *Tassa kesaṁ likhápetvá*, having caused his head to be shaved (Mah. 139). *Karaṇḍake likhápetvá*, having got some boxes turned (Alw. I. 74).

LIKHATI, To scratch, to scrape; to write, to inscribe [लिख्]. *Paṇṇaṁ l.*, to write a letter (Alw. I. 101). *Buddhaguṇe likhitvá*, having written down the virtues of Buddha (Alw. I. 77). Mah. 204. Caus. *lekheti*, *likhápeti*.

LIKHITAKO (*adj.*), Written [लिखितक]. *Likhitako coro*, a proclaimed thief (Alw. I. 72).

LIKHITO (*p.p.p. likhati*), Scratched; erased; written, inscribed [लिखितक = लिख्]. *Likhitákhilakibbiso*, from whom all sin has been eradicated, lit. scraped off (Alw. I. xiii). *Likhitacoro*, a proclaimed thief (Alw. I. 72).

LIKKHĀ (*f.*), A measure of weight = 1296 Aṇus [लिक्षा]. Ab. 195.

LIKOCAKO, The plant Alangium Hexapetalum. Ab. 557.

LIKUCO, A sort of breadfruit, Artocarpus Lacucha [लिकुच]. Ab. 570.

LĪLĀ (*f.*), Play, sport, dalliance [लीला]. Ab. 174.

LĪḶHĀ (*f.*), Ease, grace, playfulness, facility, adroitness, skill, proficiency, mastery [लीढ = लिह्]. This word is explained by *vilása*. *Samadagandhasindhurato gamanalīḷhá*, the graceful or ꞉ gait of the musk-elephant when his temple ichor (Att. 191). *Attano issariyalīḷháya p* he asks the question in the very wanton power. *Sarīralīḷhadassanaṁ*, exhibiti graceful gestures (Dh. 307 of a nautc *Rañño maṅgalahatthī alaṅkato javamáno bhati váraṇalīḷháya gacchanto 'va sobhati*, state elephant with all his trappings on look well trotting, he looks best when with an elephant's native grace and dign 234). At Dh. 146 the wicked Devadatta i sented as saying, *dve aggasávake ubhosu nisīdápetvá buddhalīḷháya dhammaṁ de* "I'll make my two chief disciples sit dow each side of me, and I'll preach the Law the fluent mastery of a Buddha." *Ajja* visayaṁ *Buddhalīḷhaṁ passissáma*, this shall see the Buddha's power, this day behold his easy triumph (Dh. 98, comp. idea is that of playing with the adversar ments, answering them with perfect ease)

LIMPANAM̆, Smearing, plastering. Dh.

LIMPATI, To smear, to daub, to plaster, [लिप्]. *Bhittiṁ l.*, to plaster a wall (I Pass. *lippati*. *Yo na lippati kámesu*, he not cling to pleasure (Dh. 71). P.p.p. *litt limpápeti*, *limpeti*. *Káyaṁ limpetvá* having smeared ashes on his body. P. *limpito*. *Suvaṇṇena limpito*, coated with g

LIṄGAM̆, A mark, sign, characteristic; pu gender, sex; nominal theme or crude base Ab. 273, 910. *Purisaliṅgaṁ itthiliṅgaṁ* characteristics of the male and female 206). In grammar the three genders are *p itthiliṅgaṁ*, *napuṁsakaliṅgaṁ*, masculi nine and neuter. *Liṅgavipalláso*, change (Dh. 286). *Dhátuliṅgaṁ*, verbal roots an themes (Sen. K. 433).

LIṄGAVĀ (*adj.*), Having marks or char [लिङ्ग + वत्]. *Paribbájakaliṅgavá*, in of a devotee (Mah. 54).

LIṄGĪ (*adj.*), Having gender [लिङ्गिन्]. *liṅgī*, of the same gender (Alw. I. vii, nation belongs to the whole compound).

LĪNO (*p.p. līyati*), Attached, adhering; hidden [लीन = ली]. *Līnattho*, hidd condite meaning. *Alīno*, free from atta worldliness (Dh. 44).

LIPI (*f.*), A letter of the alphabet; writing [लिपि]. Ab. 1063. *Lipikáro*, a scribe (Ab. 348).

LIPPATI, see *Limpati.*

LITTO (*p.p.p. limpati*), Smeared, plastered [लिप्त = लिप्]. Ab. 746, 958.

LĪYATI, To adhere [ली]. P.p.: *líno.*

LOBHANĪYO (*adj.*), Connected with covetousness [लोभनीय]. *Lobhaníyehi dhammehi suddho*, free from covetous affections (Sen. K. 324).

LOBHO, Covetousness, desire, cupidity, greed [लोभ]. *Dhanalobho*, lust of wealth (Ras. 18). Dh. 44, 47; Man. B. 417. Lobha is one of the Akusalamúlas, or sinful principles in the heart from which spring demerit or sin.

LOCANAM, The eye [लोचन]. Ab. 149.

LODDO, The tree Symplocos Racemosa [लोध्र]. Ab. 556.

LOHAGUḶO, An iron or metal ball [लोह + गुड]. Dh. 66.

LOHAJAṀ, Brass, bronze [लोहज]. Mah. 259.

LOHAKĀRAKO, A blacksmith [लोह + कारक]. Ab. 509. Also *lohakáro.*

LOHAKUMBHĪ (*f.*), An iron cauldron; name of a lake in hell [लोह + कुम्भी]. Ab. 658; Mah. 17, 249.

LOHAṀ, Agallochum [लोह]. Ab. 302. See *Loho.*

LOHAPIṬṬHO, A heron [लोहि + पृष्ठ]. Ab. 643.

LOHITAKO (*adj.*), Red [लोहितक]. *Ubhato lohitakúpadhánaṁ*, a red pillow at each end of a couch (a luxury forbidden to a bhikkhu).

LOHITAṄKO, A ruby [लोहित = अङ्क]. Ab. 491; Mah. 69; Pát. 79; Alw. I. 75.

LOHITAPĀṆĪ (*adj.*), Red-handed, bloody, murderous, destroying life whether animal or human [लोहित + पाणिन्].

LOHITO (*adj.*), Red [लोहित]. Ab. 1028. Masc. *lohito*, the colour red (Ab. 95). Neut. *lohitaṁ*, blood (Ab. 280). *Lohitanadí*, a river of blood (Dh. 224). *Galalohitaṁ*, his throat's blood (Mah. 246, as we say "heart's blood").

LOHITUPPĀDAKO, One who has committed the crime of shedding the blood of a Buddha (see next). Pát. 28.

LOHITUPPĀDO, The crime of wounding a supreme Buddha so as to draw blood [लोहित + उत्पाद]. See *Abhiṭhánaṁ.* Comp. Dh. 279.

LOHO, and LOHAṀ, Iron; copper, brass; any metal [लोह]. Ab. 493, 820, 905; Cl. Gr. 45. *Loharúpáni ṭhapápesi duve*, set up two brazen images (Mah. 236). *Lohamayo paṭṭo*, a brazen or copper plate (Mah. 143). *Tambalohaṁ*, copper (Mah. 164; Pát. 80). *Lohapásádo*, the Brazen Palace, lit. metal palace, is the name of a famous monastery at Anurádhapura in Ceylon, built by King Duṭṭhagámaṇí about 150 years before Christ: it was roofed with brass or copper tiles.

LOKADHAMMATĀ (*f.*), The vicissitudes of life, the vanity of worldly things [लोक + धर्म + ता]. Mah. 261.

LOKADHAMMO, Worldly condition [लोक + धर्म]. There are eight conditions to which man is subject in this world, viz. *lábho, alábho, yaso, ayaso, pasaṁsá, nindá, sukhaṁ, dukkhaṁ*, gain, loss, fame, dishonour, praise, blame, happiness, suffering (Kh. 6, 20). Das. 9.

LOKADHĀTU (*f.*), A world or sphere [लोक + धातु]. This word is another name for a Cakkavála, it probably means constituent or unit of the universe, the whole material universe consisting of a vast number of these spheres. A thousand cakkaválas are called *sahassílokadhátu* or *cúlalokadhátu;* one million cakkaválas are called *dvisahassílokadhátu* or *majjhimalokadhátu*; a million million of cakkaválas are called *tisahassílokadhátu* or *mahásahassílokadhátu* (Man. B. 8). *Dasasahassalokadhátu*, ten thousand worlds. B. Int. 594; B. Lot. 717.

LOKĀDHIPATEYYAṀ, Influence of the world [लोक + *ádhipateyya*]. By this is meant the influence on a man's conduct of the opinion of the world, which produces *ottappaṁ* or fear of sinning (Das. 41, 43). Man. B. 493.

LOKAGARU (*m.*), Teacher of the world, an epithet of Buddha or of any Buddha [लोक + गुरु]. Ab. 3.

LOKAGGO, Chief of the world, i.e. Buddha [लोक + अग्र]. B. Lot. 576.

LOKAKKHĀYIKĀ, See *Akkháyiká* and *Lokáyataṁ.*

LOKĀMISAṀ, Temptation of the world, pleasures of sense [लोक + आमिष]. Dh. 68; Ten J. 8.

LOKANĀTHO, Protector or saviour of the world, an epithet of Buddha [लोक + नाथ]. Ab. 2; Mah. 11.

LOKANTARIKO (*adj.*), Belonging to the *lokantaraṁ*, or space between three spheres (see *Cakkaválaṁ*) [लोक+अन्तर+इक]. *Lokantarikanirayo,*

the L. hell, a place of punishment situated in the lokantara, it is partly inhabited by pretas (Mah. 209; Man. B. 27, 47, 48; B. Int. 81; B. Lot. 631, 832).

LOKAPĀLO, Guardian of the world [लोक+पाल]. This term is applied to several devas, as *Sakka* (Indra), *Yama, Varuṇa.* The four Mahárájas are lokapálas. Att. 81; B. Int. 603.

LOKAVIDŪ (*adj.*), Knowing the universe [लोक+विद्]. A common epithet of a Buddha (Alw. I. 77).

LOKĀYATAṀ, Controversy on fabulous or absurd points, casuistry [लोकायत]. B. Lot. 409; Alw. I. lxx, lxxi. This word is explained to be *vitaṇḍasatthaṁ* (Ab. 112). I find the following in Brahma Jála S. Aṭṭh., *lokakkháyiká ti ayaṁ loko kena nimmito asukena náma nimmito káko seto aṭṭhínaṁ setattá baláká rattá lohitassa rattattá ti evamádiká lokáyatavitaṇḍásallápakathá*, "'Who made the world? the world was made by so and so. Crows are white because their bones are white, cranes are red because their blood is red.' To these and similar controversies, discussions, and conversations the term *lokakkháyiká* is applied."

LOKESO, Brahman [लोक+ईश]. Ab. 15.

LOKIYO (*adj.*), Common, popular; worldly, earthly, temporal [लौक्य]. *Lokiyacchando*, common prosody as opposed to vedic (Kh. 23). *Lokiyamahájano*, every-day people, the world, the mass of mankind, the unconverted as opposed to Ariyas (Dh. 256, 287, 288, 430). See *Lokuttaro.*

LOKO, The universe; a world; the world; the inhabitants of a world or region; mankind; a being, a creature [लोक]. Ab. 93, 186, 1041. *Lokam dukkhá pamocetum*, to redeem the world from suffering (Mah. 1). *Lokassa saggamaggabhávanattháya*, that men may learn the way to heaven (Alw. I. cxxiv). *Loko 'yaṁ pīḷito*, the people of this country are oppressed (Mah. 165). *Mahárakkhitatheraṁ Yonalokam apesayi*, sent the thera M. to the Yona people or country (Mah. 71). *Laṅkáloko*, the people of Ceylon (Mah. 121). *Koci lokasmiṁ vijjati*, is there any man in the world who . . (Dh. 26). *Saṅkháradukkhatáya loko anupádisesáya nibbánadhátuyá muccati*, from the suffering of existence a being is released by that Nirváṇa in which no trace of existence remains (Alw. I. 108). *Paṭhaví lokaṁ páleti*, the earth supports mankind. *Ayaṁ loko paraloko*, this world and the next world, this life and the next life (Das. 45; Dh. 31, 43). *Idhaloko*, this world, this life, this state of existence. By *paraloko* is meant any world whether good or bad to which a man goes after death. *Naraloko*, the world of men (Mah. 43). *Brahmaloko*, the world of brahmas, the Brahma heavens (Mah. 118). *Petaloko*, the Preta world (Dh. 129). *Lokavisayo*, the extent of the universe (Man. B. 9). The three great divisions of the existing universe are *sattaloko, saṅkháraloko, okásaloko* (see each sep.). *Kámaloko, rúpaloko, arúpaloko*, the worlds of Sense, of Form, and of absence of Form, are subdivisions of the World of Sentient Being (see *Sattaloko* and *Tilokaṁ*). For the thirty-one lokas see *Sattaloko.* Other classifications are given, as *kilesaloko, bhavaloko, indriyaloko*, the world of sin, the world of existence, the world or aggregate of properties of sentient beings (Alw. I. 106); *khandhaloko, áyatanaloko, dhátuloko*, the world of the skandhas, of the áyatanas, of the dhátus (Das. 44). The loc. *loke* is frequently used in the sense of "in the world, among men, commonly." *Yaṁ kiñci yiṭṭhaṁ va hutaṁ va loke yajetha*, whatsoever sacrifice or offering a man offers in the world (Dh. 20). *Loke adinnaṁ ádiyati*, takes in this world what is not given to him (Dh. 44, 73, 97, comp. 60). *Seṭṭho loke eko ti vuccati*, one who is chief is called Eka. *Santo sappurisá loke devadhammá ti vuccare*, good and righteous men are called devadhamma (Das. 41).

LOKUTTARO (*adj.*), Transcending the world, supernatural, spiritual [लोक+उत्तर]. *Sabbe lokiyalokuttaradhammá*, all conditions or things temporal and spiritual (Dh. 180, comp. 194). The *nava lokuttará dhammá*, or nine transcendent conditions, are the four Maggas, the four Phalas, and Nirváṇa (Dh. 180, 361). The *aṭṭha lokuttarakusalavipákacittáni* are thoughts in the four Maggas and the four Phalas (*sotápattimaggacittaṁ, sakadágámimaggacittaṁ*, and so on). Man. B. 445, 493; Dh. 310.

LOLATĀ (*f.*), Longing, eagerness [लोल+ता]. Ras. 18, 28.

LOLO (*adj.*), Tremulous; desirous, longing; greedy; unsteady, agitated [लोल]. Ab. 712, 729, 938, 1066, 1075.

LOLUPO (*adj.*), Desirous, covetous, greedy [लोलुप]. Ab. 729.

LOMAHAṀSANAṀ, Horripilation or bristling of the hair of the body caused by astonishment or

fear or delight [लोमन् + हर्षण]. Ab. 175, 912; Mah. 107.

LOMAHAṀSANO (*adj.*), Causing horripilation, astounding, stupendous [लोमहर्षण]. Of an earthquake (Mah. 108). Of the wonderful efficacy of meritorious Karma (B. Lot. 340).

LOMAHAṀSO, Horripilation [लोमन्+हर्ष]. Ten J. 50.

LOMAHAṬṬHAJĀTO (*adj.*), Having the hair of the body erect with wonder or fear, terrified, astounded, thunderstruck [लोमन् + हृष्ट = हृष् + जात = जन्].

LOMAṀ, The hair of the body [लोमन्]. Ab. 259; Kh. 18. *Lomakúpo*, a pore of the skin (F. Ját. 57; Alw. I. 80). *Haṭṭhalomo*, having the hair of the body erect with joy or wonder (Mah. 86).

LOMASO (*adj.*), Hairy [लोमश]. *Lomasapáṇako*, a caterpillar (Ab. 623).

LOMĪ (*adj.*), Having hair [लोमन् + इन्].

LOṆAṀ, Salt [लवण]. Ab. 460; Mah. 15. See also *Lavaṇaṁ*.

LOṆIKO (*adj.*), Relating to salt, having a salt taste [लावणिक]. Dh. 260.

LOPO, Cutting off; in gram. elision, apocope [लोप]. *Kvaci lopo hoti*, sometimes elision takes place. *Lopaṁ pappoti*, undergoes elision (Sen. K. 205).

LUDDAKO, A huntsman, a sportsman [लुब्धक]. Ab. 518, 1106; Dh. 203; Mah. 166; Cl. Gr. 84. *Migaluddako*, a deer-stalker (Ras. 25). *Sakuṇaluddako*, a fowler (Dh. 376).

LUDDHO (*p.p.p.*), Greedy, covetous [लुब्ध = लुभ्]. Ab. 729. Masc. *luddho*, a huntsman (Ab. 1106).

LUDDO (*adj.*), Cruel, murderous [लुब्ध = लुभ्]. *Luddakammaṁ*, a barbarous deed. *Luddáni karoti*, to kill prey (F. Ját. 13). *Luddo*, a huntsman, sportsman (Ab. 1038; Mah. 166; Dh. 410; Das. 24).

LŪKHO (*adj.*), Rough; unpleasant; hard, harsh [रूक्ष, लूच]. *Lúkho bhúbhágo*, a rugged piece of ground (Ab. 183). *Lúkhajívikaṁ jívati*, to live a hard life (Dh. 373). Used of food *lúkha* means "bitter," "unpleasant," as opposed to *paṇíta*, "sweet," "nice" (Dh. 145, 214, 374, 375).

LULĀYO, A buffalo [लुलाय]. Ab. 616.

LUNĀTI, To cut, to reap [लू]. Sen. K. 440. Pass *lúyati*. P.p.p. *lúno*. Caus. *láveti*.

LUÑCATI, To pull up or out [लुञ्च्]. Pát. 119; Mah. 140.

LŪNO (*p.p.p. lunáti*), Cut, reaped [लून = लू].

LUPANAṀ, Cutting off [लुप् + अन].

LUPYATI (*pass.*), To be elided [लुप्यते = लुप्].

LŪTĀ (*f.*), and LŪTIKĀ (*f.*), A spider [लूता, and लूतिका]. Ab. 621.

LUTTO (*p.p. lupyati*), Cut off, elided [लुप्त = लुप्]. Sen. K. 206.

LŪYATI (*pass.*), To be cut or reaped [लूयते = लू]. Sen. K. 524.

M.

MĀ (*m.*), The moon [मास्]. Ab. 52.

MĀ (*prohibitive particle*), Not, do not [मा]. With imperat. *Má khāda*, do not eat (Mah. 230); *Má evaṁ karotha*, do not do so (Dh. 199); *Má gaccháhi*, do not go (Alw. I. 7); *Vanaṁ chindatha má rukkhaṁ*, cut down the forest, not the tree (Dh. 50). With aor. *Má voca*, do not say (Dh. 24); *Má 'pádi*, do not obtain (Dh. 48); *Khaṇo ve má upaccagá*, let not an opportunity escape (Dh. 56); *Má evaṁ kari*, do not do so (comp. *má evaṁ akattha*, Dh. 80). With opt. *Má bhuñjetha*, let him not eat (Mah. 158); *Má ácikkheyyási*, do not point out; *Má pamádam anuyuñjetha*, let him not be slothful (Dh. 6). With imperf. *Má h' evaṁ avaca*, say not so. Without expressed verb: *Má h' evaṁ bhante*, not so, lord; *Alaṁ bhikkhave má bhaṇḍanaṁ*, enough priests, no quarrelling (Dh. 104).

MACCHĀ (*f.*), Good soil [मृत्सा]. Sen. K. 522.

MACCHABANDHO, A fisherman [मत्स्य + बन्ध]. Ab. 670.

MACCHAKO, A fish [मत्स्यक]. Dh. 192.

MACCHAṆḌĪ (*f.*), Inspissated juice of the sugar-cane [मत्स्यण्डी]. Ab. 462.

MACCHARĀYATI, To be envious [denom. from मत्सर].

MACCHARĪ (*adj.*), Envious, niggardly [मत्सरिन्]. Dh. 47.

MACCHARIYAṀ, and MACCHERAṀ, Avarice, niggardliness, selfishness, envy, churlishness [मात्सर्य]. Dh. 43, 290, 371; Man. B. 418.

MACCHARO (*adj.*), Niggardly, envious, grudging [मत्सर]. Sen. K. 517. Neut. *maccharaṁ*, avarice, etc. (Ab. 168).

MACCHIKO, A fisherman [मात्स्यिक]. Ab. 670.

MACCHO, A fish [मत्स्य]. Ab. 671; Alw. I. xxi; F. Ját. 53.

MACCO (*p.f.p. marati*), Mortal [मर्त्य = मृ]. *Macco*, a man, a mortal (Das. 6; Ab. 227; Dh. 10).

MACCO (*adj.*), Maternal [मातृ + य].

MACCU (*m.*), Death; Yama [मृत्यु]. Ab. 404. *Maccurájá*, Yama (Dh. 9, 31). *Maccuyuddhaṁ*, conflict with death, the last death-struggle (Mah. 194). *Niyato maccu*, death is inevitable (Dh. 156). Gen. *maccuno* (Dh. 5), *maccussa* (Dh. 277).

MACCUDHEYYAṀ, The realm of Death [मृत्यु + धेय्य = धा]. By this term is meant all sentient existence as opposed to Nirváṇa or the annihilation of being (Dh. 16, 197, 277); the realm of death is the region in which death holds sway, viz. the sattaloka with its three stages of *kámabhava*, *rúpabhava*, and *arúpabhava* (*tebhúmakavaṭṭa*).

MĀDANAṀ, Delighting; cloves [मादन].

MADANĪYO (*adj.*), Intoxicating [मदनीय]. Sen. K. 395.

MADANO, Káma, the god of love; the plant Vanguiera Spinosa [मदन]. Ab. 42, 567, 1131. *Madanasaro*, Cupid's dart (Att. 192).

MADDĀ (*m.plur.*), Name of a country and its inhabitants [मद्र]. Ab. 185.

MADDALO, A sort of drum [मर्दल]. Ab. 144.

MADDANAṀ, Rubbing, grinding, crushing, trampling [मर्दन]. Ab. 769. *Arimaddano*, one who destroys his enemies (Mah. 2). Dh. 187.

MADDATI, To rub; to compress, to crush, to trample, to destroy [मृद्]. *Pariyantesu jálaṁ maddanto*, drawing together the net at the sides. At Mah. 225, *maháviharasímaṁ madditvá*, probably means "encroaching on (lit. compressing) the boundary of the M.," the Ind. Off. MS. reads *-símaṁ so*. *Kaṇṭakaṁ m.*, to tread on a thorn (Sen. K. 335). *Maddanto Damiḷe*, defeating the Tamuls (Mah. 4, comp. 165). *Muddikapphaláni m.*, to press grapes (Pát. 90). *Vádaṁ m.*, to refute, crush, or stamp out a heresy (Mah. 227; Pát. vi; Alw. I. 55). Caus. *maddápeti* and *maddeti*. *Hatthiná maddápeti*, to cause a criminal to be trampled to death by elephants (Dh. 187). *Mahá hatthíhi maddayi*, caused (the stones) to be trampled down by huge elephants (Mah. 169).

MADDAVO (*adj.*), Flaccid, withered [मार्दव]. Dh. 67; Mah. 181. *Maddavaṁ*, mildness.

MADHU (*adj.*), Sweet; pleasant, nice [मधु]. Ab. 1067; Dh. 13. Neut. *madhu*, wine made from the blossoms of Bassia Latifolia (Ab. 533; Dh. 275), the nectar of flowers (Ab. 545), honey (Mah. 2, 22 *madhúni*). *Madhuváṇijo*, a honey-seller (Mah. 25). *Makkhikámadhu*, bee honey (Pát. 90). *Madhumakkhiká*, a bee (Mah. 22).

MADHUBBATO, A honey bee [मधु + व्रत]. Ab. 635.

MADHUCCHIṬṬHAṀ, Wax [मधुच्छिष्ट]. Ab. 494.

MADHUDDUMO, The tree Bassia Latifolia [मधु + द्रुम]. Ab. 554.

MADHUKARO, A bee [मधुकर]. Ab. 636.

MADHUKARO (*adj.*), Sweet [मधुकर]. *Nesáda-madhukaragítiká*, the beguiling song of the hunter (Att. 198).

MADHUKO (*adj.*), Sweet [मधुक]. Masc. *madhuko*, a bard or panegyrist (Ab. 396), Bassia Latifolia (Ab. 554). Neut. *madhukaṁ*, liquorice (Ab. 587).

MADHULAṬṬHIKĀ (*f.*), Liquorice [मधु + यष्टिका]. Ab. 587.

MADHULĪHO, A bee [मधुलिह्]. Ab. 636.

MADHUMEHO, Diabetes [मधु + मेह]. Pát. 83, 84.

MADHUPO, A bee [मधु + प]. Ab. 636.

MADHURAKO, The Jívaka plant [मधुरक]. Ab. 594.

MADHURASĀ (*f.*), A grape; the plant Sanseveria Roxburghiana [मधु + रस]. Ab. 581, 587.

MADHURASSARO, A sweet voice [मधुर + स्वर]. Ras. 26; Dh. 402. Also adj. "sweet-voiced" (Mah. 22).

MADHURATTAṀ, Sweetness [मधुर + त्व].

MADHURO (*adj.*), Sweet; agreeable [मधुर]. *Annáni madhuráni*, savoury food (Mah. 170). *Madhuraṁ tassa bhásitaṁ*, his speech is sweet (Dh. 65). Masc. *madhuro*, sweetness (Ab. 148). *Madhuraraso*, sweet taste (Dh. 260). Fem. *Madhurá*, name of a town in India (Sen. K. 321). The *catumadhuraṁ*, or four sweet foods, are, I think, *navanítaṁ*, *madhu*, *pháṇitaṁ*, *telaṁ*, priests are allowed to eat these after midday (Dh. 165).

MĀDHURO (*adj.*), Belonging to the town of Madhurá [माधुर]. Sen. K. 392, 393.

MADHVĀSAVO, Wine made from the flowers of Bassia Latifolia [मधु + आसव]. Ab. 533; Pát. 90.

MĀDĪ (*adj.*), Like me [मादृश्]. Sen. K. 525.

MADIRĀ (*f.*), Spirituous liquor [मदिरा]. Ab. 533. *Rajjasirimadirá*, the intoxicating draught of kingly power (Att. 199).

MĀḌISO, and MĀRISO (*adj.*), Like me, such as I [मादृश]. Sen. K. 525; Das. 7; Mah. 36. *Mádiso buddho*, a Buddha like me (Dh. 109). *Mádisá khujjá náma honti*, are people like me to be called hunchbacks? (Dh. 159).

MADĪYO (*adj.*), Mine [मदीय].

MADO, Intoxication; pride; enjoyment; the juice that flows from an elephant's temples when in rut [मद्]. Ab. 364, 1128; Mah. 215; Dh. 275. *Surámadamatto*, intoxicated (Dh. 307). *Na madáya áháreti*, he does not eat for sensual enjoyment. The three madas are *árogyamado, yobbanamado, játimado*, the pride or intoxication of health, of youth, of birth. *Rúpamado*, vanity (Dh. 315).

MĀDO, Pride [माद्]. Ab. 764.

MAGADHĀ (*m.pl.*), Name of a people and country, Southern Behar [मगध]. Ab. 184; Alw. I. iii. Loc. *Magadhesu*, among the Magadhas, in the Magadha country (Mah. 2). *Magadhabhásá*, the Magadha language, Páli (Kh. 23). *Magadharaṭṭhaṁ*, the Magadha country (Dh. 186).

MĀGADHAKO, MĀGADHIKO (*adj.*), Belonging to Magadha [मागधक, मागधिक]. Cl. Gr. 90, 92; Sen. K. 390. *Mágadhiká bhásá*, the Páli language (Alw. I. cvii). Pl. masc. *mágadhiká*, the Magadha people (Kh. 22).

MĀGADHO (*adj.*), Belonging to Magadha [मागध]. *Rájá Mágadho*, the King of Magadha. *Mágadhí bhásá*, the Páli language (Alw. I. iii, cvii). Masc. *mágadho*, a bard or panegyrist (Ab. 396, 503 said to be the offspring of a Çúdra by a Kshatriya woman). Fem. *mágadhí*, a kind of jasmine (Ab. 576), also long pepper (Ab. 583). Fem. also *mágadhá* (Mah. 253).

MAGASIRAṀ, Name of a Nakkhatta [मृगशिरस्]. Ab. 58.

MĀGASIRO, and MAGGASIRO, Name of a month [मार्गशिर]. Ab. 76; Sen. K. 392; Mah. 70, 116.

MĀGAVIKO, A deer-stalker, huntsman, sportsman [मृगयस् + इक]. Ab. 513.

MAGGĀMAGGO, The right and the wrong way [मार्ग + अमार्ग]. Dh. 72, 429. By *maggámaggañáṇadassana* is meant the knowledge of what does and what does not lead to the attainment of the four Maggas (Man. B. 193).

MAGGANĀ (*f.*), and -NAṀ, Tracing out, research [मार्गण]. Ab. 774.

MAGGATI, and MAGGETI, To trace out, to seek [मार्ग्]. P.p.p. *maggito* (Ab. 753).

MAGGAṬṬHO (*adj.*), Walking in one of the Four Paths [मार्ग + स्थ]. See *Sotápattimaggaṭṭho, Sakadágámimaggaṭṭho*, etc.

MAGGIKO, A traveller [मार्गिक]. Dh. 153.

MAGGO, Trace, track; road, path, course, passage; urethra [मार्ग]. Ab. 190, 921; Mah. 206. *Sakaṭamaggo*, a carriage road (Ab. 191). *Jaṅghamaggo*, a footpath (Ditto). *Vanamaggo*, a jungle path. *Maggo gantabbo hoti*, a journey has to be performed. *Vísayojanasato maggo*, a journey of twenty thousand yojanas (Dh. 81). *Maggakilanto*, wearied with the journey (Dh. 210). *Saggamaggo*, the way to heaven (Alw. I. cxxiv). *Mokkhamaggo*, the way to Nirváṇa. *Hatthiná katamaggo*, the passage forced by the elephant (Mah. 153, through the city wall). *Nítipaveṇimaggo*, customs and usages (Alw. I. 112). *Kathámaggo*, narrative, exposition, history. *Vitthháramaggaṁ samásayitvá*, condensing detailed accounts. *Visuddhimaggo*, The Path of Holiness, name of a famous theological work (comp. Dh. 49). For the *ariyo aṭṭhaṅgikamaggo* see *Aṭṭhaṅgiko*; it is sometimes called simply *maggo*, "the Path," e.g. *magge ñáṇaṁ*, "knowledge of the Path," and see *Ariyasaccaṁ*. *Rágádidúsako maggo*, the path that destroys lust and the other evil passions, i.e. the Ariya Aṭṭh. Magga (Alw. I. 33). The *cattáro maggá*, or Four Paths, are four stages of sanctification leading to Nirváṇa, and without which Nirváṇa cannot be attained. Their names are *sotápattimaggo, sakadágámimaggo, anágámimaggo, arahattamaggo*. Those who are walking in these four paths are called respectively *sotápanno, sakadágámí, anágámí*, and *arahá* (for the meaning of these terms see separate articles). Each of the paths is subdivided into a lower and a higher stage, the path and its *phala* or fruition, so that there are also eight grades of sanctification, viz. *sotápattimaggo, sotápattiphalaṁ, sakadágámimaggo, sakadágámiphalaṁ, anágámimaggo, anágámiphalaṁ, arahattamaggo, arahattaphalaṁ*. Those who have attained these stages are called respectively *sotápattimaggaṭṭho, sotápattiphalaṭṭho, sakadágámimaggaṭṭho, sakadágámiphalaṭṭho, anágámimaggaṭṭho, anágámiphalaṭṭho, arahattamaggaṭṭho, arahattaphalaṭṭho*: collectively they are termed *ariyapuggalá* or *ariyá* (*pl.*), "the Elect," "the Saints": their state is termed *sotápattimaggaṭṭhánaṁ, sotápattiphalaṭṭhánaṁ*, and so on. By the terms *sotápanno, sakadágámí, anágámí*, and *arahá*, are generally meant the *sotápattiphalaṭṭho, sakadágámiphalaṭṭho, anágámiphalaṭṭho*, and *arahattaphalaṭṭho*. Those who are in the seven lower stages are called Sekha; the term

Asekha is applied only to the Arahattaphalaṭṭha. Arahattaphala, the highest degree of sanctification, is also called *kilesaparinibbánaṁ* (or *kilesanibbánaṁ*), and *upádisesanibbánaṁ*, and even simply *nibbánaṁ*. All those who have not entered the Paths are called Puthujjana, "unconverted," lit. "ordinary men." When a man has once entered one of the four Paths he can never fall away, his salvation is assured, he must ultimately attain Nirváṇa. Of the four Paths the last alone brings immediate release from existence. When a man has attained Arhatship he ceases to exist as soon as the natural term of his life has expired, that is in a few years at most. With the other three Paths the case is different. When a man attains the state of Sotápanna he is far from being wholly freed from human passion, and must pass through a period of probation, before he is qualified for Nirváṇa by the total extinction of impurity and of Kamma: he must be born again seven times, in any of the worlds except the four Apáyas, from which he is exempted. The Sakadágámin, in whom a larger portion of human passion is destroyed, has only to pass through two more existences, one in a devaloka and one in the world of men. The Anágámin is not reborn on earth or in a kámaloka, but passes to one of the five highest Rúpabrahmalokas, and thence attains Nirváṇa. B. Int. 290-298; B. Lot. 520; E. Mon. 6, 280-291. *Maggabrahmacariyaṁ*, the life of one who is walking in one of the four Paths (Man. B. 492; Dh. 379). See *Phalaṁ*. For further details respecting the Paths see *Nibbánaṁ*.

MAGGURO, A sort of fish [मद्गुर]. Ab. 671.

MAGHĀ (*f.*), Name of a Nakkhatta [मघा]. Ab. 59.

MĀGHĀTO, Non-slaughter, interdiction of slaughter [मा + घात]. *Mághátaṁ sakale dípe káresi manujádhipo*, the king interdicted the destruction of animal life throughout the whole island (Mah. 215).

MAGHAVĀ (*m.*), Indra [मघवन्]. Ab. 20; Dh. 6; Sen. K. 273, 274.

MĀGHO, Name of a month [माघ]. Ab. 76; Sen. K. 392.

MĀGHYAṀ, The blossoms of the many-flowered jasmine [माघ्य]. Ab. 578.

MAGO, A deer or antelope [मृग]. Ab. 617. See also *Migo*. Comp. *Magasiro*.

MAHĀ (*adj.*), Great. This nominative is sometimes met with, e.g. at Mah. 132, *tass' ábádho mahá ahu*, "a severe illness befell him," and Dh. 298, *samaṇassa Gotamassa lábhasakkáro mahá hutvá nibbatti*. It may be the Sanskrit nom. महान् from महत्, or it may be the Vedic adj. मह्, or it may arise from a misunderstanding of the true nature of the base *mahá-*. How easily the latter may be mistaken for a nom. can be seen from such compounds as *mahá-aggikkhandho* (Alw. N. 36, where D'Alwis prints *mahá* as a separate word). That *mahá-aggikkhandha* is really a compound is evident from the comparison of words like *mahá-upásiká* and *mahá-araññaṁ*. The nom. masc. of महत् is rarely found in Páli, its place being generally supplied by the base *mahá-* forming the first part of a compound. When it does occur it is almost always in the form *mahanto* (which see). At Ab. 413 occurs a nom. plur. *mahá*, which perhaps should be referred to the Vedic मह्ा (*iti yágá mahá ime*).

MAHĀ-, Great. This is a Vedic adj. much used as a substitute for महत् in the formation of compound nouns and adjectives. *Mahánigrodho*, a great banyan tree (Dh. 165). *Maháyodho*, a great warrior (Das. 7; Mah. 194). *Mahákaruṇá*, great compassion (B. Lot. 376). *Mahásetthí*, an eminent or very wealthy seṭṭhí (Dh. 238). *Mahávanaṁ* and *mahá-araññaṁ*, a great forest (Ras. 18; Dh. 406). *Mahá-upásiká*, an eminent female devotee (Dh. 107). *Mahá-aggikkhandho*, a great mass of fire (Alw. N. 36). Sometimes prefixed to a proper name in the sense of "eminent," to distinguish its owner from others of the same name, e.g. *Mahákassapo*, *Mahákaccáyano*, *Mahámoggalláno*, names of eminent disciples of Buddha. *Mahávibhavo*, very wealthy (Das. 24). Sometimes compounded with an adj. as *mahávisálo*, very broad (Att. 201).

MAHĀAṬṬHAKATHĀ (*f.*), The Great Commentary [मह्ा+अर्थ+कथा]. The *Mahá-aṭṭhakathá* was the oldest and most important of the commentaries upon the Tipiṭaka. The tradition is that it was rehearsed at the first Council, and brought to Ceylon by Mahinda, who translated it into Singhalese. Buddhaghosa's commentaries appear to have been chiefly compiled from it (Pát. vii).

MAHĀBALAṀ, Great strength [मह्ा + बल]. Sen. K. 376.

MAHĀBALO (*adj.*), Strong, mighty [महा + बल]. Ten J. 13.

MAHABBALAM̊, Great strength; a strong force, a great army [महत् + बल]. Mah. 64.

MAHABBALO (*adj.*), Having great strength, powerful, mighty [महत् + बल]. *Námaliṅgesu kosallam̊ yato mahabbalam̊ buddhavacane pátavatthinam̊*, inasmuch as a thorough knowledge of nouns and their genders is a powerful help to those desirous of mastering the word of Buddha (Alw. I. vii). *Rájá mahabbalo*, a powerful king (Mah. 150). Mah. 127, 144.

MAHABBHAYAM̊, Great fear, horror [महद्भय]. Ab. 166; Alw. I. 106; Sen. K. 376.

MAHĀBHADDAKAPPO, The Great Auspicious Cycle [महा + भद्र + कल्प]. By this is meant a kalpa in which five Buddhas appear, the present kalpa is one (see *Kappo*). Man. B. 95.

MAHĀBHAYAM̊, Great fear [महा + भय]. Comp. *Mahabbhayam̊*.

MAHĀBHINIKKHAMANAM̊, The Great Retirement [महा + अभिनिष्क्रमण]. By this is meant Gotama's retirement from the world and adoption of the ascetic life preparatory to the attainment of Buddhaship; the circumstances are given at Man. B. 160 and foll., see also Dh. 118, 163. *Katamahábhinikkhamano*, having retired from the world (Ras. 64). The term *abhinikkhamana* is used of the abandonment of the world by an ordinary man, *mahábhinikkhamana* only of one about to become a Buddha, comp. *mahápariníbbánam̊*.

MAHĀBHOGO (*adj.*), Wealthy; having a great hood (said of a cobra) [महा + भोग]. Dh. 77; F. Ját. 51.

MAHĀBHŪTO, and -TAM̊, A principal element [महा + भूत]. The *cattáro mahábhútá*, or Four Elements, are *paṭhavídhátu, ápodhátu, tejodhátu, váyodhátu*, Earth, Water, Fire, Air (B. Lot. 514; Dh. 200; Ab. 788, 817). The Rúpakkhandha, or organized body, is composed of these elements (Man. B. 399).

MAHĀBODHI (*m. and f.*), The great Bo tree [महा + बोधि]. This name is given to the Ficus Religiosa at Buddha Gaya, under which Gotama attained Buddhaship, and also to the tree grown from it which still flourishes at Anurádhapura. Mah. 7, 101, 105, 108, etc. See *Bodhi*.

MAHĀBRAHMĀ (*m.*), The archangel Brahman, also called Brahmá Sahampati [महा + ब्रह्मन्]. *Mahábrahmá*, or as he is also frequently called *Brahmá*, is the ruler of the Brahma heavens, and therefore the greatest of all the devas or angels. He holds the same place among the Brahma angels that Sakka and Mára hold among the angels of the Kámadevalokas. It is of the greatest importance not to confound the Buddhist Brahman with the Brahman of the Hindu triad. *Mahábrahmá* is merely a powerful angel, and vastly inferior in power to Buddha. Every cakkavála has its Mahábrahman as the ruler of its Brahmaloka, so that in reality Mahábrahman is not one but many, for the universe contains an almost infinite number of Cakkaválas, and consequently of Mahábrahmans. Moreover, the term Mahábrahman in truth designates rather an office (the sovereignty of the Brahma angels) than an individual, for the same person only remains Mahábrahman for a limited period, at the expiration of which he enters upon a new existence, and is succeeded in the Brahma sovereignty by another. According to Man. B. 10 Çákyamuni when a bodhisatta was four times born as Mahábrahman. I find it stated in a comment that the Mahábrahman of Gotama's time had been a monk named Sahaka, who under the dispensation of Kassapa Buddha, by the practice of Jhána, attained the sovereignty of the Brahmadevas. Mahábrahman is represented as continually exercising good will towards every being. He sometimes descends from his celestial abode to interfere for good in the affairs of men. Thus when after the attainment of Buddhahood Çákyamuni hesitated for a while to communicate to mankind the truths he had discovered, we are told that Brahman quitting the Brahma world appeared before him, and loosing his robe from one shoulder in token of respect, and falling upon one knee, implored the sage not to keep back from man the knowledge of the way of salvation (Gog. Ev. 8; Man. B. 184). Again, at a critical period of the fortunes of the Buddhist church, Mahábrahman is represented as appearing to the Thera Sáḷha to confirm his wavering faith (Mah. 17). Mahábrahman was present at the birth of Çákyamuni, and received the infant in a golden net (Man. B. 145). One of his insignia is a silver *chatta* or parasol, which he carries as the symbol of his sovereignty (Mah. 180; Man. B. 173). On certain occasions the Mahábrahmans of other Cakkaválas are represented as coming to this earth

to pay honour to Buddha (Man. B. 146; Dh. 119). See *Sahampati*. The word *mahábrahmá* is declined like *brahmá*, acc. *mahábrahmánaṁ* (Dh. 403), instr. *mahábrahmuná* (Dh. 367), etc. For the angels of the third Brahma heaven, see *Sattaloko*. B. Int. 202, 609; Man. B. 26, 41, 43.

MAHĀCĀGO (*adj.*), Munificent [महा + त्याग]. Mah. 165.

MAHACCHAṆO, A great festival [महत् + चण]. Comp. *Chaṇo*.

MAHĀDĀNAṀ, Great gifts or charity [महा + दान]. *Mahádánaṁ dadáti*, to bestow abundant alms (Dh. 231, Mah. 240, sometimes means entertaining a number of priests liberally for a certain period). Mah. 160.

MAHĀDARO, Anguish [महा + दर]. Mah. 261.

MAHĀDAYO (*adj.*), Very compassionate, all-merciful [महा + दया]. Mah. 199, 245.

MAHADDHANO (*adj.*), Wealthy [महत् + धन]. Dh. 77, 203, 208.

MAHĀDHITI (*adj.*), Having great fortitude or perseverance [महा + धृति]. Ab. 722.

MAHĀDĪPO, Great island [महा + द्वीप]. In each Cakkavála, between the cakkaválapabbata and the outermost of the rocky circles which environ Meru, lies a vast ocean. In this ocean are situated, equidistant from each other, four Mahádípas, "great islands" or continents. On the north is *Uttarakuru*, on the south *Jambudípo*, on the east *Pubbavideho*, and on the west *Aparagoyánaṁ*. Of these Jambudípa is larger than the rest, being a hundred thousand yojanas in diameter, and includes India. Ab. 183; Man. B. 4, 14; B. Int. 177. They are sometimes called simply *cattáro dípá* (Dh. 208).

MAHĀGAṆĪ (*adj.*), Having crowds of disciples or followers [महागण + इन्, or महा + गणिन्]. Frequently used of eminent divines or apostles (Alw. I. 54; Mah. 124, 171). Comp. *Gaṇí*.

MAHAGGATO (*adj.*), Enlarged, extensive, great, lofty [महत् + गत = गम्].

MAHAGGHASO (*adj.*), Eating much, highly fed [महत् + घस]. Dh. 58.

MAHAGGHIYO (*adj.*), Costly [महार्घ्य]. Mah. 49.

MAHAGGHO (*adj.*), Of great value, costly, valuable [महा + अर्घ]. Mah. 195, 243; Alw. I. x; Dh. 247.

MAHĀGUṆO (*adj.*), Having great qualities, virtuous [महा + गुण]. Dh. 144.

MAHĀHĀSO, Loud laughter, a horse-laugh [महा + हास]. Ab. 175.

MAHĀHAVO, War [महा + आहव].

MAHĀJANIKO (*adj.*), Belonging to the people [महाजन + इक]. Pát. 103; Dh. 156.

MAHĀJANO, The people, the populace, the public; most people, the generality of men, mankind; a great number of people, a multitude [महा + जन]. *Bhúpati ca mahájano*, the king and the people (Mah. 26). *Mahájanaparivúro*, followed by a great crowd of people (Das. 3). *Tassa nepuññaṁ pakásetuṁ mahájane*, to make his skill famous among men (Mah. 252). Sometimes the plur. is used: *Viravimsu mahájaná*, the people shouted (Mah. 75, comp. 254); *lokiyamahájaná*, worldly people, ordinary people (Dh. 430). Dh. 78; Mah. 12, 107; F. Ját. 5; B. Lot. 310.

MAHĀKANDO, Garlic [महा + कन्द]. Ab. 595.

MAHĀKAPPO, see *Kappo*.

MAHĀKĀRUṆIKO (*adj.*), Very compassionate [महा + कारुणिक]. Mah. 4.

MAHĀKASSAPO, Name of a famous apostle of Buddha, who was president of the first Mahásaṅgíti [महा + काश्यप]. Mah. 11; E. Mon. 174; Dh. 183.

MAHĀKATHĀNAṀ, One of the high numerals, $10,000,000^{19}$, or 1 followed by a hundred and thirty-three ciphers. Ab. 476, see *Saṅkhyá*.

MAHĀKULAṀ, A high family, a noble family [महा + कुल]. *Mahákulena itthiyo*, ladies of the first families (Mah. 84). *Mahákulassa dáriká*, a young lady belonging to a great family (Dh. 235, the family of a millionaire *seṭṭhi*). *Rájánaṁ Pasenadikosalaṁ Mahánáthapiṇḍikaṁ Cúlánáthapiṇḍikaṁ Visákhá-upásikaṁ aññáni ca mahákuláni pakkosapetvá*, having sent for King Pasenadi of Kosala, Mahánáthapiṇḍika, Cúlánáthapiṇḍika, the devotee Visákhá, and other great personages (Dh. 328).

MAHĀKULO (*adj.*), Belonging to a high or noble family [महा + कुल]. Ab. 333.

MAHALLAKATTAṀ, Old age, seniority [the next + त्व]. Mah. 40.

MAHALLAKO (*adj.*), Old, aged; spacious, large, broad, big [महल्लक]. Ab. 254, 1074; B. Int. 360; B. Lot. 367, 368. *Mahallako*, an old man (Dh. 85). *Mahallakathero*, an aged priest (Dh. 199). Fem. *mahalliká*, an old woman (Mah. 129). *Ma-*

hallakabhávo, old age (Dh. 312). *Mahallakakále*, in old age (Dh. 80). *Mahallako vihára*, a large monastery (Pát. 4).

MAHALLO (*adj.*), Old [महल्ल]. *Mahallitthi*, an old woman (Dh. 315).

MAHĀMACCO, A minister [महा + अमात्य]. Mah. 116.

MAHĀMAGGO, A high road [महा + मार्ग]. Das. 24.

MAHĀMAHĪ (*f.*), The earth [महा + मही]. Mah. 14.

MAHĀMAHO, A great festival, pomp, festivity [महा + मह]. Mah. 28, 250, 253.

MAHĀMĀTĀ (*f.*), Grandmother [महा + मातृ]. Mah. 5.

MAHĀMATI (*adj.*), Wise [महा + मति]. Mah. 207, 246, 251. Fem. *mahámati* (Mah. 121).

MAHĀMATTO, A king's minister or companion, a great noble at court [महा + मात्र]. Ab. 340; Dh. 307, 336, 390; Alw. I. 99.

MAHĀMEGHO, A storm of rain, a thunderstorm [महा + मेघ]. Mah. 67, 68; Dh. 155, 163.

MAHĀMUKHO (*adj.*), Having a big mouth [महा + मुख]. Ras. 20.

MAHĀMUNI (*m.*), A great sage or philosopher [महा + मुनि]. Epithet of a Buddha (Ab. 3; Mah. 1). Epithet of Gotama Buddha (Mah. 2, 89; Alw. I. ix).

MAHĀNADĪ (*f.*), A great river [महा + नदी]. F. Ját. 3. Five principal rivers are enumerated, *Gaṅgá, Yamuná, Aciravatí, Sarabhú, Mahí* (Ab. 682; Man. B. 17). Sen. K. 318.

MAHĀNĀGO, A great elephant, a state elephant; a great snake, a cobra; a great Nága; an eminent person; a leader, a king; a bold warrior, a champion [महा + नाग]. Dh. 57, 399; Mah. 243, 254; Alw. I. 54; Pát. xiii; B. Lot. 452. See *Nágo*.

MAHĀNAṀ, A kitchen [महा + अनस्]. Mah. 22.

MAHĀNĀMO, Name of a plant; name of the author of Mahávaṁsa [महा + नामन्]. Ab. 587.

MAHĀNASAṀ, A kitchen [महानस]. Ab. 211.

MAHĀNIBBĀNAṀ, Nirváṇa [महा + निर्वाण]. *Amatamahánibbánaṁ*, "Nirváṇa in which there is no death," so called in contradistinction to Saṁsára, which is a constant succession of death and re-birth (Dh. 407, 422).

MAHĀNILO, A gale or hurricane [महा + अनिल]. Mah. 14.

MAHĀNISĀ (*f.*), Midnight [महा + निशा]. Ab. 70.

MAHĀNISAṀSO, Great advantage, great blessing [महा + *ánisaṁsa*]. Dh 230.

MAHAṆṆAVO, The ocean [महा + अर्णव]. Mah. 117.

MAHANTATĀ (*f.*), Greatness, bigness [*mahanta* + ता]. Dh. 78; B. Lot. 340.

MAHANTATARO (*adj.*), Greater, superior, bigger [*mahanta* + तर]. Dh. 132; F. Ját. 51.

MAHANTO, and MAHAṀ, and MAHĀ (*adj.*), Great, large, big; great, eminent; much, excessive; excellent [महत्]. For the nom. *mahanto* see Sen. K. 286, Dh. 232, Mah. 172. The nom. *mahaṁ* I have only met with at Sen. K. 286. For the nom. *mahá* see sep. article. Acc. *mahantaṁ* (Dh. 197). Instr. *mahatá, mahantena* (Sen. K. 286, 338; Dh. 204; F. Ját. 5; Mah. 240). Dat. and gen. *mahato, mahantassa* (Sen. K. 286). Loc. *mahati, mahantamhi* (Sen. K. 286; Mah. 47). Fem. *mahatí, mahantí* (Sen. K. 306). Fem. acc. *mahatiṁ* (Mah. 64; Dh. 185). Fem. instr. and abl. *mahatiyá, mahatyá* (Dh. 325; Att. 202). Neut. *mahantaṁ* (Mah. 196; F. Ját. 5). Masc. nom. pl. *mahantá* (Das. 7; Kh. 15; Mah. 72). Masc. acc. pl. *mahante* (Dh. 210). Neut. pl. *mahantáni* (Dh. 195). *Tass' ábádho mahá ahu*, a severe illness befell him (Mah. 132). *Mahantaṁ maṅgalaṁ*, a great festival (Mah. 49). *Mahati anukampá*, great compassion (Mah. 6). *Mahantamahante cammapasibbake hiraññasuvaṇṇassa púretvá*, filling a number of big leather sacks with gold (Dh. 161, comp. 210, 233). The bases used in composition are *mahat-* and *mahanta-*. The first is found in a good many compounds, as *mahabbala, mahaddhana, mahacchaṇa, mahaggata, mahagghasa, mahapphala;* instances of the second are *mahantabhávo* "bigness" (B. Lot. 368, Dh. 410), *mahantamajjhimá*, "big and of middle size," *mahantataro*, etc.

MAHĀNUBHĀVATĀ (*f.*), Great power [the next + ता]. Dh. 307.

MAHĀNUBHĀVO (*adj.*), Powerful, mighty [महा + अनुभाव]. Dh. 99; Mah. 28.

MAHĀPAÑÑATĀ (*f.*), Great wisdom [the next + ता]. Alw. I. cvii.

MAHĀPAÑÑO (*adj.*), Having great wisdom, wise, learned [महा + प्रज्ञा]. Mah. 250; Dh. 63, 178; Pát. xiii.

MAHĀPARĀDHO (*adj.*), Very guilty, criminal [महा + अपराध].

MAHĀPARICCĀGO, see *Pariccago*.

MAHĀPARINIBBĀNAM̊, By this term is meant the death of Buddha, lit. "the great attainment of Nirvāṇa." As Buddha was the greatest of men so his death was the greatest of deaths. Comp. *mahábhinikkhamana*, which is used only of Buddha, *abhinikkhamana* being used of other men.

MAHĀPĀTAKAM̊, A great sin, a crime [महा + पातक]. Att. 215.

MAHĀPATHO, A high road [महा + पथ]. Dh. 11; Mah. 243.

MAHAPPHALO (*adj.*), Very fruitful, having great reward [महत् + फल]. Dh. 55. Generally used of almsgiving or some similar highly meritorious act (Dh. 64; Kh. 7; Mah. 178, 208; F. Ját. 54).

MAHĀPUÑÑO (*adj.*), Possessing great virtue or merit [महा + पुण्य]. Dh. 231, 417; Mah. 195.

MAHĀPURISO, A great man, an eminent man, a man born to greatness [महा + पुरुष]. Dh. 63, 115. This term is applied to any eminent person, but especially Buddhas, Cakkavattin monarchs, Bodhisattas, etc. The *dvattiṁsa mahápurisalakkhaṇáni* are thirty-two physical characteristics or personal beauties possessed by Buddha, as that his hands and feet were soft and delicate, his fingers tapering, there is a cakra mark on the soles of his feet, he is able to touch his knees with his hands without stooping, etc. (Man. B. 368, 369; B. Lot. 553-583). A comment says, *mahápurisalakkhaṇan ti mahápurisánaṁ buddhádínaṁ lakkhaṇadípakaṁ dvádasasahassaganthappamáṇaṁ satthaṁ*, "mahápurisalakkhaṇa is a science describing the characteristics of Buddhas and other eminent persons, and extending to twelve thousand books" (see Alw. I. lxx, lxxi).

MAHĀRAHO (*adj.*), Valuable, costly [महा + अर्ह]. Mah. 12, 164.

MAHĀRĀJĀ (*m.*), A great king, a king [महा + राजन्]. Acc. *Mahárájaṁ*, *mahárájánaṁ* (Mah. 105; Ras. 18). Instr. *mahárájena* (Mah. 195). Gen. and dat. *mahárájassa* (Mah. 121), *maháraññö* (Mah. 102). Loc. *mahárájе* (Ab. 969). The voc. *mahárája* is the usual mode of addressing a king (F. Ját. 9, 18; Mah. 105). Pl. *mahárájá* (Mah. 182). Gen. pl. *mahárájánaṁ* (Dh. 194). The lowest of the devalokas is called *cátummahárájika* (see the word): its rulers are the *cattáro mahárájá*, or four Great Kings, who are Lokapálas or guardians of the world of men. Their places are situated on the Yugandhara rocks at the four Cardinal points. Their names are *Dhataraṭṭho*, regent of the north, *Virúḷho* or *Virúḷhako*, regent of the south, *Virúpakkho*, regent of the west, and *Vessavaṇo*, regent of the east (Ab. 31, 32; Man. B. 24, 25).

MAHĀRAÑÑAM̊, A great forest [महा + अरण्य]. Ab. 536; Alw. I. cvii.

MAHĀRAṬṬHAM̊, Siam [महा + राष्ट्र]. Mah. 71.

MAHĀRORUVO, Name of one of the eight Narakas or hells [महा + रौरव]. Ab. 657.

MAHĀSADDHO (*adj.*), Having great faith [महा + श्रद्धा].

MAHĀSADDO, A great noise, a loud shout [महा + शब्द]. Dh. 172, 291.

MAHĀSAHĀ (*f.*), Globe amaranth, Gomphræna Globosa [महासहा]. Ab. 578.

MAHĀSĀLO, A man of great wealth and position, a magnate [महाशाल]. Dh. 348. A mahásála may be either *bráhmaṇamahásálo* a wealthy brahmin, or *khattiyamahásálo* a wealthy Kshatriya, or *gahapatimahásálo*, a wealthy householder. I have elsewhere referred this word to महा + सार, but there can be no doubt that it is identical with महाशाल, a classical word (See Böht. and Roth, and B. Lot. 491). The prominent characteristic of a mahásála being enormous wealth (see Ab. 337-339), the latter part of the compound came to be confounded with *sára*, and the vṛitti on the 20th rule of Kaccáyana gives *mahásála* as an example of the change of *r* into *l* (Sen. K. 209). Dh. 233, 348; Man. B. 441. Dh. 130 has *bráhmaṇamahására*, but this is probably a copyist's error.

MAHĀSAMAṆO, The great ascetic, the great philosopher, an epithet of Buddha [महा + श्रमण]. Dh. 340.

MAHĀSAMMATO, The Great Elect [महा + सम्मत = मनु]. This is the traditional name of the first king. When the world was repeopled in the vivaṭṭa of the present kalpa (see *Kappo*), the inhabitants after a time finding the want of a ruler, elected one of their number to be king, and gave him the name of Mahásammata. From him were descended the kings of Magadha, and not only was he Gotama's ancestor, but according to Mah. 8 he was the Bodhisatta Gotama himself in a previous birth.

MAHĀSARO, A great lake [महा + सरस्]. There are seven great lakes situated in Himavanta, their names are *Anotatto, Kaṇṇamuṇḍo, Rathakáro, Chaddanto, Kuṇálo, Mandákiní, Síhappapáto* (Ab. 679, 680; Man. B. 17; Sen. K. 318); another enumeration substitutes *Mucalindo* and *Tiyaggalo* for the last two.

MAHĀSATTO, A noble or excellent man; a Bodhisatta [महा + सत्त्व]. B. Int. 465; Dh. 417; Ras. 18, 19; Mah. 231.

MAHĀSĀVAKO, A great disciple [महा + श्रावक]. This term is given to eighty principal disciples of Buddha, men eminent by their piety or learning or the favour of their Master. Among them are mentioned the five Brahmins to whom Buddha preached his first discourse, the two aggasávakas (Sáriputta and Moggallána), and the eminent apostles Ānanda, Mahákassapa, Anuruddha, and Mahákaccáyana. B. Lot. 292, 293; Dh. 142.

MAHĀSIRĀ (*f.*), A tendon [महा + सिरा]. Ab. 279.

MAHĀTAṆHO (*adj.*), Lustful [महा + तृष्णा]. Ab. 722. Comp. *Mahiccho.*

MAHĀTHERO, A great or eminent thera [महा + स्थविर]. Mah. 172. At Mah. 20 the term is applied to the five hundred elders who held the first Council; at Dh. 84 to the eighty mahásávakas. Fem. *mahátherí* (Mah. 116).

MAHĀTHŪPO, The Great Dagoba [महा + स्तूप]. This is the name of a gigantic bell-shaped relic shrine built at Anurádhapura by King Duṭṭhagáminí about 160 years B.C. It is still standing, though its outline is much injured, and is 150 feet in height (Mah. 165 and foll.).

MAHATI, To revere, to worship [मह्]. Pass. *mahíyati.* P.p.p. *mahito.*

MAHATĪ, see *Mahanto.*

MAHĀTIMI (*m.*), Name of a mythical fish of vast size [महा + तिमि]. Ab. 673.

MAHATTĀ (*adj.*), Great-souled, magnanimous [महा + आत्मन्].

MAHATTHIKO (*adj.*), Productive of great good, very advantageous [महा + अर्थ + इक].

MAHĀVAGGO, see *Vinayo.*

MAHĀVAṀSO, The Great Dynasty [महा + वंश]. This is the name of a famous history of Ceylon written in Páli by a priest named Mahánáma in the fifth century A.D.

MAHĀVANAṀ, A great forest [महा + वन]. Ras. 18.

MAHĀVĀṬO, A great pit [महा + *áváṭa*]. Ras. 35.

MAHĀVIHĀRO, Great monastery [महा + विहार]. *Jetavanamahávihároo*, the great monastery of Jetavana (Dh. 78). There was a monastery named Mahávihara at Anurádhapura in Ceylon famous for the learning of its priests. It was built by King Devánaṁ Piyatissa about 300 years B.C.

MAHĀVIREKO, Cholera [महा + विरेक]. Ab. 328.

MAHĀVĪRO, A mighty man, a great hero [महा + वीर]. A common epithet of a Buddha (Mah. 2; Att. 135).

MAHĀYASO (*adj.*), Illustrious [महा + यशस्]. Mah. 20, 22, 159.

MAHESAKKHATTAṀ, Power, eminence, superiority [the next + त्व].

MAHESAKKHO (*adj.*), Possessing great authority or influence, powerful, eminent, lit. "having the name of a great lord" [महा + ईश + आख्या]. B. Int. 239. *Mahesakkho devarájá*, a powerful deva king (Dh. 153, 154). Of a *devatá* (Dh. 77; Att. 213). Of a *yakkha* (Dh. 403). Of a man (Gog. Ev. 31).

MAHESI (*m.*), Great sage, great saint [formed by sandhi of *mahá* with *isi*, the corresponding S. word is महर्षि]. "The Great Rishi" is a common epithet of Buddha, or of any Buddha (Ab. 2, 1033; Kh. 21; Mah. 27). At Dh. 74 it is used of an Arhat. Gen. *mahesino* (Mah. 27). Pl. *mahesayo.*

MAHESĪ (*f.*), A king's wife, a queen [महिषी]. Ab. 232, 1033; Mah. 9, 202. *Aggamahesí*, a queen-consort. Gen. *mahesiyá* (Dh. 230).

MAHESITTAṀ, Queenship [महिषी + त्व]. *Mahesitte 'bhisecayi*, inaugurated her as his queen (Mah. 53, 65).

MAHĪ (*f.*), The earth, the ground; place; land; name of a river [मही]. Ab. 181, 682, 1052. *Mahíkampo*, an earthquake (Mah. 41). *Mahípálo, mahípati*, a king (Ras. 18; Mah. 41). *Yuddhamahí*, battle field (Mah. 62). *Bodhiṭṭhánárahá mahí*, a spot worthy to be the site of the Bo tree (Mah. 89). *Sabbá Laṅkámahí*, the whole surface of Ceylon (Mah. 108). Loc. *mahiyaṁ*, on the earth (Alw. I. ix). The river Mahí is one of the Mahánadís (Man. B. 17).

MAHICCHATĀ (*f.*), Lust, desire [महा + इच्छा + ता].

MAHICCHO (*adj.*), Lustful [महा + इच्छा]. Ab. 722.

MAHIDDHIKATĀ (*f.*), Magical power [next + ता].

MAHIDDHIKO, and -YO (*adj.*), Possessing supernatural power, miraculous, magical [महा + ऋद्धि + क]. Ras. 16. *Mahiddhiyá puññasampadá*, the possession of merit has magical power (Kh. 14). *Mahiddhika* used of a man generally means possessed of a high degree of iddhi (Mah. 4, 172; Alw. I. 55).

MAHĪDHARO, A mountain [मही + धर]. Mah. 78. Comp. *Mahindharo.*

MAHIKĀ (*f.*), Frost [महिका]. Ab. 56.

MAHILĀ (*f.*), A woman [महिला]. Ab. 231.

MAHĪLATĀ (*f.*), An earth-worm [मही + लता]. Ab. 675.

MAHIṀSAKAMAṆḌALAṀ, The Andhra country [महिषक + मण्डल]. See *Mahisamaṇḍalaṁ.* The form *mahiṁsaka* is used in *sásanavaṁsa.*

MAHINDHARO, A mountain [मही + धर]. Mah. 167.

MAHINDO, Indra; Mahendra, a great Buddhist missionary [महा + इन्द्र]. Ab. 18. Mahinda was the son of the Indian king Dhammásoka; he converted Ceylon to the Buddhist faith about 300 years B.C., and translated the Páli Aṭṭhakathás, or Commentaries on the Buddhist Scriptures, into Siṁhalese (Mah. 71, 76, etc.).

MAHĪPĀLO, A king [मही + पाल]. Mah. 17.

MAHĪPATI (*m.*), A king [मही + पति]. Mah. 24.

MAHĪPO, A king [महीप]. Mah. 79.

MAHĪRUHO, A tree [मही + रुह]. Ab. 539; Mah. 79, 111.

MAHISAMAṆḌALAṀ, The Andhra country [महिष + मण्डल]. Mah. 71, 73. See *Mahiṁsakamaṇḍalaṁ.*

MĀHISAKO (*adj.*), Belonging to buffaloes [माहिषक]. *Máhisako*, a herd of buffaloes (Sen. K. 394).

MAHISO, A buffalo [महिष]. Ab. 616. Fem. *mahisí*, a buffalo cow. *Vanamahiso*, a wild buffalo (F. Ját. 12). *Mahisacammaṁ*, buffalo hide (Mah. 152).

MĀHISO (*adj.*), Belonging to buffaloes [माहिष]. Sen. K. 392.

MAHISSARO, Vishṇu [महा + ईश्वर]. Ab. 16.

MAHISSARO, A king [मही + ईश्वर].

MAHĪTALAṀ, The ground [मही + तल]. Mah. 24.

MAHITO (*p.p.p. mahati*), Revered, worshipped [महित = मह्]. Ab. 750. *Tilokamahito aggo*, the Chief revered by the three worlds, viz. Buddha (Alw. I. xvi).

MAHĪYATI (*pass. mahati*), To be revered.

MAHO, A festival [मह, महस्]. Ab. 178. *Vihá-ramaho*, a festival in honour of the opening of a monastery (Mah. 160). *Pásádamaho*, festival at the opening of a palace (Dh. 324).

MAHODADHI (*m.*), The sea [महा + उदधि]. Mah. 110; Sen. K. 480.

MAHOGHO, A torrent, a flood [महा + ओघ]. F. Ját. 3; Dh. 9, 51.

MAHOGHO (*adj.*), Having a mighty stream [महा + ओघ].

MAHORAGO, A great snake, a Nága [महा + उरग]. Mah. 116.

MAHOSADHAṀ, Dry ginger; the plant *ativisá* [महा + ओषध]. Ab. 459, 586.

MAHUSSĀHO (*adj.*), Energetic, persevering [महा + उत्साह]. Ab. 722.

MAHUSSAVO, A great festival [महा + उत्सव]. Mah. lxxxvi; Att. 220.

MAJJAṀ, Strong drink, spirituous liquor, wine, spirits [मद्य]. Ab. 533. *Majjapánaṁ*, drinking strong drink (Kh. 5). *Majjapáyí* (*m.*), one who drinks strong drink (Ras. 23). *Majjavikkayí*, a tavern-keeper (Ab. 511).

MAJJANAṀ, Intoxication; pride (from *majjati*). Dh. 316.

MAJJANAṀ, Rubbing, polishing [मार्जन]. Dh. 367.

MAJJAPO (*adj.*), One who drinks strong drink; a winebibber, a drunkard [मद्य + प]. Dh. 97.

MAJJĀRO, A cat [मार्जार]. Ab. 615.

MAJJATI, To be joyous; to be intoxicated [मद्]. Dh. 275. P.f.p. *madaníyo.* P.p.p. *matto.*

MAJJATI, To rub, to polish [मृज्]. P.p p. *maṭṭho.*

MAJJHAGATO (*adj.*), Same meaning as next [मध्य + गत = गम्]. Das. 24; B. Lot. 396.

MAJJHAGO (*adj.*), Going among, being in the midst of [मध्यग]. *Amaccagaṇamajjhago*, surrounded by his ministers (Mah. lxxxviii). *Khíra-ságaramajjhago Meru*, Mount Meru situated in the Milky Ocean (Mah. 240). With loc. *Cando tárakesu majjhago*, the moon surrounded by the stars (Ras. 28). *Janamajjhago*, in the midst of the people, in public (Mah. 73).

MAJJHANHO, and -ṆHO, Midday [मध्य + अह्न] Ab. 767.

MAJJHANTIKO, Midday [मध्य + अन्त + इक]. Ab. 767. *Majjhantikasamaye*, at noontide (Ras. 32). *Majjhantiko hoti*, it is noon (Gog. Ev. 23).

MAJJHATTATĀ (*f.*), Impartiality, moderation, indifference [मध्यस्थ + ता]. Ab. 159. Comp. Man. B. 416 (madhyasthatá).

MAJJHATTO (*adj.*), Impartial, neutral [मध्यस्थ]. *Majjhatto mittasattusu*, impartial to friend and foe (Mah. 128).

MAJJHIMADESO, The Central Region, Central India [मध्यम + देश]. Ab. 186; Dh. 348, 397; Alw. I. 73, 97; Man. B. 140. This district bore a sacred character in the eyes of Buddhists, embracing as it did places such as Rájagaha and Sávatthi hallowed by the residence or frequent visits of Buddha. It is said to be nine hundred yojanas in circuit, its boundaries being the towns of Kajaṅgala and Mahásálá, the river Salalavatí, the towns of Setakaṇṇiká and Thúna, and the mountain Usíraddhaja (Alw. I. xxix; Kh. 20).

MAJJHIMO (*adj.*), Middle, central, mean, moderate, of medium size [मध्यम]. Ab. 905. *Akárayi majjhimaṁ cetiyávaṭṭaṁ*, described a circle of moderate dimensions (Mah. 173). *Majjhimatápaso*, the middle hermit, viz. the second born of three hermit brothers (F. Ját. 4). *Majjhimapuriso*, a man of the middle height (Pát. 66). In gram. *majjhimapuriso* means the 2nd person (Sen. K. 424). *Majjhimitthi*, a middle-aged woman (Dh. 315). *Tikhinindriyo majjhimindriyo mudindriyo*, having acute senses, having ordinary senses, having dull senses (B. Lot. 305). *Majjhimo*, one of the notes of the Hindu gamut (Ab. 132). *Majjhimo* and *-maṁ*, the waist (Ab. 271, 905). For *majjhimasílaṁ, majjhimanikáyo* see *Sílaṁ, Nikáyo*.

MAJJHO, and MAJJHAṀ, Middle, centre, interior; the waist [मध्य]. Ab. 271, 767, 1091. *Saṅghamajjhaṁ pavisitvá*, having gone into the midst of the assembly (F. Ját. 46). *Aṭavimajjhaṁ pattakále*, when they had got into the forest (Dh. 300). *Saṅghamajjhá* (*abl.*) *apakkamma*, having left the assembly (F. Ját. 46). Instr. *Majjhena bhaggá nású*, nose broken across the middle (Ras. 20). *Majjhena tathágato dhammaṁ deseti*, Buddha preaches a doctrine which is a mean between two extremes (Gog. Ev. 38). Loc. *majjhe, majjhamhi*. *Tassa majjhe*, in the centre thereof (Mah. 162). *Majjhe ṭhapetvá okásaṁ*, leaving a space in the middle (Mah. 172). *Samuddamajjhe*, out at sea (F. Ját. 4). *Bhúmajjhe*, between the eyebrows (Ab. 876). *Amaccamajjhamhi*, in the midst of his ministers, surrounded by his ministers (Mah. 157). Dh. 62.

MAJJHO (*adj.*), Middle, central [मध्य]. *Majjhayámo*, the middle watch of the night (Mah. 157). *Majjhadeso*, the Majjhima Desa. *Majjhaṭṭháne*, in the middle (Dh. 412).

MAKARANDO, The nectar of a flower [मकरन्द]. Ab. 545.

MAKARO, Name of a mythical fish or sea monster [मकर]. Ab. 672; Man. B. 23; B. Int. 376. See *Rási*.

MAKASO, A gnat, a mosquito [मशक]. Ab. 646; Man. B. 113. *Ḍaṁsamakasaṁ*, gadflies and gnats (Cl. Gr. 83; Sen. K. 366).

MAKKAṬAKO, A spider [मर्कटक]. Ab. 621; Dh. 62.

MAKKAṬO, A monkey [मर्कट]. Ab. 614; Dh. 106; F. Ját. 52.

MĀKKAVO, The shrub Eclipta Prostrata [मार्कव]. Ab. 595.

MAKKHAṆAṀ, Smearing; oil [म्रक्षण]. Dh. 430.

MAKKHĀPETI (*caus.*), To cause to be anointed (from next). Dh. 240.

MAKKHETI, To smear, to anoint; to rub out [म्रक्ष्]. *Páde telena makkhiya*, having anointed his feet with oil (Mah. 177). *Padaṁ m.*, to obliterate a footmark (Dh. 163). Mah. 41; Dh. 196.

MAKKHĪ (*adj.*), Concealing one's vices [म्रक्ष + इन्]. *Pápamakkhí*, one who conceals his own vices (Alw. I. 120).

MAKKHIKĀ (*f.*), A fly [मक्षिका]. *Madhumakkhiká*, a bee. *Piṅgalamakkhiká*, a gadfly.

MAKKHITO (*p.p.p. makkheti*), Smeared, anointed, stained, soiled [म्रक्षित = म्रक्ष्]. Dh. 102, 410. *Lohitamakkhito*, bloodstained (Mah. 259).

MAKKHO, Concealing one's vices, hypocrisy [म्रक्ष]. Dh. 27, 72.

MAKULO, and -LAṀ, An opening bud; a knob [मकुल]. Ab. 544; Dh. 209.

MAKUṬO, and -ṬAṀ, A crest, diadem, topknot [मकुट, मुकुट]. Ab. 283. *Makuṭaṁ moceti*, to let down or dishevel the hair (Mah. 199).

MĀLĀ (*f.*), A wreath, a garland; a necklace; a flower; a row, a line [माला]. Ab. 307, 1120.

Pupphamálá, a garland of flowers (Mah. 35). *Suvaṇṇamálá*, a golden wreath or necklace (Dh. 233; Ras. 38). *Málápújaṁ karoti*, to make an offering of garlands (Dh. 373). *Dípamálá*, festoons or rows of lamps (Mah. 35, 213). *Máládámaṁ*, a wreath of flowers (F. Ját. 6). *Milátamálá viya kálaṁ katvá*, passing away like a withered flower (Dh. 166). *Vacanamálá*, a row or series of words in regular order, a dictionary. Comp. *Málo.*

MĀLĀGUḶO, A bouquet of flowers [माला+गुड]. Mah. 211.

MĀLĀGUṆO, A garland of flowers [माला+गुण]. Dh. 10. *Málágunaparikkhittá (f.)*, a marriageable woman.

MĀLĀKĀRO, A gardener [माला + कार]. Ab. 507; Dh. 167, 209.

MĀLAKO, A circular enclosure, yard, terrace, a consecrated enclosure [माल + क]. Mah. 86, 103, 198, 199. *Bodhimálako*, the enclosure in which a Bo tree stands (Ras. 38).

MALAṀ, Dirt, filth; excrement; stain, taint; fault, defect; impurity, sin; rust [मल] Ab. 274. *Malaṁ vaṇṇassa kosajjaṁ*, sloth is the canker of beauty (Dh. 43).

MALATARAṀ, A greater or worse taint [मल + तर]. Dh. 44.

MĀLATĪ *(f.)*, The great-flowered jasmine [मालती]. Ab. 576.

MALAYAJO, Sandal wood [मलयज]. Ab. 300.

MALAYO, A mountainous range in the Dekhan; a mountainous district in Ceylon of which Adam's Peak is the centre; a garden, a park; jungle [मलय]. Ab. 1113; Mah. 52, 167, 217.

MĀLĪ *(adj.)*, Having a garland or row [मालिन्]. *Vividhaddhajamáliní mahábodhi*, the great Bo tree decked with rows of varied banners (Mah. 112).

MĀLIKĀ *(f.)*, A garland; double jasmine [मालिका]. Att. 194.

MĀLIKO, A gardener, a florist [मालिक]. Ab. 507.

MALĪMASO *(adj.)*, Dirty, stained, polluted [मलीमस]. Ab. 700.

MALINĪBHAVATI, To be stained [मलिनी + भू].

MALINĪKAROTI, To stain, to pollute [मलिनी + कृ]. Cl. Gr. 99.

MALINO *(adj.)*, Dirty; dark, brown, black [मलिन]. Ab. 647, 700.

MALLAKO, A cup [मल्लक]. Ab. 458 (= çaráva). Sen. K. 519.

MALLIKĀ *(f.)*, Arabian jasmine [मल्लिका]. Ab. 574; Dh. 10.

MALLIKO, A sort of goose with brown legs and bill [मल्लिक]. Ab. 647.

MALLO, A professional wrestler; (pl.), name of a people [मल्ल]. *Mallayuddhaṁ yujjhati*, to wrestle (Dh. 274). The Mallas were a tribe of Hindustan, one of their towns was Pává (B. Int. 87; B. Lot. 486). *Mallesu cárikaṁ caramano*, wandering in the Malla country.

MĀLO, A pavilion, a pagoda [माल]. Ab. 209 (*ekakúṭayuto*, "a one-peaked building").

MĀLŪRO, The tree Ægle Marmelos [मालूर]. Ab. 556.

MĀLUTO, Wind, air [मारुत]. Ab. 37.

MĀLUVĀ *(f.)*, A creeper. Dh. 29, 59.

MĀLYAṀ, A flower; a garland of flowers [माल्य]. Ab. 307, 1081.

MAṀ, MAMA, MAMAṀ, see *Ahaṁ.*

MAMAKO *(adj.)*, Mine [ममक]. *Amamako*, not mine, alien.

MĀMAKO *(adj.)*, Mine, my own; treating as one's own, loving [मामक]. *Buddhamámako dhammamámako saṅghamámako*, devotedly attached to Buddha, his law, and his church (Dh. 166). Fem. *Ratanattayamámiká*, devoted to the three gems (Ras. 37, comp. Mah. 122).

MAMĀYATI, To be attached or devoted to [ममाय्]. *Mayá pi ca ayaṁ rájá mahábodhiṁ mamáyati*, "this king neglecting me lavishes his devotion exclusively on the Bo tree" (Mah. 122).

MAMĀYITO *(p.p.p.* last), Concerning or belonging to oneself, own. *Yaṁ paresaṁ mamáyitam ádiyati*, takes what belongs to others (Alw. N. 120). *Cakkhúni mamáyitáni*, my own eyes (Dh. 83). *Námarúpasmiṁ mamáyitaṁ*, making the námarúpa one's own, identifying oneself with it, pride of self (Dh. 66, the comment says *yassa ahan ti vá maman ti vá gáho n' atthi*, "who has no attachment, saying this is I, this is mine"). *Mamáyitá kámá*, attachment to self, pride of individuality (see *Attavádo*).

MAMMACCHEDAKO *(adj.)*, Breaking the joints [मर्मन् + छेदक]. *Mammacchedakavacanáni*, abusive, violent language, words that break one's very bones (Dh. 229).

MAṀSAṀ, Flesh, meat [मांस]. Ab. 280. *Maṁsalohitaṁ*, flesh and blood (Ab. 157). Pl. *maṁsáni*, flesh (Dh. 28). *Maṁsacakkhu*, the eye of the

flesh, the bodily eye as opposed to the *dibbacakkhu*. F. Ját. 4.

MĀNADO (*adj.*), Inspiring pride, a term of respect [मानद्]. At Mah. 115, 206, the nom. is used as an epithet of a king.

MANAKKĀRO, Acute consciousness of pain or pleasure, sensitiveness [मनस्कार]. Ab. 159.

MANAṀ, see *Mano*.

MANAṀ (*adv.*), A little [मनाक्]. Ab. 1148.

MĀNAṀ, Measuring; a measure [मान]. Ab. 914. *Mánakúṭaṁ*, false measures. Comp. *Máno*.

MĀNANĀ (*f.*), and -NAṀ, Honouring, revering, offering [मानना, मानन]. Ab. 425; Pát. 74.

MĀNANĪYO, and -IYYO (*adj.*), That ought to be honoured, venerable [माननीय].

MANĀPO (*adj.*), Pleasing, pleasant, charming, pretty [मनआप]. Ab. 694. *Manápáni vatthání*, nice clothes (Dh. 403). *Manápá kuladáriká*, a pretty young lady (Dh. 233). *Tass' ekaputtako ahosi piyo manápo*, he had an only son his darling and delight (Dh. 93, Das. 2). *Manápassavano*, flowing in the channels of pleasure (Dh. 60). *Manápáni rúpáni*, agreeable sights (Dh. 410). *Manápacárí*, whose conduct is pleasant, who acts to give pleasure. Instr. *manápena*, in a pleasant manner (Dh. 213).

MANASĀ, see *Mano*.

MĀNASAṀ, The mind; Arhatship; intention, purpose [मानस]. Ab. 152, 850. *Na me toseti mánasaṁ*, does not rejoice my soul (Mah. 197). *Te mánasaṁ baddhaṁ*, your mind is made up (Dh. 82). *Vimuttamánaso*, having the mind free or emancipated (Dh. 62). *Sumánaso*, pleased (Mah. 7). *Ñátigaṇaṁ daṭṭhuṁ katvána mánasaṁ*, having formed the intention of visiting his friends (Mah. 76). *Ativimhitamánaso*, greatly astonished (Mah. 82). *Mettaṁ mánasaṁ*, friendly mind or intention, good will (Kh. 15). *Múlhamánaso*, infatuated (Mah. 39). *Sabbesaṁ hitumánasá*, having at heart the good of the whole nation, with the intention of benefiting all (Mah. 15). *Appattamánaso sekho*, one who has not attained Arhatship, who is still a sekha (Dh. 255). Comp. *Mánaso*.

MANASI, see *Mano*.

MANASICCHATI, To wish, to desire [मनसि + इष्].

MANASIKĀRETI (*caus. manasikaroti*), To fix the attention [मनसि + कारयति=कृ]. Dh. 111.

MANASIKĀRO, Attention [मनसि + कार]. B. Lot. 413; Dh. 326. *Tesaṁ amanasikárá*, from inattention to these (Dh. 401). *Sammámanasikáram anváya*, by careful pondering.

MANASIKAROTI, To mind, to attend, to pay attention to, to bear in mind, to think about, to ponder, to fix the mind on, to take to heart [मनसि + कृ]. *Tasmá ayam pi níti sádhukaṁ manasikátabbá*, accordingly this usage must be carefully borne in mind. *Sádhukaṁ manasikarotha*, attend carefully to what I have to say (B. Lot. 413, Alw. N. 120). *Tíṇi lakkhaṇáni manasikátuṁ asakkoti*, he is unable to fix his attention on the three characteristics of existing things (Dh. 401). Ger. *manasikatvá*. *Mama koṭṭhásaṁ amanasikatvá attano khettakoṭṭháse yaṁ icchasi taṁ karohi*, letting my share alone do what you like in your own share of the field (Dh. 126). *Tathágataṁ amanasikatvá*, without taking any notice of Buddha (Dh. 240). With *manasi* dissociated from the verb: *etaṁ manasi ca kayirá*, and let him ponder this (Mah. 158).

MANASIKATO (*p.p.p.* last), Attended to, borne in mind, pondered [मनसि + कृत]. *Sumanasikato*, well pondered.

MĀNASIKO (*adj.*), Mental [मानसिक]. Sen. K. 391.

MANASO, see *Mano*.

MANASO, A substitute for *mano* at the latter end of a compound [मनस]. *Byásattamanaso*, having a distracted mind (Dh. 51).

MĀNASO, Lust [मानस]. Ab. 850 (=*rága*). Comp. *Mánasaṁ*.

MANASSĪ (*adj.*), Sensible, intelligent, clever, prudent [मनस्विन्]. Sen. K. 399. Fem. *manassiní* (Alw. I. xcv).

MĀNATTAṀ, This is the name of some sort of penance or punishment attached to the commission of a saṅghádisesa offence [मान + त्व]. It is explained by *bhikkhúnaṁ mánanabhávo árádhanaṁ*, and probably consists in the offender being placed temporarily (for six days) in a position of inferiority to his brother monks. It may be either *apaṭicchannamánattaṁ*, penance for an offence which has been confessed, or *paṭicchannamánattaṁ*, penance for an offence that has been concealed; in the latter case it is combined with parivása (Pát. 6, 74). *Mánattaṁ deti* or *samádiyati*, to undergo penance (Pát. 69).

MĀNAVĀ (*adj.*), Proud [मानवन्त्].

MĀṆAVAKO, A young man, a youth, especially a young Brahmin [माणवक]. Dh. 186.

MĀNAVĪ (*f.*), A woman [मानवी]. Sen. K. 305.

MĀṆAVIKĀ (*f.*), A young woman, a girl, a Brahmin girl [माणविका]. Dh. 340.

MĀNAVO, Mankind, man; a man [मानव]. Ab. 227, 842; Sen. K. 389; Cl. Gr. 89.

MĀṆAVO, A boy, a youth, a young man, especially a young Brahmin [माणव]. Ab. 253, 842; B. Lot. 436; Dh. 94, 120, 185, 323, 356. *Assaláyano náma máṇavo*, the young Brahmin Āçvaláyana (Alw. I. lxix).

MANĀYATANAṀ, The mind [मनस् + आयतन]. See *Āyatanaṁ* and *Mano.*

MAÑCĀDHĀRO, A bedstead [मञ्च + आधार]. Ab. 309.

MAÑCAKO, A bed, a bedstead [मञ्चक]. Ab. 308.

MAÑCO, A bed [मञ्च]. Ab. 309, 310. *Maraṇamañce nipanno*, lying on his deathbed (Dh. 258, comp. Mah. 47, 108). *Mañcapíṭháni*, beds and chairs (Mah. 84, comp. Alw. I. cvii).

MAṆḌABBO, Patronymic from Maṇḍu [माण्डव्य]. Cl. Gr. 89.

MANDABHĀṆĪ (*adj.*), Speaking little [मन्द + भाष + इन्]. F. Ját. 19.

MANDAGĀMĪ (*adj.*), Marching slowly [मन्द + गामिन्]. Ab. 379.

MAṆḌAKAPPO, see *Kappo.*

MANDĀKINĪ (*f.*), A name of the Ākásagangá or celestial river; name of one of the Mahásaras or great lakes of Himavanta [मन्दाकिनी]. Ab. 27, 679; Man. B. 17.

MAṆḌALAGGO, A crooked sword, a sabre [मण्डल + अग्र]. Ab. 391.

MAṆḌALAṀ, A disk, a circle; circuit, circumference; a district comprising a number of villages, a region, a province; a heap; a multitude [मण्डल]. Ab. 53, 631, 992. *Candamaṇḍalaṁ*, the moon's orb (F. Ját. 58; Dh. 340). *So assaṁ áruhitvá taṁ sígharà dhávayi maṇḍale*, mounting the horse he rode him at full speed in a ring (Mah. 142). *Paramaṇḍaláni*, foreign countries. *Sákhámaṇḍalehi*, with spreading branches (Att. 213). *Pánamaṇḍalaṁ*, a place where people drink together (Ab. 534). *Morassa akkhimaṇḍalaṁ*, the circle of the eye in a peacock's tail (Pát. 91). One of the articles of dress of a Buddhist priest is called *maṇḍalaṁ* (Ab. 296). See *Timaṇḍalaṁ.*

MAṆḌALAMĀLO, A circular house or hall with a peaked roof, a pavilion [मण्डल + माल]. See *Málo.*

MAṆḌALĪ (*f.*), A disk, a circle [मण्डली].

MAṆḌALĪ (*adj.*), Having a disk, orbed, circular [मण्डलिन्].

MAṆḌALIKAṀ, Anything round, a circle or globe [मण्डल + इक]. Dh. 340.

MAṆḌALISSARO, A ruler, a sovereign [मण्डल + ईश्वर]. Ab. 335.

MAṆḌANAṀ, Adornment; an ornament [मण्डन]. Ab. 282.

MAṆḌANO (*adj.*), Adorning [मण्डन]. Sen. K. 473.

MAṆḌAPAṀ, A roofed open hall or temple, generally built for a temporary purpose, a pavilion [मण्डप]. Ab. 210; F. Ját. 46; Mah. 7, 82, 258.

MAṆḌĀPETI (*caus. maṇḍeti*), To cause to be adorned. Mah. 211.

MANDĀRAVO, Erythrina Fulgens [मन्दारव]. Pát. xxvi; B. Int. 178, 535; B. Lot. 306.

MANDĀRO, A name of the western mountain behind which the sun sets [मन्दार]. Ab. 606.

MAṆḌETI, To adorn, to decorate [मण्ड्]. Mah. 12, 213; Dh. 189.

MANDĪBHĀVO, Slackening, dulling [मन्दी + भाव]. *Vegamandibhávatthaṁ*, to diminish the shock of the attack (Mah. 156).

MANDIRAṀ, A house, an edifice; a town [मन्दिर]. Ab. 205, 1065; Mah. 97, 258.

MAṆḌITO (*p.p.p. maṇḍeti*), Adorned [मण्डित]. Dh. 247; Mah. 161, 172.

MANDO (*adj.*), Slow; stupid; dull; small; low, slight, weak [मन्द]. Ab. 721, 892. *Mandagámí*, marching slowly. *Mandabháṇí*, speaking little, reticent. *Mando háso*, a slight laugh (Ab. 175). *Mandapañño*, and *mandabuddhi*, having little wisdom, foolish (Dh. 401). *Mandabhágadheyyo*, luckless, miserable (Att. 206). *Mandáni angáni*, small limbs (B. Lot. 569). In music *manda* means a deep or bass sound (Ab. 137, *gambhíro ravo*).

MAṆḌO, Scum [मण्ड]. Ab. 467. *Dadhimaṇḍaṁ*, whey (Ab. 500).

MAṆḌUKAṆṬAKO, A maṇḍu thorn, supposed to destroy a tree or plant pierced with it. F. Ját. 6; Mah. 122.

MAṆḌŪKO, A frog [मण्डूक]. Ab. 675. *Maṇḍúkabíjaṁ*, frog's spawn (Mah. 245).

MANESIKĀ (*f.*), One of the amusements forbidden to a bhikkhu, guessing the thoughts of others [मनस् + एष + इका].

MĀNETI (*caus. maññati*), To honour, to revere [मानयति = मन्]. Sen. K. 488. With gen. *Saṅghassa mánetvá*, having paid reverence to the priesthood (Mah. 252).

MANGALIṬṬHAKĀ (*f.*), Auspicious brick, viz. what we call a foundation stone [मङ्गल + इष्टक]. *Maṅgaliṭṭhakaṁ patiṭṭhapeti*, to lay a foundation stone (Mah. 170).

MANGALO (*adj.*), Auspicious, lucky; joyous, festive; belonging to state occasions [मङ्गल]. Ab. 88. *Maṅgalaṁ*, rejoicing, festival, festivity, holiday, festive ceremony (Dh. 247), blessing, boon (Kh. 5). *Maṅgalahatthí*, and *maṅgalo hatthí*, an elephant ridden on great occasions, a state-elephant (Alw. I. 79; Dh. 417; Mah. 104). *Maṅgala-uyyanaṁ*, royal gardens. *Maṅgalaváhí*, a royal or state charger (Mah. 134). *Maṅgalapokkharaṇí*, royal pleasure tank. *Maṅgalagítáni*, songs of rejoicing (Mah. 99). *Etam maṅgalam uttamaṁ*, this is the greatest blessing (Kh. 5). *Abhisekamaṅgalaṁ*, festival of a king's coronation (Dh. 219; Mah. lxxxvi). *Puttassa námakaraṇe maṅgalamhi*, at the fête of naming his son (Mah. 135). *Āváha-maṅgalaṁ*, a wedding (Dh. 240). *Maṅgalaṁ karoti*, to hold a festival (Dh. 317). *Maṅgala-kiriyadivaso*, a fête day (Dh. 288). *Maṅgala-páyáso*, rice pudding used at festivals. The term *maṅgalalakkhaṇaṁ*, "auspicious sign," is given to 108 marks with which the sole of Buddha's foot was supposed to be covered. Of these the principal was the cakka, and around it were grouped representations of birds, animals, inhabitants of various worlds, emblems of royalty, etc. (Man. B. 367). *Maṅgalo*, name of one of the twenty-four Buddhas (Mah. 1; Man. B. 95).

MAṆI (*m. and f.*), A gem, a jewel; a waterpot [मणि]. Ab. 489, 1113. *Maṇipallaṅko*, a jewelled couch (Mah. 4; Dh. 191).

MĀNĪ (*adj.*), Proud; as latter part of a compound, thinking, fancying [मानिन्]. *Bálo paṇḍitamáni*, a fool who thinks himself wise (Dh. 12). Fem. *mániní* (Mah. 122).

MAṆIBANDHO, The wrist [मणि + बन्ध]. Ab. 265.

MĀṆIKĀ (*f.*), A weight = four Doṇas [माणिका]. Ab. 483.

MAṆIKAṀ, and -KO, A waterpot [मणिक]. Ab. 456. *Udakamaṇiko*, a waterpot (Dh. 113).

MAṆIKKHANDHO, A magic jewel [मणि + स्कन्ध]. F. Ját. 3.

MAṆILAKKHAṆAṀ, Telling a person's fortune from the jewels in his possession [मणि + लक्षण].

MAṆIMAYO (*adj.*), Made of gems, or jewelled [मणिमय]. Dh. 95.

MANINDRIYAṀ, The organ of mind, the mind, the intellect [मनस + इन्द्रिय]. See *Indriyaṁ*. B. Lot. 413.

MAṆISAPPO, A sort of venomous snake [मणि + सर्प].

MĀNITO (*p.p.p. máneti*), Revered, honoured [मानित = मन्]. Ab. 750; Ras. 72.

MANITUṀ, see *Maññati*.

MAÑJARĪ (*f.*), A sprout; a compound pedicle [मञ्जरी]. Ab. 550.

MAÑJEṬṬHO (*adj.*), Light red [मञ्जिष्ठ]. Ab. 95.

MAÑJĪRO, A foot ring, bangle [मञ्जीर]. Ab. 288.

MAÑJIṬṬHĀ (*f.*), Bengal madder [मञ्जिष्ठा]. Ab. 582.

MAÑJU (*adj.*), Beautiful, lovely, delightful [मञ्जु]. Ab. 693; Dh. 146.

MAÑJŪSĀ (*f.*), A basket, box, casket [मञ्जूषा]. Ab. 524; Mah. 179.

MAÑJŪSAKO, Name of a celestial flower [मञ्जूषक].

MANKU (*adj.*), Troubled, restless, disturbed, put out, irritable, annoyed, angry, fretful, discontented [मङ्कु]. Dh. 44. *Maṅkubhávo*, discontent (Dh. 275, 375). *Maṅkubhúto*, annoyed, irritated, discontented (Dh. 263). *Maṅkukaraṇaṁ*, disturbance, troubling (Pát. 89). *Avisárado upasaṅkamati maṅkubhúto*, he enters that assembly timid and troubled.

MAÑÑATI, To think, to suppose, to imagine, to consider, to esteem, to know, to believe, to understand [मन्]. With two acc. *Gadrubhaṁ tuvaṁ maññe*, I consider you an ass (Sen. K. 329). With acc. and dat. *Kaṭṭhassa tuvaṁ maññe*, I value you at a stick, viz. I don't care a fig for you (Sen. K. 329). *Na ca te dhamme uggahetabbaṁ pariyápuṇitabbaṁ maññissanti*, nor will they think it necessary to learn and retain those doctrines (Alw. N. 23). *Attano sáminiṁ viya maññaṁ*, looking upon her as his wife (Mah. 24). *Devatá iti maññiṁsu*, thought they were angels (Mah. 89). *Maríciṁ toyan ti maññamañño*, taking the mirage for water (Ras. 29). *Taṁ kiṁ maññasi*, what do you think of this? how do you understand this? (Alw. I. xlv). *Yo bálo maññati balyaṁ*, the fool who knows his folly (Dh. 12). *Tvaṁ patthayase*

apatthiyaṁ maññámi, it seems to me you're asking for what ought not to be asked for (Dh. 96). *Ūnavittako me saháyo ti maññamáno maññe imaṁ paṇṇákáraṁ pahini*, I suppose he sent this present under the impression that his friend was not very well off (Alw. I. 75). *Tumhákaṁ gehe bahú maññe goṇá*, I presume at your house there are a great many oxen (F. Ját. 10). *Disvá maññe pará-jayaṁ*, foreseeing, I suppose, my defeat (Mah. 194). *Ummattako esa maññe*, why the man must be mad! (Dh. 408). *Appamaññati*, to despise. *Bahu-maññati*, to honour. The phrase *yassa dáni kálaṁ maññasi* is equivalent to our "I await your pleasure." When Jívaka in Sámaññaphala S. gets ready the king's elephants to pay a visit to Buddha he says, *kappitáni kho te deva hatthiyánáni yassa dáni kálaṁ maññasi*, which the comment explains thus, *upacáravacanam etaṁ: idaṁ vuttaṁ hoti, yan tayá áṇattaṁ tam mayá kataṁ, idáni yassa tvaṁ gama-nassa vá ágamanassa vá kálaṁ maññasi tad eva attano ruciyá karohíti*, "this is a courteous ex-pression by which is meant, I have executed your orders, for whatever coming or going you think the right time has come, do it as suits your con-venience." So when at the end of the Sútra the king says he must now depart, Buddha replies, *yassa dáni tvaṁ mahárája kálaṁ maññasi*. In Brahmáyu S., when Uttara tells Buddha that Brahmáyu wishes to see him, Buddha replies, *yassá dáni máṇavaka Brahmáyu bráhmaṇo kálaṁ maññasi:* here the use of the 2nd pers. is peculiar, but the idea is, "I will see Brahmáyu whenever *you* like;" it is explained thus, *máṇavaka Brahmáyu-bráhmaṇo yassa dassanassa kámo tassa dassanassa idáni tvaṁ kálaṁ maññasi dassanáya ágamanassa pattakallan ti attho*. Pres. *maññati, maññate* (Sen. K. 439, 442), 1st pers. *maññe, maññámi*. Aor. *amaññi, maññi* (Mah. 237; Dh. 315). Fut. *maññissati*. P.pr. *maññaṁ, maññamáno* (Mah. 24; Dh. 139). Ger. *mantvá, mantvána, mantána* (Mah. 52, 110; Sen. K. 503). Inf. *manituṁ, mantuṁ* (Sen.K.503). P.f.p. *mantabbo, manitabbo*. P.p.p. *mato*. Caus. *máneti*. See *Munáti*, which is also a pres. from मन्.

MANO, and MANAṀ, The mind, the intellect, the thoughts, the heart [मनस्]. Ab. 152; B. Int. 449, 499. *Dhamme me ramati mano*, my heart delights in the law (Ras. 17; comp. Dh. 21, 53). *Hadayaṁ manañ ca soká mahantá pi na tápayanti*, sorrows even great ones do not rack the heart and mind (Das. 7). *Manasá daḷhena*, with steadfast mind (Kh. 8). *Manasá pasannena bhásati*, speaks with a pure heart (Dh. 1). *Mano* "the mind or thoughts" is constantly opposed to *vácá* or *vací*, and to *kammaṁ* or *káyo*. *Yassa káyena vácáya manasá n' atthi dukkataṁ*, he who offends not in deed, word or thought (Dh. 70, comp. 42; B. Lot. 866). *Santaṁ tassa manaṁ hoti santá vácá ca kamma' ca*, his mind is calm, his speech and action are calm (Dh. 18). *Manaṁ mama káyaṁ viya dukhápeti*, he is endeavouring to torture my mind as he has tortured my body (Mah. 261). *Satthari manopasádo*, faith in Buddha (Dh. 95, see *Pasádo*). *Mayi manaṁ pasádetvá*, having believed in me (Dh. 94). *Pasannena manena*, with a believing heart (Dh. 99). The base used in composition is generally *mano-*, but sometimes *mana-*, as *appa-duṭṭhamanasaṅkappo*, "one the wishes of whose heart are pure." *Manokammaṁ*, action of the mind, as thought, desire (see *Kammaṁ*). *Mettaṁ manokammaṁ*, friendly action of the mind, good-will shown by benevolent thoughts or wishes. *Manovilekho*, doubt (Ab. 170; Mah. 158). *Mano-pakopo*, angry thoughts (Dh. 42). *Manonukúlo*, pleasant (Att. 194, = *mano* + *anukúla*). See *Manoduccaritaṁ*. The loc. *manasi* with कृ means to attend to, to bear in mind (see *Manasikaroti, Manasikáro*). Instr. *manasá karoti*, to bear in mind, to learn by heart. As last part of a com-pound: *Paṭibaddhamano*, whose mind is in bond-age (Dh. 50); *pasannamano*, pleased (Mah. 31). *Mano* is only used in the singular: it will be seen from the examples that it follows two declensions, that of a noun with a base in *-as*, and that of a noun with a base in *-a* (see Sen. K. 283—285). For the gen. *manaso* see Dh. 70, *manassa* also occurs. *Mano* is one of the Indriyas, of the Āya-tanas, of the Dhátus. See *Viññáṇaṁ*.

MĀNO, Pride, arrogance, vanity; honour, respect [मान]. Ab. 168, 914; Dh. 13, 27, 40, 72. *Ba-humáno*, great veneration (Mah. 125). *Mánaṁ janayitvána*, recovering his self-confidence (Mah. 152).

MANOBHŪ (*m*.), Káma the god of love, the Indian Cupid [मनोभू]. Ab. 42.

MANODUCCARITAṀ, Sin of the mind or thoughts [मनस् + दुस् + चरित]. B. Lot. 866; Dh. 42. The three are *abhijjhá, vyápádo, micchádiṭṭhi*,

covetousness, malice, scepticism (Man. B. 460; Dh. 91).

MANOHARO (*adj.*), Striking, beautiful, charming, captivating [मनोहर]. Mah. 113, 241.

MANOMAYO (*adj.*), Springing from the mind, caused by the mind [मनो + मय]. Dh. 1, 90. *Manomayá iddhi* is the third of the ten Iddhis. According to D'Alwis it is "the power to assume any corporeal figure whatever at one's will," according to Hardy "the power to make any figure whatever according to the person's will" (Alw. I. xxxiv; Man. B. 501). The following is the explanation given in Visuddhi Magga: "*idha bhikkhu imamhá káyá aññam káyam abhinimmiṇáti rúpim manomayan" ti iminá nayena ágatá iddhi sarírabbhantare aññass' eva manomayassa sarírassa nipphattivasena pavattattá manomayá iddhi náma.*

MANOPUBBANGAMO (*adj.*), Having mind for its predecessor, following upon or resulting from the mind or thoughts, caused by the mind [मनस् + पूर्व + गम]. Dh. 1. See *Viññáṇam.*

MANORAMO (*adj.*), Pleasant, delightful, beautiful [मनोरम]. Ab. 693; Dh. 11, 256; Mah. 87.

MANORATHO, Wish, desire [मनस् + रथ]. Ab. 163; Dh. 225. *Manoratham púretu*, to fulfil one's wish (Mah. 55, 261). *Manorathapúraṇí*, "the wish-fulfiller," name of the Aṭṭhakathá on the Aṅguttara Nikáya.

MANOSEṬṬHO (*adj.*), Having mind or *Viññáṇa* for its chief, governed by the mind, founded on the mind [मनस् + श्रेष्ठ]. Dh. 1.

MANOSILÁ (*f.*), Realgar or red arsenic, and perhaps vermilion [मनस् + शिला]. Mah. 211. Used as a pencil (Mah. 90, 112). *Manosilátalaṁ*, name of a district of Himavanta (Alw. I. xxi).

MANTÁ (*f.*), Wisdom. Ab. 153, 979; Cl. Gr. 37. *Mantá vuccati paññá* (Dh. 419).

MANTABBO (*p.f.p. maññati*), To be thought, to be considered [मन्तव्य = मन्]. Sen. K. 503; Ras. 35.

MANTABHÁṆÍ (*adj.*), Speaking wisely [*mantá* + भाण + इन्]. Dh. 65.

MANTADHARO (*adj.*), Versed in the Mantras [मन्त्र + धर].

MANTAṆAṀ, Deliberation, consultation, resolution [मन्त्रण]. Ab. 352, 979; Mah. 16.

MANTETI, To consult, to deliberate, to discuss; to talk, to converse [मन्त्र्]. With instr. *Bhariyáya mantayitvá* having consulted with his wife (Mah. 219, comp. 64, 233). With *saha*: *Mantetvá mátuyá saha*, having consulted with his mother (Mah. 154, 69). With *saddhiṁ*: *Tena saddhiṁ mantetvá*, having taken council with him (Dh. 232). *Tvaṁ no amhákaṁ santikaṁ ágacchasi na kiñci mantesi*, you never come near us, you never talk to us (Dh. 333). *Kaṇṇe mantayi*, whispered in his ear (Dh. 157).

MANTHANÍ (*f.*), A churn [मन्थनी]. Ab. 499.

MANTHÁNO, A churning-stick [मन्थान]. Ab. 1080.

MANTHARO (*adj.*), Slow, stupid [मन्थर]. Ab. 379.

MANTHO, A churning-stick; a sort of rice cake = *sattu* [मन्थ]. Ab. 463, 1080.

MANTÍ (*m.*), A counsellor, a minister [मन्त्रिन्]. Ab. 340. *Samájamanti*, a member of a council of state (Alw. I. 112).

MANTINDO, A chief counsellor, a minister [मन्त्रिन् + इन्द्र]. Alw. I. 112.

MANTO, Deliberation, resolution, counsel, design, plan, artifice; the Vedic hymns; a sacred text; a mystic verse, a charm, an incantation [मन्त्र]. Ab. 108, 352, 979. *Mante ganthesuṁ*, compiled the Veda (Alw. I. cxxiv). *Mantayuddhena*, by stratagem of war (Mah. 153). *Titikkhámantena*, by the magic spell of forbearance (Att. 194). *Hatthikantamanto*, a spell for charming elephants (Dh. 154). *Imaṁ mantaṁ vatvá*, having recited this spell (Dh. 156). *Japaṁ mantapadáni*, muttering spells (Ten J. 103). *Ágatáni kho táta Uttara amhákaṁ mantesu dvattiṁsa mahápurisalakkhaṇáni*, friend Uttara, the thirty-two characteristics of an eminent man are enumerated in our mantras (a Brahman says this, see *Mahápuriso*). *Pádalakkhaṇamanto*, a memorial verse describing the footmarks left by people of different characters (see *Lakkhaṇaṁ*). At Mah. 29, 32, 251 a passage quoted from the Abhidhamma (*páli abhidhammassa*) is called *Buddhamanto*, "a sacred text of Buddha."

MANTUṀ, MANTVÁ, see *Maññati.*

MANUJÁDHIPO, A king [मनुज + अधिप]. Mah. 36, 158.

MANUJO, A man [मनुज]. Ab. 227; Dh. 54, 59. *Manujesu*, among men (Das. 9).

MÁNUÑÑAKAṀ, Beauty, charm [मानोज्ञक]. Sen. K. 398.

MANUÑÑO (*adj.*), Beautiful, pleasing, delightful [मनोज्ञ]. Ab. 693; Mah. 22, 43, 246.

MĀNUSAKO (*adj.*), Human [मानुषक]. Dh. 74. *Cakkhunā atikkantamānusakena*, with an eye passing the eye of man (B. Lot. 866).

MĀNUSO (*adj.*), Human [मानुष]. *Mánusí pajá*, the human race (Kh. 6). Masc. *mánuso*, a man (Ab. 227; Dh. 74, 286; Mah. 89). Comp. *Amánuso*.

MANUSSAKO (*adj.*), Human [मनुष्य+क]. Kh. 14.

MANUSSATTAṀ, Man's condition, humanity [मनुष्यत्व]. B. Lot. 305; Ras. 62. *Sace manussattaṁ ágacchati*, if he is born as a human being, lit. if he attains to humanity.

MANUSSO, A human being, a man [मनुष्य]. Ab. 227; Dh. 57. *Manussabhútá*, human beings, men (F. Ját. 1). *Manussindo*, a king (Mah. 117). *Manussaloko*, the world of men, this world (Alw. I. cvii). *Manusso 'si*, are you a human being? (Kamm. 4). *Manussitthi*, a human female (Pát. 69). Fem. *manussí*, a woman (Dh. 155).

MĀPAKO (*adj.*), Causing to appear by supernatural power (from next).

MĀPETI (*caus. mináti*), To make, to prepare; to cause to appear by supernatural power, to create [मापयति= मा]. *Nagaraṁ m.*, to build a city (Mah. 46, ,65; Dh. 232). *Dibbattabhávaṁ mápetvá*, assuming his celestial shape (Ras. 24). *Attano ánubhávena ekaṁ aṅgárarásiṁ mápetvá*, having by his supernatural power caused a heap of burning coals to appear (F. Ját. 57). *Mahantaṁ pabbataṁ mápetvá*, having miraculously caused a great mountain to spring up (Ras. 22). *Tassa maggaṁ amápayi*, caused a path to appear for him (Mah. 167). *Dviguṇe ca rakkhase thero mápayitvá bhayánake*, and the thera having miraculously caused to appear twice as many other dreadful rakkhasas (Mah. 75). Mah. 23, 166; Dh. 191.

MĀRADHEYYAṀ, The realm of Mára or Death, Saṁsára or continued existence [मार+धेय= धा]. Dh. 7, 197, 277. Comp. *Maccudheyyaṁ*, and see *Máro*.

MĀRAJI (*m.*), Conqueror of Mára, an epithet of Buddha [मार+जित्]. Ab. 2.

MĀRAKO, A slayer [मारक]. Ras. 27. *Hatthimárako*, an elephant hunter (Dh. 114).

MARAMMO (*adj.*), Burmese.

MARAṆAṀ, Dying, death [मरण]. Ab. 404. *Paraṁ maraṇá*, after death (B. Lot. 866). *Maraṇamañco*, death-bed (Dh. 258). Dh. 27; F. Ját. 15.

MĀRAṆAṀ, Killing, slaughter [मारण]. Ab. 403.

MARAṆASATI (*f.*), Recollection of death, meditation on death [मरण+स्मृति]. This is one of the ten Anussatis. E. Mon. 28. See *Kammaṭṭhánaṁ*.

MĀRĀPETI (*caus.* next), To cause to be killed, to put to death. Das. 2; Mah. 236; Dh. 298; Alw. I. 101.

MARATI, and MĪYATI, and MIYYATI, To die [मृ]. Pres. *marati* (Sen. K. 460; Mah. 22, 230), *míyati* (Dh. 5; Sen. K. 459), *miyyati* (Dh. 179; Das. 34; Sen. K. 460). Aor. *amari*, *mari* (Mah. 231; F. Ját. 16, 57). Fut. *marissati* (Dh. 96; Mah. 260). Ger. *maritvá* (Dh. 220). P.pr. *maranto* (Dh. 86, Mah. 22), *maramáno* (Mah. 230), *míyaṁ*, *míyamáno* (Cl. Gr. 25). P.f.p. *macco*. P.p.p. *mato*.

MĀRATTAṀ, State of being Mára, Maraship [मार+त्व].

MĀRETI (*caus. marati*), To kill, to destroy, to murder [मारयति= मृ]. F. Ját. 4, 49; Dh. 114. P.p.p. *márito* (Mah. 52).

MARICAṀ, Pepper [मरिच]. Ab. 459; Mah. 158.

MARĪCI (*f.*), A ray of light; mirage [मरीचि]. Ab. 64, 65. *Maríciṁ toyan ti maññamáná*, taking the mirage for water (Ras. 29). *Marícidhammo*, mirage-like, unsubstantial (Dh. 9, 210).

MARĪCIKĀ (*f.*), Mirage [मरीचिका]. Dh. 31.

MĀRICIKO (*adj.*), Prepared with pepper, peppered [मारिचिक].

MĀRISO (*adj.*), see *Mádiso*.

MĀRISO, A venerable person; the plant Amaranthus Polygamus [मरिष]. Ab. 1132. The voc. *márisa* is sometimes used in addressing a person of high position, e.g. at Mah. 3 the yakkhas address Buddha thus. So in Milinda Pañha Indra calls Mahásena *márisa*. In one sútra Buddha addressing the Távatiṁsa gods says *márisá* (*voc. pl.*).

MĀRITO, see *Máreti*.

MARIYĀDĀ (*f.*), A boundary, limit; rectitude, good conduct [मर्यादा]. Ab. 225, 1054; Mah. 202, 213. *Vápimariyádá*, the embankment or "bund" of a tank (Mah. 228).

MARO, Death [मर]. *Ajarámaro*, free from decay and death (Ras. 29). Comp. *Amaro*.

MĀRO, Death; killing; the Tempter, the Evil principle [मार]. Ab. 43, 1024; Mah. 236. The archangel Mára (or Vasavattimára) is the ruler of the highest of the six Kámadevalokas (the Para-

nimmitavasavattidevaloka), and divides with Sakka (Indra) the sovereignty of the Kámávacaradevaloka. Like the other two archangels Sakka and Mahábrahman he is possessed of vast power and reigns with great magnificence in his devaloka. He owes his exalted position to having in a former existence exercised in a high degree the virtue of Dána or charity, but he is nevertheless a wicked angel, and his pleasures are those of sense. Like Mahábrahman and Sakka he often descends from his celestial abode to interfere in the affairs of men, but unlike his brother archangels he always acts for evil and not for good. Thus by various artifices he endeavoured to deter the young Siddhattha from devoting himself to the ascetic life (Man. B. 157, 159), and when at last he saw him on the eve of attaining omniscience he brought against him all the host of his evil angels, to endeavour to conquer him by force (Man. B. 171). When a holy ascetic enters a village to ask for alms Mára will sometimes harden the hearts of the villagers so that none will give (see Man. B. 382; at Dh. 352 this happens to Buddha, and at Dh. 160 to a Pacceka Buddha). At Dh. 255 he is represented as endeavouring to prevent Godhika Thera from attaining Nirváṇa, but his wiles are overcome by Buddha. He sometimes tempts a holy ascetic to enter a village for alms, and then controls the bodies of the villagers by a sort of Satanic possession, so that they are forced to insult their visitor with mocking gestures (Dh. 160, 352). Mára has three daughters *Taṇhá*, *Rati*, and *Arati*, or Concupiscence, Love, and Anger, who tempt men to sin (Dh. 164; see *Ragá*). His army (*márabalaṁ*) are the Paranimmitavasavatti devas over whom he rules (Dh. 118, 319). He is called *Pápimá* and *Kaṇho* "the Evil One," and *Pamattabandhu* "the Tempter" (Ab. 43, also *Pajápati* and *Namuci*). By the word Mára is generally understood the being described above, whose full name is Paranimmitavasavattimára. But the term has really a far wider signification, that of the Evil Principle, of which the sinful archangel is merely one of the manifestations. From one point of view Kleça or original sin is the evil principle, the mára or hindrance to the attainment of Nirváṇa. Again, from the Buddhist point of view that existence is an evil, the Skandhas are a mára, because so long as they continue to exist Nirváṇa cannot be attained. So again Death (*maccu*, *maraṇaṁ*, *antako*) and Karma (*abhisaṅkháro*, see *Saṅkháro*) are manifestations of the Evil Principle. Thus we have five Máras or hindrances, *khandhamáro*, *kilesamáro*, *maccumáro*, *abhisaṅkháramáro*, *devaputtamáro*, continued existence, sin, death, Karma, and the sinful angel or Tempter. The close connection of the four first is obvious from the consideration that re-birth necessarily involves previous death, and that wherever there is continued existence there must be Karma and Kleça, which are its abiding cause. The realm of Mára (*máradheyya*) is the realm of sin, of Karma, of death, of re-birth; it is therefore the whole sphere of sentient existence, and it is opposed to Nirváṇa or Annihilation, in which sin, death, and birth are alike unknown. The four Máras are *khandhamáro*, *kilesamáro*, *abhisaṅkháramáro*, *devaputtamáro*. The three Máras are *kilesamáro*, *maraṇamáro*, *devaputtamáro* (Dh. 409, 434). The angels of Mára's heaven, the *paranimmitavasavattidevá*, are called Máras. The term appears to be sometimes extended to the inhabitants of the four highest Kámávacaradevalokas, since, in the eight Parisás, the inhabitants of the whole deva world are classed as Cátummahárájikaparisá, Távatiṁsaparisá, Máraparisá, and Brahmaparisá, "the host of Cátummahárájika angels, of Távatiṁsa angels, of Mára angels, and of Brahma angels" (comp. B. Lot. 396).—Dh. 2, 7, 8, 9, 11, 19, 32, 48, 49, 111, 197, 200, 201; B. Int. 133, 398; B. Lot. 90, 385, 396; E. Mon. 82, 133, 261; Man. B. 151, 336, 382.

MARU (*m.*), A sandy desert; a mountain [मरु]. Ab. 663, 964.

MARU (*m.*), A deva [मरुत्]. Ab. 11, 964; Mah. 115, 252. *Marugaṇá*, troops of devas (Mah. 102). *Maruppiyo*, friend of the gods (Mah. 105). Pl. *marú* (Mah. 22).

MĀRUTO, Wind [मारुत]. Att. 207. See *Máluto*.

MASAKKASĀRO, A name of India's city. Ab. 21; Ras. 16.

MĀSAKO, A bean or vetch; a weight = two Guñjás; a coin of a low value [माषक]. Ab. 479; Mah. 239; Pát. 66, 79, 80. Comp. *Máso*.

MASĀRAGALLAṀ, A precious stone, a sort of cat's eye [मुसारगल्व]. Ab. 492; B. Lot. 320, 321. This stone is also called *kabaramaṇi*, the variegated or clouded gem. The Ṭíká of Ab. says *masáragirimhi játo maṇi masáragallaṁ*. *Masá-*

ragallamayo, made of or set with m. stones (Alw. I. 78).

MASĀRAKO, A sort of bed. Ab. 310; Pát. 86.

MASI (*m.*), Soot; ink [मषि]. Cl. Gr. 27; Gog. Ev. 16 (*n' eva chárikà paññáyati na masi*).

MĀSO, A sort of kidney-bean, Phaseolus Radiatus; a coin = *másaka* [माष]. Ab. 1110; E. Mon. 67.

MĀSO, and MĀSAṀ, A month [मास]. Ab. 74, 1110. Acc. *másaṁ*, for a month, during a month. *Másattayaṁ*, during three months (Mah. lxxxvi). *Másaṁ adhíte*, he reads for a month. Loc. *máse máse*, every month, month after month (Dh. 13, 20). The names of the twelve months are as follows: *Citto, Vesákho, Jeṭṭho, Āsáḷho, Sávaṇo, Poṭṭhapádo, Assayujo, Kattiko, Mágasiro, Phusso, Mágho, Phagguno* (Ab. 75, 76).

MASSU (*n.*), The beard [श्मश्रु]. Ab. 259; B. Lot. 863. *Massukaraṇaṁ*, shaving.

MASURO, A sort of lentil [मसुर].

MĀTĀ (*f.*), A mother; a maternal grandmother [मातृ]. Ab. 244, 1131. Acc. *mátaraṁ* (Dh. 52). Instr. and abl. *mátará, mátuyá, mátyá* (Mah. 154; Dh. 328). Dat. and gen. *mátu, mátuyá, mátyá* (Dh. 428; Mah. 65). Loc. *mátari, mátuyá, mátyá, mátuyaṁ, mátyaṁ* (Kh. 13). Plur. *mátaro* (Dh. 328). Instr. and abl. pl. *mátarehi, mátúhi*. Gen. and dat. pl. *mátaránaṁ, mátúnaṁ, mátúnaṁ*. Loc. pl. *mátaresu, mátúsu*. *Mátu sodariyo*, or *mátusodariyo*, mother's brother (Mah. 234, comp. Ab. 245). *Mátu gharaṁ agamási*, came to his mother's house (Dh. 403). *Mátu árocayi*, told her mother (Mah. 57). The bases used in composition are *mátu-, máti-, matti-*. *Mátigottaṁ náma kiṁ karissati*, what does the mother's family signify! (Dh. 218). *Mátipakkhato*, on the mother's side (Dh. 78). *Amhákaṁ mátiṭṭháne ácariyaṭṭháne yeva ṭhatvá*, standing to us in the place of mother and of pastor (Dh. 168, comp. 252). For *mátu*-comp. *Mátujo, Mátugháto, Mátugámo*; for *matti*-see *Mattisambhavo*.

MĀTABBO (*p.f.p. minàti*), To be measured [मातव्य = मा]. Sen. K. 477. See *Metabbo*.

MATAKO (*adj.*), Dead; belonging to the dead [मृतक]. A ghost (Dh. 220). *Matakaṁ bhattaṁ*, food offered to the manes or petas (Dh. 205).

MĀTALI (*m.*), Name of the charioteer of Sakka or Indra [मातलि]. Ab. 22; Dh. 194.

MĀTĀMAHO, A maternal grandfather [मातामह]. Fem. *mátámahí*, a maternal grandmother (Ab. 245).

MATAṄGAJO, An elephant [मतङ्गज]. Att. 193.

MĀTAṄGO, An elephant; a Caṇḍála or man of the lowest caste [मातङ्ग]. Ab. 360, 517, 1045; Dh. 58.

MĀTĀPETTIBHARO (*adj.*), Supporting one's parents [मातृ + पितृ + भर]. Dh. 185, 189.

MĀTĀPETTIKO (*adj.*), Belonging to father and mother [मातृ + पितृ + क].

MĀTĀPITARO (*m.pl.*), Father and mother, parents [मातापितृ]. B. Lot. 410. Instr. and abl. *mátápitúhi* (F. Ját. 3; Kamm. 5; Pát. vi). Dat. and gen. *mátápitunnaṁ* (F. Ját. 9; Dh. 402, 408; B. Lot. 863). In composition: *mátapitu-upaṭṭhánaṁ*, assisting parents (Kh. 5), *mátápitiṭṭháne ṭhitáni*, standing in the place of parents (Dh. 363).

MATAPĪTIKO, One whose father is dead [मत + पितृ + क]. Das. 1, 20, 30.

MĀTARĀ, see *Mátá*.

MATHANAṀ, Churning, crushing [मथन].

MATHATI, To churn; to stir up, to agitate; to crush, to destroy [मथ्]. Dh. 374. Pass. *mathiyati* (Sen. K. 459). P.p.p. *mathito* (Ab. 1022); neut. *mathitaṁ*, buttermilk (Ab. 500).

MATI (*f*), Mind, understanding, intelligence, thought, imagination; knowledge, wisdom; wish; opinion, advice [मति]. Ab. 152, 1096. *Matipadípo*, the lamp of knowledge (Mah. 14). *Matisacivo*, a king's counsellor, minister, privy-councillor (Ab. 340). *Asáre sáramati*, imagining the real to be an unreality (Dh. 2). *Amalamati*, pure-minded (Mah. 102). *Mahámati*, magnanimous. *Anantamati*, of infinite understanding (Kh. 23). *Matipubbo*, one who thinks before he acts, circumspect (F. Ját. 50).

MĀTI-, see *Mátá*.

MĀTĪ (*f.*), A conduit, canal (see next). Mah. 238.

MĀTIKĀ (*f.*), A conduit, watercourse, canal for irrigation; a heading, head, outline, sketch, text, list, table of contents [मातृका]. Ab. 1097. *Mátikaṁ katvá icchiticchaṭṭhánaṁ udakaṁ nenti*, having made a watercourse they convey the water whithersoever they please (Dh. 273). *Icc ekádasavápiyo dvádasamátikañ c' eva subhikkhattham akárayi*, in order to make food abundant he formed these eleven tanks and twelve canals of irrigation (Mah. 222). *Catunnam pi pádánaṁ catasso mátiká khanitvá*, having dug four channels to conduct the water to the lion's four feet (Ten J. 36). Comp. *Devamátiko* and *Nadímátiko*. *Iti bhagavá saṅ-*

khepena mátikaṁ ṭhapetvá idáni tam eva vitthárento, Buddha having given a brief outline or text, and now proceeding to enlarge upon it. *Mahá-aṭṭhakatháyaṁ pana gharaṁ náma gharupacáro náma gámo náma gámupacáro náma mátikaṁ ṭhapetvá,* in the Great Commentary, under the headings "House," "Grounds of a House," "Village," "Entrance of a Village" (Pát. 66). The list of the Vinaya precepts, omitting all the explanations and other details, is called *mátiká* (B. Lot. 317).

MATIMĀ *(adj.)*, Sensible, intelligent, wise [मतिमत्]. Ab. 229; Mah. 23, 144, 161. Instr. *matimatá* (Mah. 251). Alw. I. ix. Comp. *Mutimá*.

MĀTITO *(adv.)*, On the mother's side [मातृ+तस्]. *Mátito suddho,* pure in descent on the mother's side (Sen. K. 322; Alw. I. xlv).

MĀTIYO *(adj.)*, Maternal [मातृ+य].

MATO *(p.p.p. marati)*, Having died, dead [मृत=मृ]. Ab. 405, 1110. *Mate pitari,* when his father died (Mah. 23). *Tatth' eva mato,* died on the spot (F. Ját. 4, comp. 9). *Matánaṁ kalebaraṁ,* the bodies of the slain (Mah. 230). *Mataníhárako,* a corpse-carrier (Mah. 66).

MATO *(p.p.p. maññati)*, Thought, considered, believed, understood, known [मत=मन्]. Ab. 757. *Sesá pasusamá matá,* the rest are esteemed no better than the beasts of the field (Mah. 158). *Khaṇḍe paṇṇe dalaṁ mataṁ,* Dala is intended in the sense of "part" and "leaf" (Ab. 1086). *Bahumato,* esteemed, honoured. Neut. *mataṁ,* wish, opinion, intention, doctrine. *Sambuddha-matakovido,* learned in the will of Buddha (Mah. 12). *Theramataṁ bravi,* communicated the thera's wishes (Mah. 111). *Tassá matena,* in accordance with her opinion (Mah. 154). *Tusitánaṁ puraṁ rája rammaṁ iti sataṁ mataṁ,* the opinion of good men, O king, is that the city of the Tusitas is the most delightful (Mah. 199). See *Muto.*

MATTĀ *(f.)*, Measure, quantity; right or suitable quantity, moderation; a little, an atom; greatness, importance [मात्रा]. Ab. 705, 878. *Mattásukhaṁ,* small or moderate pleasure (Dh. 51). *Mattáya* (instr.) *bhuñjati,* to eat in moderation (Dh. 355). *Mattaṁ jánaṁ laddhabhojane,* knowing the right measure in the food he takes, viz. eating moderately (Dh. 402). *Mattaññú,* mod rate, temperate. *Bhiyyosomattáya,* abundantly. *Mahatiyá issariyamattáya samannágato,* blest with an abundant measure of prosperity. *Na cáyaṁ kumárako mattaṁ aññási,* little does this child know the greatness in store for him. *Na c' assa káye balamattá,* and there is not the least strength in his body. *Lahumatto,* light-measured (Sen. K. 201, of a short vowel). *Appamáṇo pamáṇamatto,* infinite and finite. *Lesamatto,* trifling, small. *Cakkamatto,* as big as a chariot wheel (Mah. 211). *Muttá mahámalakamattiyo,* pearls as big as large ámalaka fruit (Mah. 168). *Páṇimattá kesá,* a handful of hair (Mah. 4). *Addhayojanamatte ṭháne ṭhatvá,* stopping at a place six miles distant (Dh. 235). *Na so válaggamatto pi okáso atthi,* there is not a space of the size of a hair-tip (Dh. 295, comp. 147). *Sattatálamatte ákáse nisíditvá,* sitting in the air at the height of seven palm trees (Dh. 307). *Galamattaṁ jalaṁ,* water reaching up to the neck (Mah. 116). *Jánumattaṁ jalaṁ,* knee-deep water (Mah. 41). *Aṭṭhakarísamatte padese jannumattena odhiná* (rained down flowers) over a space of ground eight karísas in extent to the height of the knee (Dh. 266). *Manosilásu cetiyaṅgane ṭhitásu gopphamattásu,* in realgar which stood ancle deep in the yard of the dágoba (Mah. 212). *Saṭṭhimattá bhikkhú,* sixty priests (Mah. 232, comp. Dh. 338). *Te ásuṁ pañcamattasatáni,* they were five hundred in number (Mah. 174). See *Mattaṁ.*

MATTAKĀSINĪ *(f.)*, A charming woman [मत्त+काशिनी]. Ab. 234.

MATTAKAṀ, A substitute for *mattaṁ* (which see) at the end of a compound [मात्रक]. *Diṭṭhamattako mitto,* a friend as soon as seen, a friend at first sight (Ab. 346). *Catúsabhaṭṭhánaṁ sodhitamattakam eva hotu,* let a space of four usabhas be merely cleared of jungle (Alw. I. 79). *Na pútipúgíphalamattakam pi agghanti,* are not worth so much as a rotten areca nut (Att. 215). *Appamattaká (abl.) muccati,* is saved by very little, narrowly escapes (Sen. K. 323, also *appamattakena* and *appamattakaṁ*). *Appamattakaṁ kho pan' etaṁ bhikkhave oramattakaṁ sílamattakaṁ,* priests, this is a trifling matter, a secondary consideration, a mere question of ordinary morality.

MATTAṀ, This word is used only as the latter part of a compound, with the meaning "measure, quantity," or "exact quantity, only, mere," or "exact time, as soon as" [मात्र]. Ab. 1117. *Pañcadharaṇamattaṁ,* a weight of five dharaṇas (Ab. 809). *Jaṅghámattaṁ khaṇápetvá,* having dug

down knee deep (Mah. 107). *Aḍḍhamásamattaṁ vítinámesi*, spent a period of half a month (Alw. I. 80). *Yugamattaṁ pekkhati*, he looks forward to the distance of a yuga. *Doṇamattapamáṇato*, a droṇa measure in amount (Mah. 108). *Vidatthimattaputhulo*, a span broad (Alw. I. 76). *Kiñcimattaṁ adási*, gave him a little of it (Mah. 260). *Parissávaṇamattaṁ gahetvá*, taking with him only his water-strainer (Att. 212). *Gehagopakamattaṁ ṭhapetvá*, leaving none but the house-watchers behind (Dh. 235). *Pálimattam idh' ánítaṁ*, the text only was brought here (Mah. 251). *Etissá sámiko kañjikamattam pi labhissati*, that lady's husband will get nothing but rice-gruel to eat (Dh. 233). *Mama saríre lomakúpamattam pi uṇhaṁ kátuṁ násakkhi*, it was unable to heat so much as a pore of my skin (F. Ját. 57). *Pádapúraṇamattaṁ*, a mere expletive (Ab. 1187). *Tattha nan ti nipátamattaṁ*, here "*naṁ*" is a particle (F. Ját. 15, at Dh. 286 *nipátamatto*). *Ságatan ti vacanamattena*, by merely saying welcome (Dh. 362). *Manopasádamatten' eva*, by faith only, by a mere exercise of faith (Dh. 98). *Muhuttamatten' eva*, in a moment (Dh. 133). *Avalokitamattena*, by a mere look, by merely looking at a thing. *Vákkaraṇamattena*, by mere talk (Dh. 47, comp. 48). *Agatigamanadosá muttamattena*, merely by being released from the sin of walking in the agatis (Mah. 129). *Niruddhá sámiti vuttamatte yeva*, the moment it was said, she is dead my lord (Dh. 307, comp. the use of *vutte*). *Buddho ti vacane sutamatte*, the instant he heard the word Buddha, or at the mere sound of the word Buddha (Alw. I. 97). *Tasmiṁ nikkhantamattamhi*, at the moment of departure (Mah. 255). *Sotena saṅghaṭṭitamatte yeva*, as soon as ever it comes in contact with the ear (Alw. I. cviii). Sometimes the compound with *-matta* is used adjectively: *Mayá khittamattaṁ jálaṁ ádáya*, taking away the net as soon as it is thrown by me: *Rúpen' ummádayi nare diṭṭhamattá 'va sá yato*, because she maddened men with her beauty as soon as she was seen (Mah. 56); *Sakkena vuttamatto so Laṅkam ágamma*, he, the instant he was spoken to by S., having come to Ceylon (Mah. 47); *Hatthato muttamattá sá*, the branch as soon as it was liberated from the hand (Mah. 118); *Hattho makkhitamatto 'va hoti*, the hand is merely smeared (Dh. 269). See *Mattá, Mattakaṁ*.

MATTAÑÑÚ (*adj.*), Moderate, temperate [मात्र + ज्ञ]. *Bhojanamhi m.*, moderate in eating (Dh. 2).

MATTAÑÑUTÁ (*f.*), Moderation [मात्र + ज्ञ + ता]. Dh. 34, 345.

MATTÁSITÁ (*f.*), Moderation in eating, temperance [मात्र + आशिन् + ता]. Alw. I. xxxiv.

MATTEYYATÁ (*f.*), State of being a mother, maternity [मातृ + एय + ता]. Dh. 59, the comment explains it to mean dutiful conduct of a son to his mother (Dh. 408).

MATTEYYO (*adj.*), Maternal [मातृ + एय].

MATTHAKO, and -KAṀ, The head; top, summit, end; excellence, eminence [मस्तक]. Ab. 256; Dh. 146; Kh. 3, 19. *Tathágatassa matthake* (*pupphachattaṁ*) *dhárento*, holding the flower parasol over Buddha's head (Dh. 133). *Uparimatthake*, on the head (Dh. 256). *Himavantamatthakena gacchanto*, going along the summit of Himálaya (F. Ját. 4). The top sprout of a tree is called *matthako* (Ab. 549, = *kulíra*). *Matthakaṁ pápuṇáti*, to be accomplished (Dh. 225, of a wish). *Matthakaṁ nayati*, to accomplish (Mah. 246, of a wish). *Matthakaṁ patto*, come to pass, accomplished (Dh. 251, of a prayer). *Tassa manorathaṁ matthakaṁ pápetvá*, having gratified the king's wish, lit. having caused his wish to reach its end (Ras. 25). *Ñáṇassa matthakaṁ patto*, having attained the height of knowledge (Dh. 125). The loc. *matthake* is used adverbially in the sense of "upon," "on the top of," "above," "at the distance of," "ago." *Tava matthake pateyyuṁ*, would fall upon you (Dh. 297). *Ambamatthake*, on the top of the mangoes (Mah. 130). *Bhametvá sísamatthake*, whirling them over his head (Mah. 143). *Sopánamatthake ṭhatvá*, standing at the top of the steps (Dh. 171). *Yojanattayamatthake*, at the distance of three yojanas (Mah. 166). *Kívadúre ito Sávatthíti sattayojanamatthake ti*, how far is Çrávasti? Seven yojanas off (Dh. 232). *Ito satasahassakappamatthake*, from this time a hundred thousand kalpas ago (Dh. 148). *Kappasatasahassádhikánaṁ catunnaṁ asaṅkheyyánaṁ matthake*, four asaṅkheyyas one hundred thousand kalpas ago (Dh. 116).

MATTHALUNGAṀ, The brain [मस्तुलुङ्ग]. Kh. 3, 19.

MAṬṬHO, and MAṬṬO (*p.p.p. majjati*), Polished, cleansed, pure [मृष्ट = मृज्]. *Maṭṭakuṇḍali*, having burnished earrings (Dh. 93). *Maṭṭhagattatá*,

having limbs of perfect purity (B. Lot. 594, the text printed in Ceylon has *maṭṭa-*). *Maṭṭasáṭako,* a tunic of fine cloth (Dh. 168). Dh. 245, 247; Alw. I. 74 (where my MS. has *-ṭṭha*).

MATTHU (*n.*), Whey [मस्तु]. Ab. 500.

MATTIKĀ (*f.*), Earth, loam, clay, mud [मृत्तिका]. Ab. 919. *Mattikathúpo,* a mound of earth (Das. 30). *Mattikabhájanaṁ,* an earthenware vessel (Das. 34). *Mattikápatto,* an earthenware bowl (Pát. 81). Used to seal a letter (Dh. 89, 99). Used in building (Mah. 101, the houses of the poorest classes in India are built of wattle and mud). *Mattikáya vilimpesi,* plastered (the wall) with clay (Mah. 261). *Sudhámattikalepano,* plastered with cement and mortar (Dh. 251, of a *pásáda*).

MATTIKĀMAYO (*adj.*), Earthen [मृत्तिका + मय]. Sen. K. 401.

MATTIKO (*adj.*), Consisting of one mátrá or short syllable [मात्रिक].

MATTIKO (*adj.*), Maternal [मातृक]. *Mattikaṁ dhanaṁ,* wealth inherited from the mother.

MATTIYO (*adj.*), Maternal [मातृ + य].

MATTO (*p.p.p. majjati*), Intoxicated, drunk; mad, furious; excited; glad, joyful [मत्त = मद्]. Ab. 730, 752; Dh. 307. Of an elephant in rut (Ab. 362; Dh. 405). *Madhumatto,* drunk with wine (Dh. 275).

MAṬṬO, see *Maṭṭho.*

MĀTU, see *Mátá.*

MĀTUCCHĀ (*f.*), Mother's sister, aunt [मातृष्वसृ]. Ab. 248.

MĀTUGĀMO, Womankind; a woman, a female [मातृ + ग्राम]. Ab. 230; B. Lot. 393; Dh. 188. *Mátugámo náma akataññú mittadúbhí,* woman is ungrateful and treacherous (Das. 2). *Pañcasata-mátugámaparivárá,* having a retinue of five hundred female attendants (Dh. 164, comp. 222). *Moro visabhágaṁ mátugámasaddaṁ sutvá,* the peacock hearing a different female voice (here a peahen is referred to Ten J. 51). *Mátugámo náma manussitthi* (Pát. 69).

MĀTUGHĀTAKO, A matricide [मातृ + घातक]. Pát. 28.

MĀTUGHĀTO, Matricide [मातृ + घात]. Kh. 27.

MĀTUJO (*adj.*), Born of a mother [मातृ + ज]. Cl. Gr. 140.

MĀTUKO (*adj.*), Having a mother [मातृक]. *Bhinnamáṭuko* and *samánamátuko* mean, "having a mother of inferior rank to his father," and "having a mother of equal rank with his father" (Mah. 259, the termination belongs to the whole compound). Comp. *Mattiko.*

MĀTULĀNĪ (*f.*), A mother's brother's wife, an aunt [मातुलानी]. Ab. 245.

MĀTULO, A mother's brother, an uncle [मातुल]. Ab. 245.

MĀTULUṄGO, The citron tree [मातुलुङ्ग]. Ab. 577. Neut. a citron.

MĀTUYĀ, see *Mátá.*

MAYĀ, MAYAṀ, see *Ahaṁ.*

MĀYĀ (*f.*), Illusion, phantom, deceptive appearance, deceit; jugglery, magic; name of Buddha's mother [माया]. Ab. 512. *Máyákáro,* a juggler, conjurer, magician (Ab. 512). *Khattiyamáyá kathehi,* repeat the mystic formulas of a kshatriya (Dh. 155).

MĀYĀVĪ (*adj.*), Deceitful, hypocritical; subject to illusion, deluded [मायाविन्]. Sen. K. 399; Alw. N. 120.

MAYHAṀ, MAYI, see *Ahaṁ.*

MAYO (*adj.*), Made of, consisting of [मय]. *Dárumayo,* wooden. *Amhamayo,* made of stone. *Maṇimayo,* jewelled. *Udumbaramayo,* made of Udumbara wood (Mah. 143). *Sovaṇṇamayo,* golden. *Kilesamayaṁ bandhanaṁ,* a fetter of lust (Dh. 412). *Váka-usíramuñjapabbajádínaṁ aññataramayo,* made of one or other of such materials as váka, usíra, etc. (Pát. 86). *Ratanattayavandanámayaṁ puññaṁ,* merit consisting in veneration of the three gems. *Síládimayena puññena,* by meritorious works consisting in performance of the Síla precepts, etc. (Ras. 16). *Manomayo,* springing from the mind. *Cintámayá paññá,* intuitive knowledge, wisdom derived from thought or imagination.

MĀYO (*adj.*), Measuring [माय]. *Dhaññamáyo,* measuring corn (Sen. K. 468).

MĀYU (*m.*), Bile, gall [मायु]. Ab. 281.

MAYŪKHO, A ray of light [मयूख]. Ab. 64; Alw. I. xcvi.

MĀYŪRIKO, A peacock hunter [मायूरिक].

MAYŪRO, A peacock [मयूर]. Ab. 634. Fem. *mayúrí,* a peahen. See also *Moro.*

MĀYŪRO (*adj.*), Belonging to peafowl [मायूर].

ME, A substitute for the instr. dat. and gen. cases of अहम् [मे]. For. instr. *Evam me sutaṁ,* thus it was heard by me, thus I have heard (Alw. I. lxix; comp. F. Ját. 9); *Adhigato myáyaṁ dhammo,* this doctrine has been attained by me. For gen. *Ayaṁ me putto,* this is my son (Sen. K. 269). For dat. *Detu me,* let him give to me (F. Ját. 5).

MECAKO (*adj.*), Black, dark blue [मेचक]. Ab. 96. Masc. the root of the tail of an elephant or other animal (Ab. 363, 1023).

MEDHĀ (*f.*), Intelligence [मेधा]. Ab. 152.

MEDHAGO, Quarrel, strife. Ab. 400; Dh. 2.

MEDHAṄKARO, Name of a Buddha [मेधा + कर]. Sen. K. 469; Man. B. 94. M. was the second of the twenty-seven Buddhas, and the earliest but one whose name is recorded (see *Kappo*).

MEDHĀVĪ (*adj.*), Intelligent, wise [मेधाविन्]. Ab. 229; Dh. 5.

MEDHO, Sacrifice [मेध]. Comp. *Assamedho*.

MEDINĪ (*f.*), The earth [मेदिनी]. Ab. 181; Mah. 35, 87. *Sodhetvá medinim*, having purified the land (Mah. 256).

MEDO, A serous secretion that spreads among the muscular fibres, fat [मेदस्]. Ab. 282; Kh. 18.

MEGHAVAṆṆO (*adj.*), Cloud-coloured [मेघ + वर्ण]. *Meghavaṇṇapásáṇo* is some sort of ornamental building stone (Mah. 179).

MEGHO, A cloud; storm, rain [मेघ]. Ab. 47; Dh. 224; Sen. K. 327. *Meghass' ágamane*, at the approach of rainy weather (Mah. 245).

MEHANAṀ, Membrum virile [मेहन]. Ab. 273.

MEHO, Urine; a urinary disease [मेह]. Ab. 329. *Madhumeho*, diabetes.

MEJJHO (*adj.*), Pure [मेध्य]. Ab. 698. *Amejjho*, impure (Ab. 1024).

MEKHALĀ (*f.*), A zone, a girdle [मेखला]. Ab. 287.

MELAKO, Assemblage [मेलक]. Ab. 769.

MEṆḌO, A ram; a groom [मेण्ड]. Ab. 501. *Hatthimeṇḍo*, an elephant's keeper (Ab. 367). *Assameṇḍo*, a groom (Pát. 86).

MENIKO, A fisherman [मैनिक].

MERAYAṀ, Intoxicating liquor, spirits, rum, arrack [मैरेय]. Ab. 533; Dh. 44; Kh. 17.

MERU (*m.*), Mount Meru, a vast mountain occupying the centre of each cakkavāḷa, around which are the Kulácalas or concentric circles of rock, and beyond these the four Mahádípas or great continents [मेरु]. Ab. 26; Mah. 240. Meru rises to the height of 84,000 yojanas above the ocean. At its base dwell the Asuras, and on its summit is the heaven of the Távatiṁsa gods. It is often called Mahámeru (Man. B. 10, 11).

MESO, A ram; the zodiacal sign Aries [मेष]. Ab. 501, p. 11, note. Man. B. 23.

METABBO (*p.f.p. mináti*), To be measured. Kamm. 8. See *Mátabbo*.

METHUNO (*adj.*), Relating to sexual intercourse [मैथुन]. *Methuno dhammo*, sexual intercourse. *Methunaṁ dhammaṁ paṭisevati*, to practise sexual intercourse (Pát. 3). Neut. *methunaṁ*, sexual intercourse (Dh. 164), union (Ab. 1063). *Methunápeto*, abstaining from sexual intercourse.

METTĀ (*f.*), Friendliness, friendly feeling, good will, kindness, love, charity [मैत्र]. Ab. 161. *Mettávihárаṁ anuyuñjanto*, devoting himself to the exercise of good will towards all. *Mettáviháriyo*, living in the exercise of good will or charity (Dh. 66). *Mettaṁ karoti*, to exercise friendship towards, to be friendly or kind to (with loc. Mah. 73; Kh. 6). *Mettápáramitá*, perfect exercise of benevolence (Att. 203). There appears to be also a neut. form *mettaṁ*, but of this I am not quite certain: in compounds like *mettasuttaṁ* there may be shortening of the long *á*.

METTĀBHĀVANĀ (*f.*), Development or increase of friendliness and good will towards all living beings (an exercise of religious meditation) [मैत्र + भावना]. E. Mon. 26, 243. See *Bhávaná*.

METTEYYO, Name of a Bodhisatta now in the Tusita heaven who is to be the next Buddha [मैत्रेय]. Mah. 199, 252, 258; B. Int. 109, 222; B. Lot. 302; E. Mon. 200.

METTĪ (*f.*), Friendship, good will, love, charity [मैत्री]. Ab. 161; Sen. K. 534. *Mettiṁ karoti*, to make friends with (with instr., Mah. 134; Ras. 31, 33).

METTO (*adj.*), Friendly, kind, benevolent [मैत्र]. *Mettacittaṁ*, good will, friendship (Dh. 187). *Mettacitto* (*adj.*), friendly (F. Ját. 3). *Mettaṁ mánasaṁ*, a friendly spirit (Kh. 16).

METYAṀ, Friendship [मैत्र्य].

MEYYO (*p.f.p. mináti*), To be measured, measurable [मेय = मा]. Sen. K. 477.

MICCHĀ (*adv.*), Falsely, wrongly [मिथ्या]. Ab. 127, 1146. *Micchápaṇihitaṁ cittaṁ*, a wrongly directed mind (Dh. 8). *Micchápaṭipanno*, living wrongly.

MICCHĀCĀRĪ (*adj.*), Acting or living wrongly [मिथ्याचार + इन्]. *Kámesu micchácárí*, acting wrongly in the matter of the desires, i.e. a fornicator or adulterer.

MICCHĀCĀRO, Wrong conduct or living [मिथ्या + आचार]. Pát. 70. *Kámesu micchácárá veramaṇí*, abstinence from fornication or adultery.

MICCHĀDIṬṬHI (*f.*), Wrong views, false doctrine, scepticism, heresy, unbelief [मिथ्या + दृष्टि]. Dh. 31, 56; Man. B. 417. *Micchádiṭṭhi* is one of the Akusalakammapathas and Micchattas.

MICCHĀDIṬṬHI (*adj.*), Heretical [मिथ्या + दृष्टि]. At Mah. 67 used of some non-Buddhist families. At Mah. 158 used of the Tamul invaders.

MICCHĀDIṬṬHIKO (*adj.*), Holding false doctrine, heretical, schismatic, unbelieving, pagan [मिथ्यादृष्टि + क]. At Mah. 42 used of schismatic Buddhist priests. At Dh. 98 used of unconverted brahmins.

MICCHĀDIṬṬHITĀ (*f.*), False doctrine, heresy [मिथ्यादृष्टि + ता]. Dh. 137.

MICCHĀSAṄKAPPO, Wrong thought or resolve [मिथ्या + संकल्प]. Dh. 2. There are three: *káma-vitakko, vyápádavitakko, vihiṁsávitakko*, thought of desire, of malice, of cruelty (Dh. 137).

MICCHATTAṀ, Wrongness, falsity, sin, misconduct [मिथ्या + त्व]. B. Lot. 305. The eight micchattas are *micchádiṭṭhi, micchásaṅkappo, micchávácá, micchákammanto, micchá-ájívo, miccháváyámo, micchásati, micchásamádhi*, wrong views, wrong thoughts, wrong speech, wrong occupation, wrong life, wrong exertion, wrong recollection, wrong meditation. The ten micchattas are these eight with the addition of *micchánáṇaṁ, micchávimutti*, wrong knowledge and wrong emancipation. Comp. *Aṭṭhaṅgiko*.

MIDDHAṀ, Sleepiness, drowsiness, somnolence, torpor, stupor [मिद्ध]. Ab. 176. *Vigatamiddho*, wakeful, active, aleit (Kh. 16). See *Thinaṁ*.

MIDDHĪ (*adj.*), Sleepy, drowsy, torpid, sluggish [मिद्ध + इन्]. Dh. 58.

MIGABANDHINĪ (*f.*), A hunting net [मृगबन्धिनी]. Ab. 520.

MIGĀDANO, A hyena [मृगादन]. Ab. 611.

MIGADĀYO, A deer park [मृग + दाव]. Dh. 105; B. Int. 157.

MIGĀDHIBHŪ (*m.*), King of beasts, the lion [मृग + अधिभू]. F. Ját. 47.

MIGAMADO, Musk [मृग + मद]. Ab. 303.

MIGAMĀTUKĀ (*f.*), A sort of antelope [मृग + मातृका]. Ab. 619.

MIGATAṆHIKĀ (*f.*), Mirage [मृगतृष्णिका]. Ab. 65.

MIGAVO, Hunting, deerstalking, the chase [मृगयस्]. Ab. 518. *Migavaṁ gacchati*, to go hunting (Mah. 33).

MIGAVYADHO, The chase [मृग + व्यध]. Ab. 518

MIGĪ (*f.*), A doe [मृगी].

MIGINDO, King of beasts, the lion [मृग + इन्द्र]. Ab. 611.

MIGO, A deer or antelope; a wild beast; an animal; game [मृग]. Ab. 617, 620, 1045. See also *Mago*. *Migarájá*, a lion (F. Ját. 13).

MIHITAṀ, A smile [स्मित = स्मि]. Ab. 175, 999. *Mihitapubbaṅgamo*, radiant with smiles. See also *Sitaṁ*.

MILAKKHO, and MILAKKHAKO, A barbarian, a foreigner, an out-caste, a hillman, one of the aborigines [म्लेच्छ]. *Milakkhako náma yo koci anariyako Andhadamiḷádi*, a Milakkhaka is any non-Āryan, e.g. an Andhra, a Tamul, etc. (Pát. xliii). *Kirátádimilakkhajátiyo*, Mleccha tribes such as Kirátas, etc. (Ab. 517). *Milakkhadeso*, a country of Mlecchas, viz. any non-Āryan country of India (Ab. 186 = *paccanta*). I find a loc. plur. *milakkhusu*.

MĪLATI, To wink [मील्].

MILĀTO (*p.p.p.* next), Withered, faded; languid, faint [म्लान = म्लै]. *Milátamálá*, a withered flower (Dh. 166). *Milátáni puppháni*, withered flowers (Dh. 423). *Anurádhapurass' eva uppalakhettato pana ánituppalamálañ ca amilátaṁ pilandhituṁ*, to wear an ever-fresh lotus flower brought from the lotus field of Anurádhapura (Mah. 133).

MILĀYATI, To languish, to fade, to wither [म्लै]. Dh. 351. See last.

MĪḶHAṀ, Excrement [मीढ = मिह्]. Ab. 275, 499; Ten J. 15.

MILINDO, Menander, a king of the Yonakas whose theological discussions with the great Buddhist divine Nágasena form the subject of the well-known Páli work *Milindapañha*. B. Int. 621; Man. B. 512.

MILITO (*p.p.p.*), Mixed, conjoined [मिलित].

MINANAṀ, Measuring, surveying (from next).

MINĀTI, To measure, gauge, survey [मा]. Att. 210; Dh. 380. *Khettaṁ m.*, to measure or survey a field. Pass. *míyati*. P.f.p. *mátabbo, metabbo, meyyo*. P.p.p. *mito*. Caus. *mápeti*.

MIÑJĀ (*f.*), and MIÑJAṀ, Marrow; pith; kernel of a fruit or vegetable [मज्जा]. Ab. 593. *Odanamiñjá*, a grain of boiled rice. *Aṭṭhimiñjaṁ* or *-já*, marrow (Kh. 3). *Tálamiñjá*, pith of a palmyra palm. *Panasamiñjáni*, the kernels of the seeds of the jak-fruit (Mah. 167, they are esculent).

MIÑJAKAM̊, Same meaning as last [मज्जा + क]. *Lasunamiñjakam̊*, the inner kernel of a clove of garlic (Pát. 111).

MĪNO, A fish; the zodiacal sign Pisces [मीन]. Ab. 671, p. 11, note; Man. B. 23.

MISSAKO (*adj.*), Mixed; combined [मिश्रक]. *Kosiyamissako*, mixed with silk (Pát. 9). *Phalikamissako rajatapabbato*, a mountain of silver mixed with crystal (Ten J. 11). *Missako maggo* (Pát. xvi). *Missako* appears to mean an attendant or follower (Dh. 169, 172). *Missakam̊*, name of a grove in heaven (Ab. 23).

MISSATI, To be mixed. P.pr. *missamáno*, being mixed (Mah. 234).

MISSETI, To mix [मिश्र्]. Pát. xxvi. P.p.p. *missito* (Pát. 79).

MISSĬBHŪTO (*adj.*), Mixed, joined, associated with [मिश्रीभूत]. Pát. 102.

MISSO (*adj.*), Mixed [मिश्र]. *Gandhamisso*, mixed with perfumes (Mah. 119). *Muttámissá kesá*, hair twined with pearls (Pát. 69).

MITABHĀṆĪ (*adj.*), Speaking in moderation, a moderate talker [मित + भाण + इन्]. F. Ját. 51; Dh. 41.

MITHILĀ (*f.*), Name of a town in India, the capital of the Videhas [मिथिला]. Ab. 199.

MITHO, and MITHU (*adv.*), Mutually, reciprocally, with each other, together; privately [मिथस्]. Ab. 124, 410, 1200.

MITHUNAM̊, A couple [मिथुन]. Ab. 628.

MITO (*p.p.p. mináti*), Measured, reckoned; moderate [मित = मा]. Ab. 710. *Mitam̊ bhásati*, to talk in moderation (F. Ját. 50).

MITTADDU, and MITTADU (*adj.*), Injuring one's friends, treacherous, perfidious [मित्त्रद्रुह्]. Das. 23.

MITTADŪBHĪ, and -DŪBHIKO (*adj.*), Injuring one's friends, treacherous, perfidious [मित्त्रद्रोहिन्]. Ras. 32, 33, 71; Dh. 203; Mah. 15 (*-dúbhika*). *Mittadúbhikammam̊*, a treacherous action (Att. 219). Fausboll also mentions the forms *mittadubhika, mittadubhi, mittadubbhi* (Das. 23). There is a verb *dúbhati*, to betray, to injure. It represents the S. द्रुह् and governs a gen.

MITTADŬBHO, and -DŪBHAKO, Treacherous [मित्त्रद्रुह्]. Das. 23.

MITTAVĀ (*adj.*), Having friends [मित्त्रवन्त्]. Ras. 36.

MITTO, A friend [मित्त्र]. Ab. 343; Ras. 33. *Mittadhammo*, friendship (F. Ját. 13; Ras. 35). *Mittakammam̊ karoti*, to do a service, to show friendship. *Pápaká mittá*, evil companions or friends (Dh. 14, comp. *Kalyáṇo*).

MĪYATI (*pass. mináti*), To be measured [मीयते = मा]. Sen. K. 459.

MĪYATI, MIYYATI, see *Marati*.

MOCANAM̊, Release; removing [मोचन]. Ab. 1084. *Paravádamocanattham̊*, to take away reproach, to obviate scandal (Dh. 328). Unbandaging a wound (Dh. 280).

MOCETĀ (*m.*), One who liberates [मोचयितृ]. B. Lot. 653.

MOCETI (*caus. muñcati*), To liberate; to release; to loose, to detach [मोचयति = मुच्]. *Paṭiññam̊ m.*, to redeem a promise (Dh. 119, 123). *Vaṇam̊ m.*, to unbandage a wound (Dh. 280). *Asse m.*, to unharness horses (Ten J. 5). Of untying a scarf (Mah. 142). *Lokam̊ mocetum̊*, to redeem the world from sin (B. Lot. 376). *Iṇato m.*, to release from debt (Mah. 227).

MOCO, The plantain or banana tree, Musa Sapientum [मोच]. Ab. 589.

MODAKO, A sort of sweetmeat; ferment [मोदक]. Pát. 89; Ab. 1113.

MODANAM̊, Rejoicing [मोदन]. Dh. 138.

MODAṄGIKO, One who plays the mutinga [मृदङ्ग + इक]. Sen. K. 391.

MODATI, To rejoice, to enjoy oneself, to be happy [मुद्]. Dh. 3. P.p.p. *mudito*.

MOGGALLĀNO, Name of a famous apostle of Buddha, one of the aggasávakas; name of a Páli grammarian who lived in the twelfth century [मौद्गल्यायन]. Ab. 435; Dh. 135, 299; Alw. I. x. Often called Mahámoggallána (Dh. 125, 365). The form *Moggalláyano* is mentioned at Sen. K. 387.

MOGHO (*adj.*), Vain, useless, foolish [मोघ]. Ab. 715. *Moghapuriso*, a foolish person (Sen. K. 321). *Na te ayam̊ patthaná moghá bhavissati*, this prayer of thine will not be in vain (Dh. 135). Adv. *mogham̊*, in vain. *Moghajiṇṇo*, grown old in vain, said of a man who has learnt nothing by age and experience (Dh. 46).

MOHITO (*p.p.p.*), Infatuated, deluded [मोहित = मुह्].

MOHO, Fainting, loss of consciousness; ignorance, delusion, error, folly, infatuation [मोह]. Ab. 168

400, 1087; Dh. 4, 45, 64, 73. Moha is one of the Oghas, the Yogas, the Agatis, the Kiñcanas, the Akusalamúlas, the Aggis. Man. B. 417, 432.

MOKKHACIKAṀ, Tumbling, acrobatic feats. *Mokkhacikan ti samparivattanakiḷanaṁ ákáse daṇḍakaṁ gahetvá bhúmiyaṁ vá sísaṁ ṭhapetvá heṭṭhupariyabhávena parivattanakiḷanan ti vuttaṁ hoti.*

MOKKHATI, see *Muñcati.*

MOKKHO (*adj.*), Principal, pre-eminent [मौख्य]. Ab. 696.

MOKKHO, Release; Arhatship, Nirváṇa [मोक्ष]. Ab. 1132. *Mokkhadhammo,* conditions for the attainment of Arhatship or Nirváṇa (Dh. 121). *Mokkhamaggo,* the way to Nirváṇa (Dh. 78). *Bandhamokkhañ ca kárayi,* and caused the prisoners to be released from bondage (Mah. 214). *So patthesi mokkhaṁ,* he prayed that he might obtain Arhatship (Mah. 25).

MOLEYYĀ (*m.pl.*), Name of a people [मौलेय]. Sen. K. 388.

MOLI (*m. and f.*), A topknot of hair, chignon; a crest, diadem, aigrette [मौलि]. Ab. 864; B. Lot. 864; Mah. 70.

MOMŪHO (*adj.*), Silly, mad [मोमुघ].

MONAṀ, Silence [मौन]. Ab. 429; Dh. 47.

MONEYYAṀ, The true meaning of this word (S. मौनेय) I have not been able to determine. There are three moneyyas, *káyamoneyyaṁ, vacímoneyyaṁ, manomoneyyaṁ.* At Man. B. 30 Hardy renders *moneyyapaṭipadá* by "ordinances of the Rahats," but at Dh. 379 it is explained by *maggañáṇa:* it leads to *maggaphala* (Dh. 365).

MORO, A peacock [मयूर]. This is a contracted form of *mayúro,* and is the usual form in Páli. Ab. 634; Dh. 232. Fem. *morí,* a peahen (Ten J. 51).

MOSAKO, A thief [मोषक]. Ab. 522.

MOSALIKO (*adj.*), Armed with a club [मुसल + इक]. Sen. K. 391.

MOSO, Theft, robbery [मोष]. Ab. 522.

MUBBĀ (*f.*), The creeper Sanseviera Zeylanica [मूर्वा]. Ab. 581.

MUCALINDO, The tree Barringtonia Acutangula (*nicula*); name of a Nága king; name of one of the Mahásaras [मुचिलिन्द]. Ab. 563; Man. B. 182. See *Mahásaro.*

MUCCANAṀ, Being released (formed anomalously from the pass. *muccati*). Dh. 200.

MUCCATI, see *Muñcati.*

MUCCHĀ (*f.*), Fainting, swooning, faintness [मूर्छा]. Ab. 400; Sen. K. 522.

MUCCHANĀ (*f.*), A musical tone, the seventh part of the scale [मूर्छना]. Ab. 135.

MUCCHANAṀ, Fainting [मूर्छन]. Ab. 1087.

MUCCHATI, To become faint [मुर्छ्]. Cl. P. Verbs, 2. P.p.p. *mucchito,* faint, stupefied, infatuated (Ras. 34).

MUDĀ (*f.*), Joy, pleasure [मुदा].

MUDDĀ (*f.*), A seal, a signet; a seal-ring; a stamp, impression [मुद्रा]. *Aṅgulimuddá,* a seal-ring (Ab. 287). *Muddá* as an art is explained by *hatthamuddágaṇaná* which Gogerly renders "conveyancing" (see Pát. 84). *Rájamuddá,* royal seal (Dh. 89). Comp. *Muddiká.*

MUDDETI, To stamp, to print [मुद्र्]. *Muddápeti,* to cause to be stamped.

MUDDHĀ (*m.*), The head; top, summit [मूर्धन्]. Ab. 256. *Pabbatamuddhá* or *nágamuddhá,* a mountain top (Ras. 22; B. Lot. 717). *Thúpassa m.,* top of a dagoba (Mah. 229). *Mahásammatavaṁso sabbakhattiyamuddhá,* the race of Mahásammata, the fountain-head of all royal dynasties (Mah. 9). Acc. *muddhaṁ* (Dh. 13). Instr. *muddhaná* (Mah. 117). Loc. *muddhani* (Mah. 108).

MUDDHĀBHISITTO, A kshatriya; a king [मूर्धन् + अभिषिक्त]. Ab. 335; Pát. 18.

MUDDHAJO (*adj.*), Sprung from the head [मूर्धज]. Pl. masc. *muddhajá,* the hair (Ab. 256). In gram. the lingual letters are called *muddhaja,* or cerebral; they are *ṭ, ṭh, ḍ, ḍh, ṇ, r, ḷ* (Cl. Gr. 2).

MUDDHATĀ (*f.*), Simplicity, folly [मुग्ध + ता]. Att. 202.

MUDDHO (*p.p.p. muyhati*), Stupid, foolish, simple [मुग्ध = मुह्]. Ab. 1028.

MUDDIKĀ (*f.*), A seal, seal-ring, signet [मुद्रिका]. Ab. 287; Dh. 157. *Rájamuddiká,* royal signet (Alw. I. 74). Comp. *Muddá.*

MUDDIKĀ (*f.*), The vine, the grape, a grape [मृद्विका]. Ab. 587. *Muddikapphaláni,* grapes (Pát. 90).

MUDDIKO, One who practises *muddá* [मुद्रा + इक].

MUDDITO (*p.p.p. muddeti*), Stamped, printed [मुद्रित = मुद्र्].

MUDHĀ (*adv.*), In vain; gratis, for nothing [मुधा]. Kh. 8.

MUDITĀBHĀVANĀ (*f.*), Increase or development of the feeling of benignity or kindliness, an exercise

of religious meditation (see *Bhávaná*) *Muditá* is no doubt the fem. from *mudito* used as a noun, the analogy of *mettábhávaná*, *karuṇábhávaná*, having its influence. *Muditá* means rejoicing with others in their happiness or prosperity, and is thus the opposite of envy or malice. It is the complement of *karuṇá*, which is pity for or sympathy with those who are suffering (E. Mon. 243, 246; Man. B. 417).

MUDITO (*p.p p. modati*), Pleased, glad [मुदित = मुद्].

MUDU (*adj.*), Soft; mild; weak; blunt, slow [मृदु]. Ab. 716, 1067; Kh. 15. *Mudubhúto*, supple, malleable (B. Lot. 865). *Mudindriyo*, one whose senses are dull or blunt (B. Lot. 305).

MUDUKO (*adj.*), Soft [मृदु + क]. Mah. 157.

MUDUTĀ (*f.*), Softness, impressibility [मृदुता]. Man. B. 399, 416.

MUGGARIKO (*adj.*), Armed with a club [मुद्गर + इक]. Sen. K. 391.

MUGGARO, A hammer, mallet, club [मुद्गर]. Ab. 392.

MUGGO, A sort of kidney bean, Phaseolus Mungo [मुद्ग]. Ab. 450; F. Ját. 57; Dh. 193.

MŪGO (*adj.*), Dumb [मूक]. Ab. 320; Dh. 367.

MUHU, and **MUHUṀ** (*adv.*), Momently, repeatedly [मुहुर्]. Ab. 1137; Att. 89. *Muhumbhásá*, repetition of what is said (Ab. 123).

MUHUTTIKO, An astrologer [मुहूर्त + इक, comp. मौहूर्तिक]. Ab. 347; Pát. 70.

MUHUTTO, A moment, a while; a period of forty-eight minutes [मुहूर्त]. *Muhuttaṁ vítinámayaṁ*, waiting a while (Mah. 244). Instr. *muhuttena*, in a moment (Dh. 185, Ras. 34, similarly *muhuttamattena* at Dh. 133). Acc. *muhuttaṁ*, for a while, for a moment. *Muhuttam api*, even for a moment (Dh. 12). *Iti 'ssa muhuttam pi aphásu bhavissati*, with the idea of giving him even a moment's uneasiness, lit. thinking there will be to him uneasiness even for a moment (Pát. 18). *Imaṁ purisaṁ muhuttaṁ má máretha*, do not put this man to death yet awhile (Ras. 34). *So bhuttávi muhuttaṁ tuṇhí nisídati*, when he has ended his meal he sits awhile in silence. The Muhutta is a common unit in the calculation of time, it is equal to 48 minutes of our time, being the thirtieth part of a day and night. At Ab. 66, 67, we have the following scale: ten accharás = one *khaṇo*, ten khaṇas = one *layo*, ten layas = one *khaṇalayo*, ten khaṇalayas = one *muhutto*, ten muhuttas = one *khaṇamuhutto*. According to this a khaṇalaya is equal to four minutes and forty-eight seconds, a laya to nearly twenty-nine seconds, a khaṇa to nearly three seconds, and an acchará, or snap of the finger, to less than a third of a second.

MUKHĀDHĀNAṀ, The bit of a bridle [मुख + आधान]. Ab. 370.

MUKHAṀ, The mouth; the face; front; entrance; brim; commencement; means, cause [मुख]. Ab. 260, 913. *Abaddhamukho*, foul-mouthed, scurrilous. *Mukhaṁ rakkhati*, to keep one's mouth, viz. hold one's tongue or talk little (F. Ját. 17). *Mukhaṁ nissáya vinásaṁ patto*, ruined by his speech, lit. mouth (Dh. 418). *Mukhanásikaṁ*, the mouth and nose. Of a lion's mouth (F. Ját. 12). *Mukhasaddaṁ karoti*, to make a noise with the mouth, to shout (Dh. 155). *Nadiyá mukhaṁ*, the mouth of a river (Mah. 54). *Valavámukhí*, mare-faced (Mah. 63, of a female rakkhasa). *Mukhavaṇṇo*, the colour of the face, the complexion (Dh. 123). *Assumukho*, with tearful face. *Uddhamukho*, upturned. *Adhomukho*, looking downwards. *Pattassa mukhaṁ*, the brim of a bowl (see Mah. 24). *Upágamuṁ maccumukhaṁ*, came into the presence of death (Mah. 262). *Uyyogamukhe tiṭṭhasi*, thou standest at the threshold of decay (Dh. 42). *Cha bhogánaṁ apáyamukháni*, six means of dissipating wealth. *Kiṁ parábhavato mukhaṁ*, what is the cause of decay? *Áyamukhaṁ*, means of access. At Mah. 259 I am inclined to think that *mukhamattaṁ nidassitaṁ* means "the mere beginning has been set forth," i.e. but a small portion of the whole. *Mukhaphullaṁ*, name of an ornament (Ab. 289).

MUKHAPĀṬHO, Verbal recital [मुख + पाठ]. *Mukhapáṭhena*, by word of mouth, orally (Mah. 207; Pát. xxiii).

MUKHARATĀ (*f.*), Garrulity [मुखरता]. F. Ját. 18.

MUKHARO (*adj.*), Scurrilous; garrulous, noisy [मुखर]. Ab. 735; F. Ját. 18. *Devatá sádhukáramukhará*, the devas vociferating "Sadhu!" (Att. 216).

MUKHAVĀSAKO, Mouth-perfume, a fragrant substance chewed to make the breath smell sweet [मुख + वास + क]. Five are alluded to at Mah. 175, where *mukhavásakapañcakaṁ* is rendered "the five condiments used in mastication."

MUKHODAKAṀ, Water to rinse the mouth with [मुख + उदक]. Dh. 108.

MUKHULLOKAKO (*adj.*), Looking in a person's face, cheerful, willing [from लोक् with उद् and मुख prefixed]. Said of a good servant.

MUKHYO (*adj.*), Chief [मुख्य]. Ab. 695.

MUKKO, Another form of *mutto* (मुक्त), comp. *Paṭimukko*.

MUKULO, and -LAṀ, A bud [मुकुल]. Ab. 811, 1116.

MUKURO, A mirror [मुकुर]. Att. 191.

MŪLĀ, see *Múlaṁ*.

MŪLAKO, and -KAṀ, A radish [मूलक]. Ab. 598.

MŪLAKO (*adj.*), Having its root or origin in, springing from [मूलक]. *Ye keci kusalá dhammá sabbe te appamádamúlaká*, all good conditions have their origin in diligence (Dh. 179). *Vaṭṭamúlako soko*, sorrow caused by transmigration or renewed existence (Dh. 280). *Duccaritamúlakaṁ dukkhaṁ*, suffering whose root is sin (Dh. 91). Alw. I. 64.

MUḶĀLO, and -LAṀ, The stalk of the lotus [मृणाल]. Ab. 687; Sen. K. 537. *Muḷálapupphaṁ*, a lotus (Ab. 685).

MŪLAṀ, A root; lowest part, base, foundation; origin, source, commencement; front, foremost, first; cause; nearness; sum, amount, mass; price, money; capital, principal [मूल]. Ab. 471, 549, 851; B. Lot. 864. *Rukkhamúlaṁ*, foot of a tree. *Mahánigrodhaṁ disvá tassa múle nisídiṁsu*, seeing a great banyan tree they sat down at its foot (Dh. 165). *Paválamayamúlo*, having its root made of coral (Mah. 179). *Phalañ ca múlañ ca*, fruits and roots (Das. 25). *Múlaphaláni* or *múlaphalaṁ*, roots and fruits (Das. 26; Dh. 133). *Taṇháya múlaṁ khanatha*, dig up the root of lust, extirpate lust (Dh. 60, comp. 44). *Múlaghacco*, radically extirpated (Dh. 45). *Pucchamúlaṁ*, the root of the tail (Ab. 1023). *Báhumúlaṁ*, the armpit. See *Pádamúlaṁ*. *Kaṇṇamúle jappati*, to whisper in a person's ear. *Kaṇṇamúle saddam akási*, made a noise at his ear. *Dváramúle ṭhito*, standing at the door (Mah. 219). *Kalaho vinásamúlam eva hoti*, strife is the very root of destruction. *Sásanamúlabhútaṁ idaṁ pakaraṇattayaṁ*, these three books which are the foundation of religion. *Akusalamúlaṁ*, root or cause of demerit. *Múlasílaṁ*, fundamental morality (B. Lot. 465). *Múlapariyáyo*, fundamental cause. *Múlapaññásakaṁ*, the first fifty (sútras), name of the first division of the Majjhimanikáya (Pát. xv). *Múlasaṅgaho*, original recension (Alw. I. 63). *Múladhanaṁ*, capital, principal, stock-in-trade (Ab. 921). *Múlabhásá*, original or primitive language (Mah. 253; Alw. I. cvii). *Múlalekhá*, the original or first made streak (Mah. 113). *Múla* may be used of the text of a work as opposed to a commentary, e.g. the rules of Kaccáyana as opposed to the *vutti* (comp. B. Int. 36). *Sahassaṁ datvá múlena na labhiṁsu*, offering a thousand kahápaṇas could not get it for that sum (Dh. 188). *Diguṇaṁ pupphamúlaṁ*, twice as much money as usual to buy flowers with (Dh. 168). *Appena múlena gaṇháti*, to buy cheaply. *Appataramúlaṁ vatthaṁ*, a cheaper cloth (Dh. 250). *Múlena deti*, to part with for money, to sell (Dh. 193). *Amúlaṁ kammaṁ* and *amúlakaṁ kammaṁ*, unpaid labour (Mah. 175, 163). *Iṇamúlaṁ*, sum of debt, borrowed capital. *Múlaṁ karoti*, to make money (Dh. 199). *Agghápetvá kataṁ kammaṁ tesaṁ múlaṁ adápayi*, having got the work done by them valued he gave them money for it (Mah. 163). *Múlaṁ* or *múlá* (*f.*) is the name of one of the Nakkhattas (Ab. 59, 851).

MŪḶHO (*p.p.p. muyhati*), Foolish; ignorant; deceived, erring, astray; misguided, infatuated; perplexed, confused [मूढ = मुह्]. Ab. 721. *Múḷharúpo*, foolish (Dh. 47). *Múlho 'si*, thou hast erred (Pát. 3). *Múḷhamánaso*, infatuated (Mah. 39). *Maggamúḷho puriso*, a man who has lost his way (Dh. 149). *Disámúḷhá*, having lost their bearings (Att. 8, of people at sea). *Múḷhassa maggaṁ ácikkheyya*, should point out the way to one who has gone astray. *Múḷhá devánubhávena*, having by the interposition of the devas gone out of their way (Mah. 17).

MŪLYAṀ, Wages; price [मूल्य]. Ab. 531.

MUNĀTI, To gain knowledge of, to know, to learn [मन्]. Dh. 47 (the comment at p. 380 wrongly refers it to मा, see *Minâti*). P.p.p. *muto*. Cl. P. Verbs, 5 gives a root MUN with the meaning of *ñáṇa*. For the *u* comp. *muti*, *sammuti*, *mutimá*.

MUÑCĀPETI (*caus.* next), To cause to be released.

MUÑCATI, To loose; to release; to dismiss, to give up, to abandon, to omit; to send forth [मुच्]. Dh. 62. *Phalakaṁ muñci*, let go the shield (Mah. 154). *Kese m.*, to let down the hair (Dh. 224). *Rasmiyo m.*, to emit rays (Mah. 118). *Vácaṁ m.*,

to utter speech (F. Ját. 19). *Imaṁ muñciya atth' ambo*, besides this mango is there any other mango, lit. setting aside this one (Mah. 79). *Maṁ muñciya*, except me (Mah. 154). *Yathá maṁ na muñcati*, that he does not abandon me (Dh. 156). At Dh. v. 389 *muñcati* with foll. dat. appears to mean "to throw oneself upon, to attack"; the commentator however takes it in the sense of "to be angry with." Aor. *muñci*. Inf. *muñcituṁ*. Ger. *muñcitvá* (Alw. I. xxi), *muñciya*.—Pass. *muccati*, to be loosed or unfastened, to be released, to be emitted, to escape. *Dukkhatáya m.*, to be released from suffering (Alw. I. 108). *Nirayá m.*, to be released from hell (Das. 46). *Abádhá m.*, to be freed from illness. *Pápakammato m.*, to escape from the consequences of sin (Dh. 295). *Assa sarírá sedá muccimsu*, the perspiration poured from his body (F. Ját. 46). *Na ca muccitukámo gacchati*, and he does walk as if anxious to get away. Used of milk *muccati* means to curdle, and at Dh. v. 71 there is a play upon the two meanings of the word: *na hi pápaṁ kataṁ kammaṁ sujjukhíraṁ va muccati*, "for as new milk will not curdle so an evil deed cannot be got rid of." Aor. *mucci, muccittha*. Fut. *mokkhati* (Dh. 7), *muccissati* (Dh. 200, 295). Opt. *mucceyya* (Dh. 295). Ger. *muccitvá*, having been released (Dh. 292). Inf. *muccituṁ*, to be released (Das. 46, Dh. 295). P.p.p. *mutto* (see sep.), *muñcito* (Ab. 1013).—Caus. *moceti, muñcápeti*.

MUṆḌACCHADO, A sort of house [मुण्ड + छद्]. Ab. 208, the English translation is "an upper-roomed house," the Simhalese translation is "a house having a *sadalu*," and this word is said by Clough to be "an elevated terrace surrounding a house, a piazza."

MUṆḌAKAṀ, Tonsure [मुण्डक]. Dh. 47.

MUṆḌAKO, A shaveling [मुण्डक]. *Nindito muṇḍo muṇḍako*.

MUṆḌANAṀ, Tonsure [मुण्डन]. Dh. 379.

MUṆḌETI, To shave [मुण्डय]. Cl. P. Verbs, 11.

MUṆḌIKO (*adj.*), Shaven, bald [मुण्डिन् + क]. Ab. 321.

MUṆḌO (*adj.*), Shaved, bald, bare [मुण्ड]. Ab. 321. *Muṇḍapabbato*, a bare mountain, one without trees (Dh. 195).

MUṄGUSO, The mungoose or ichneumon. Ab. 622.

MUNI (*m.*), A sage, an inspired man, a holy ascetic, a saint [मुनि]. Ab. 433, Dh. 47. A Buddha is called *muni* or *mahámuni* (Ab. 1). *Munidhammo*, the doctrine of Buddha (Alw. I. xxxiv). *Munivacanaṁ*, the word of Buddha (Sen. K. 468). *Munirájá*, king of sages, viz. Buddha (Mah. 89). Pl. *muní, munayo* (Dh. 40).

MUNINDO, Chief of sages, an epithet of Buddha [मुनि + इन्द्र]. Ab. 1; Kh. 23; Alw. I. xxxiv.

MUNISSARO, Chief of sages, Buddha [मुनि + ईश्वर]. Mah. 89.

MUÑJĀYANO and MUÑJĀNO, A proper name, patronymic from Muñja [मौञ्जायन]. Sen. K. 387.

MUÑJO, A sort of grass, Saccharum Muñja, from the fibre of which the brahminical string is made; a sort of fish [मुञ्ज]. Ab. 67; Cl. Gr. 84.

MURAJO, A sort of drum, a tambourine [मुरज]. Ab. 143.

MUSĀ (*adv.*), Falsely [मृषा]. Ab. 126, 127. *Musá bhaṇati, musá bhásati, musá brúti*, to speak falsely, to lie (Dh. 97; Ras. 23; Alw. N. 120). *Musá mayá bhaṇitaṁ*, I have spoken falsely (Pát. 72).

MŪSĀ (*f.*), A crucible [मूषा]. Ab. 526.

MUSĀBHAṆITĀ (*m.*), A liar [मृषा + भण् + तृ].

MUSALĪ (*adj.*), Armed with a club [मुसलिन्]. Cl. Gr. 29.

MUSALO, and -LAṀ, A club; a pestle [मुसल]. Ab. 455.

MUSATI, To steal; to rob, to plunder [मुष्]. Ras. 32.

MUSĀVĀDĪ (*adj.*), Speaking falsely, lying [मृषा + वादिन्]. Dh. 32.

MUSĀVĀDO, Lying, falsehood [मृषा + वाद]. Dh. 44, 223, 283.

MŪSIKO, A mouse, a rat [मूषिक] Ab. 618; Mah. 22.

MUTI (*f.*), Understanding, intelligence [मति]. Ab. 152. See also *Mati*, comp. *Munáti*.

MUTIMĀ (*adj.*), Sensible, intelligent, wise [मतिमन्त्]. Kh. 21; Sen. K. 400. See also *Matimá*.

MUTIṄGO, A small drum, a tabour [मृदङ्ग]. Ab. 143; Alw. I. xcvi.

MUTO (*p.p.p. munáti*), Thought, supposed, considered [मत = मन्]. See also *Mato*. *Diṭṭhaṁ sutaṁ mutaṁ*, seen, heard, thought. *Amute mutavádítá*, one who says he has thought when he has not thought.

MUTTĀ (*f.*). A pearl [मुक्ता]. Ab. 492, 1013. At Mah. 68 eight sorts of pearls are mentioned,

viz. *hayamuttá, gajamuttá, rathamuttá, ámalakamuttá, valayamuttá, aṅgulivethakamuttá, kakudhaphalamuttá*, and *pákatiká muttá*, "the horse pearl, the elephant pearl, the chariot pearl, the myrobolan fruit pearl, the bracelet pearl, the ring pearl, the kakubh fruit pearl, and the ordinary pearl." *Muttajálam*, a string of pearls (Mah. 163).

MUTTĀGUṆO, A string of pearls [मुक्ता + गुण]. Ab. 1116.

MUTTĀHĀRO, A string or necklace of pearls [मुक्ता + हार]. Dh. 118.

MUTTAKĀMAYO (*adj.*), Made of pearls [मुक्ता + का + मय]. Mah. 163.

MUTTAṀ, Urine [मूत्र]. Ab. 275, 1013; Dh. 164; Kh. 3.

MUTTĀMAYO (*adj.*), Made of pearls [मुक्ता + मय]. Mah. 179.

MUTTĀMUTTAṀ, A weapon which is both missile and non-missile, as a bludgeon [मुक्त + अमुक्त]. Ab. 386, 387.

MUTTĀVALĪ (*f.*), A string or necklace of pearls [मुक्ता + आवली]. Ab. 285.

MUṬṬHASACCAṀ, Forgetfulness, bewilderment (abstract noun formed from next).

MUṬṬHASSATI (*adj.*), Forgetful, careless, inattentive, unconscious, bewildered. The last part of this compound is स्मृति (see *Sati*), about the first part I am doubtful, but I think it may be another form of *múḷha* or *muddha* from मुह.

MUṬṬHI (*m.* and *f.*), The fist; a handful; a smith's hammer [मुष्टि]. Ab. 268, 527, 1031. *Pupphamuṭṭhi*, a handful of flowers (Mah. 86).

MUTTI (*f.*), Release, deliverance; Nirváṇa [मुक्ति]. Ab. 9, 1084; Pát. 18.

MUTTIKAṀ, A pearl [मुक्त + इक]. Ab. 492, 1013.

MUTTO (*p.p.p. muñcati*), Released, delivered; free, free from; discharged, shot [मुक्त = मुच्]. Ab. 1013; Dh. 61. *Ahañ c' amhi mutto loko ca amutto*, and I am delivered but the world is not delivered (B. Lot. 376, viz. delivered from transmigration by the attainment of arhatship). *Sakunto jálamutto va*, like a bird escaped from the snare of the fowler (Dh. 32). *Abbhá mutto va candimá*, like the unclouded moon, lit. free from cloud (Dh. 31). *Jarárujádimutto*, free from decay and pain and other ills (Alw. I. vii). *Jiyámuttadhanu*, a bow with the string loosed, an unstrung bow (Mah. 217). There are four sorts of weapon (*áyudha*), *páṇimuttaṁ*, a hand missile, as a javelin, *yantamuttaṁ* a machine missile, as an arrow, *amuttaṁ*, a non-missile weapon, as a knife, *muttámuttaṁ*, a weapon which may either be thrown or retained in the hand, as a bludgeon (Ab. 386, 387).

MUYHATI, To be faint; to be perplexed, bewildered, infatuated [मुह्]. *Sabbá muyhanti me disá*, all directions are confused to me, viz. I am bewildered (Dh. 173). P.p.p. *múḷho, muddho*.

MYĀYAṀ, = *me ayaṁ*. Sen. K. 207.

N

NA (*negative particle*), Not [न]. Ab. 1147. *Veraṁ tesaṁ na sammati*, their wrath is not appeased (Dh. 1). *N' atthi jágarato bhayaṁ*, there is no fear to him that watcheth (Dh. 8). *Seyyo hoti na pápiyo*, he is better and not worse (Dh. 14). *Tassa samijjhati netarassa*, to him it is successful and to no other (Ras. 62). *Na vandissámi*, I will not pay homage (Dh. 159). *Tassa cakkayugaṁ na vindámi*, I cannot get a pair of wheels for it (Dh. 95). *Na jánási*, do you not know? (Dh. 103). *Nátidúre náccásanne*, neither too far off nor too near. *Nátitanu nátibahalo suvaṇṇapaṭṭo*, a gold plate neither too thin nor too thick (Alw. I. 76). *Na ca khádi na ca pivi*, neither ate nor drank (Mah. 45). *Nápi pattehi parihávati na appattáni na pápuṇáti*, neither falls away from them when obtained, nor fails to obtain them (lit. nor does he not obtain them) when he has them not (Dh. 196). *N' eva abhivádetvá na paṭisanthára ṁ katvá*, neither saluting him nor speaking kindly to him (Dh. 98). *N' eva devo na gandhabbo na máro*, neither a deva nor a gandharva nor Mára (Dh. 19). *N' ev' atthi na n'atthi paro loko*, there neither is nor is not another world. *Na idán' eva pubbe pi akataññú yeva*, not only now but formerly also ungrateful (F. Ját. 12, 8). *Na koci visaheyya*, no one would be able (Dh. 261). *Ce nássa*, if there be not (Dh. 23). *Na kiñci mantesi*, you do not consult with us at all (Dh. 333). *Na táva niṭṭháti*, it is not yet finished (Dh. 323). *Nañño aññaṁ visodhaye*, one man may not purify another (Dh. 30). *Nañño*, no one else (Mah. 69). *Náññaṁ dukkhá* (*abl.*), nothing but suffering (Cl. Gr. 139). Used in prohibition with a foll. optative: *Eko care na ca pápáni kayirá*, let him walk alone and do no sin (Dh. 59); *Na puttam icche na dhanaṁ na raṭṭhaṁ*, let him

not wish for sons, or wealth, or kingdom (Dh. 15). With foll. *hi*: *Na hi verena veráni sammanti*, for wrath is not appeased by wrath (Dh. 2); *Atthi koci satte yo imamhá káyá aññaṁ káyaṁ saṅkamatîti? na hi mahárája*, is there any being who transmigrates from this body to another body? No, great king (Gog. Ev. 44). *Na* sometimes forms the first part of a compound: *nanikámaseyyá*, an uncomfortable bed (Dh. 55); *napparúpo*, abundant; *nágamanaṁ*, non-arrival (Mah. 2, 6, but perhaps the reading should be *'nágamane*); *nabhikkhu*, a non-priest; *nariyo*, a non-sanctified man; *neko*, several; *neḷo*, sinless; *napuṁsako*, neuter; *naváriyo*, irresistible; *naciro*, short; *nálapanto*, silent; *nicchamánako*, unwilling; *nátidúre* is sometimes a compound (see sep.). The foll. are instances of sandhi: *n'eso* = *naeso* (Mah. 254); *n'etaṁ* = *na etaṁ* (F. Ját. 14, comp. *n'atthi, n'eva*), *nálaṁ* = *na alaṁ*, *nápi* = *na api*, *náyaṁ* = *na ayaṁ* (Dh. 87), *náhaṁ* = *na ahaṁ* (Dh. 122), *náhosi* = *na ahosi* (Ras. 22), *nañño* = *na añño*, *náddasa* = *na addasa* (Ras. 32), *násakkhi* = *na asakkhi* (Dh. 195; F. Ját. 5), *nássa* = *na assa* (see sep.), *netaro* = *na itaro* (Ras. 62), *neresi* = *na íresi* (Dh. 24), *nopeti* = *na upeti* (Sen. K. 206; Mah. 194), *nopagacchittha* = *na upagacchittha* (Mah. 28), *na ppahoti* = *na pahoti* (Dh. 314), similarly *na ppasahati, na ppasídati, na ppaṭinandati, na ppavattati* (Dh. 2, 23; F. Ját. 9, 47), *na kkhamati* = *na khamati* (Kamm. 8), *na-y-ime* or *na yime* = *na ime* (Alw. I. 72), *na-y-idaṁ* or *na yidaṁ* = *na idaṁ* (see sep.), *na-y-imassa* or *na yimassa* = *na imassa* (Sen. K. 217), *na-y-ito* or *na yito* (Pát. 78, for the *y* in these examples comp. *yeva*, and *viya* = *yiva*).

NABHAṀ, and NABHO, The sky, the air [नभस्, नभ]. Ab. 46. *Divákaravirahito nabho*, the sky deprived of the sun (Ras. 15). *Nabhe ṭhito* or *nabhasi ṭṭhito*, poised or floating in the air (Mah. 73, 107). *Nabham uggantvá*, rising into the air (Mah. 90, 108, 118). *Nabhasá* (*instr.*) *gacchati*, to travel through the air (Mah. 16, 48). *Nabhasá ágacchati*, to come through the air (Mah. 79, 194).

NÁBHI (*f.*), The navel; the nave of a wheel; centre [नाभि]. Ab. 374, 1058. At Dh. 412 the central spot of a spider's web is called *nábhimaṇḍala*. *Nábhippamáṇo*, waist-deep (Dh. 176, 299). *Rathacakkaṁ yáva nábhito paṭhaviṁ pávisi*, the chariot wheel sank into the ground up to the nave (Dh. 220).

NACCAKO (*adj.*), Dancing [नृत्य + क]. Mah. 182.

NACCAṀ, Dancing, nautch; acting, pantomime; acrobatic performance [नृत्य]. Ab. 100. *Naccagítaṁ*, dancing and singing (Dh. 336). Kh. 3. Comp. *Naṭṭaṁ*.

NACCATI, To dance [नृत्]. *Naccantamayúro*, a dancing peacock (Dh. 237). Of the gambols of a monkey (Dh. 107).

NACIRO (*adj.*), Not long, short [नचिर]. *Naciren' eva kálena*, in a short time, ere long (Ras. 15). Ger. *nacirassa* (used adverbially). *Nacirass' eva rájavallabho ahosi*, he very soon became the king's favourite (Att. 196). *Nacirass' eva bhijjissati*, will soon be broken up (Dh. 313). *Nacirass' eva me rájá diṭṭho*, I have only just this minute seen the king (F. Ját. 9).

NADATI, To sound, to make a noise with the voice, to shout, to roar [नद्]. *Sakko 'ham asmîti naditvá*, shouting out "I am Sakka" (Dh. 194). Used of the voice of the larger animals, as the elephant, ox, horse, ass, lion (Ab. 133; F. Ját. 15, 47). Of the rustling of bamboos in the wind (Ab. 600). P.p.p. neut. *naditaṁ*, roaring (F. Ját. 14).

NADDHO (*p.p.p. nayhati*), Bound, fastened; covered [नद्ध = नह्]. *Naddhapañcáyudho*, equipped with the five weapons (Mah. 48).

NÁDEYYO (*adj.*), Belonging to a river, fluviatile [नादेय]. Sen. K. 388.

NADÍ (*f.*), A river [नदी]. Ab. 681; Dh. 45. *Nadítíraṁ*, banks of a river (Alw. I. xxi; Dh. 400). *Nadísoto*, river-stream (Dh. 409). *Nadyambu*, river-water (Ab. 188). Gen. and dat. *nadiyá* (Mah. 194), *najjá* (Mah. 54). Loc. *nadiyaṁ* (Dh. 224). Pl. *nadiyo, najjo* (comp. *najjantara* at Ab. 1052 = *nadi* + *antara*). *Nadiyantike*, by the river side (Mah. 84, 166).

NADÍMÁTIKO (*adj.*), Watered by rivers, provided with rivers [नदीमातृक]. Ab. 188. See *Mátiká*.

NADITAṀ, see *Nadati*.

NÁDO, Sound, noise; cry, shout, roar [नाद]. Ab. 128. *Meghanádo*, thunder (Ab. 49). Of a peacock's cry (Ab. 119). See *Síhanádo*.

NÁGABALÁ (*f.*), The shrub Uraria Lagopodioides [नागबला]. Ab. 588.

NÁGADANTAKO, A peg fastened into a wall to hang things upon [नागदन्तक]. Ab. 863.

NÁGADÍPO, A large island said to be inhabited by Nágas, visited by Buddha who introduced his re-

ligion among the Nágas [नाग + द्वीप]. Mah. 4; Man. B. 208.

NĀGALATĀ (*f.*), The betel vine, Piper Betel [नाग + लता]. Ab. 589: Mah. 22, 27.

NĀGAMĀLIKĀ (*f.*), The iron-wood tree [नाग + मालिका]. Ab. 572.

NĀGARĀJĀ (*m.*), A king of Nágas, Nága chief; monarch of elephants, said of a noble elephant [नाग + राजन्]. Mah. 156; Dh. 224, 344. Instr. *nágarájena* (Ras. 34). Gen. *nágarájassa* (Dh. 341). Pl. *nágarájá* (Mah. 6). Instr. pl. *nágarájehi* (Mah. 6). Gen. pl. *nágarájánaṁ* (Ditto). See *Nágo.*

NAGARAṀ, A town or city; a fortified town, a fortress or citadel [नगर]. Ab. 198; Mah. 254. *Nagarasobhiní*, a harlot (Ab. 233; Dh. 416). *Nagaraguttiyo*, and *-iko*, governor of a city (Mah. 65). I am inclined to think the nasalised form *naṅgara*, which occurs at Dh. v. 40, 150, 315, to be a corrupt spelling, comp. *náṅga* for *nága*, which is certainly a corruption (Dh. 102); *naṅgara* occurs many times in Turnour's Mahávaṁsa, and in each case the Ind. Off. MS. reads *nagara*, see Mah. 81, 88, 93, 104, 137, 142, 151, and Dh. 107, 416; in modern Siṁhalese it is very common with inaccurate writers to write *ṅg* for *g* in words taken from the Sanskrit.

NAGARĪ (*f.*), A town or city [नगरी]. Ab. 198.

NĀGARIKO (*adj.*), Belonging to a town; urbane, civilized [नागरिक]. Sen. K. 391.

NĀGARO (*adj.*), Belonging to a town [नागर]. Masc. *nágaro*, a townsman, a citizen (Dh. 157; Mah. 15, 83).

NAGGO (*adj.*), Naked [नग्न]. Ab. 734; Dh. 130. *Naggaṁ karoti*, to strip naked (Mah. 261). *Naggacariyá*, going naked (Dh. 25). Masc. *naggo*, a naked ascetic (Ab. 1110).

NĀGĪ (*f.*), A female Nága [नागी]. Mah. 5.

NĀGINDO, A Nága king [नाग + इन्द्र].

NAGO, A mountain; a tree [नग]. Ab. 605, 1117; Mah. 91; B. Lot. 717.

NĀGO, A serpent; a cobra or hooded snake; a Nága or dragon; an elephant; the iron-wood tree; a chief [नाग]. Ab. 360, 849; Dh. 57. *Nágavanaṁ*, a forest inhabited by elephants (Dh. 57). *Dasanágabalo*, having the strength of ten elephants (Mah. 137). *Nágaloko*, the Nága world, Pátála (Ab. 649). *Nágabhavanaṁ*, *nágavimánaṁ*, a Nága abode (Dh. 341; Mah. 5, 22). *Nágádhipati*, lord of Nágas, a name of Virúpakkha (Ab. 31). *Ete nágá mahápaññá*, these eminently wise chiefs (Pát. xiii, of some learned priests). *Hatthinágo*, a noble or royal elephant (Dh. 104; Att. 135). *Santindriyanágo*, the chief of those whose senses are subdued (Alw. I. 93). *Coranágo*, robber chief (Mah. 209). The nága tree is a fine forest tree the wood of which is excessively hard, its flowers are fragrant (Ab. 572; Ras. 25). In the Buddhist mythology the Nágas are represented as hooded snakes with three (sometimes seven) heads, or as snakes with human heads, or as human beings with the hood of a cobra. Their principal home is the Pátála or region under the Tikúṭa Pabbata which supports Meru, but they also haunt the earth, and they form the retinue of Virúpakkha, whose abode is on the Yugandhara rocks. They are represented as naturally inimical to man (Kh. 13; Mah. 72; Man. B. 189, 302), but they were often friendly to Buddha and his religion, and great numbers of them were converted to Buddhism (E. Mon. 274; Man. B. 303; Mah. 6, 72, 81). They possess miraculous powers, and their breath is deadly and poisonous. The Garuḷa birds are their hereditary foes and frequently prey upon and destroy them. Several Nágarájas or Nága chiefs are mentioned, as *Vásuki* (Ab. 650), *Ananto* (Ab. 651), *Erápatho* (Dh. 344), *Mahodaro* who ruled in Nágadípa (Mah. 4), *Maṇi-akkhiko* who lived at Kalyáṇi in Ceylon (Mah. 6), *Káḷo* who presented himself before Buddha just before his contest with Mára, and sang hymns in his praise (Man. B. 172; Dh. 118). There is a well-known legend of a Nága king having protected Buddha from a heavy storm of rain by spreading his hood above his head like an umbrella (Man. B. 182). Man. B. 44.

NAHĀNAṀ, Bathing [स्नान]. Ab. 299; Ras. 32; Dh. 77. *Nahánodakaṁ*, water for bathing (Dh. 189). *Nahánakoṭṭhako*, a bath-room, bath-house, bathing establishment. See also *Sinánaṁ*.

NAHĀNIYO (*adj.*), Used for the bath, ablutionary [स्नानीय]. *Nahániyacuṇṇáni*, perfume used in bathing.

NAHĀPAKO, A bath attendant [स्नापक]. Mah. 170.

NAHĀPANAṀ, Bathing a person, attending him at the bath [स्नापन].

NAHĀPETI (*caus. naháyati*), To cause to bathe [स्नापयति = स्ना]. Dh. 434; Mah. 139.

NAHĀPITO, A barber [नापित]. Ab. 505, 508; Mah. 170, 214.

NAHĀRU (*f.*), A tendon, a muscle [स्नायु]. Ab. 157, 279; Kh. 19.

NAHĀTAKO, One whose spiritual instruction is complete [स्नातक]. This is a brahminical term. It is applied to the young brahmin when he has returned from the house of his preceptor, his studies being completed. He is so called because previous to leaving his preceptor he goes through the ceremony of bathing. At Dh. v. 422 the term is adopted and applied to the Arhat as having nothing more to learn (comp. *asekho*): the comment observes *nahátakilesatáya nahátakaṁ* "called snátaka because his sins are washed away" (Dh. 434).

NAHĀTO (*p.p.p.* next), Bathed, washed; cleansed, pure [स्नात = स्ना]. Mah. 244; Dh. 434.

NAHĀYATI, To bathe [स्ना]. Das. 30; Dh. 106; Ger. *nahátvá* (Dh. 77, 219; Mah. 48, 139, 260), *naháyitvá* (Mah. 261). Inf. *naháyituṁ* (Ras. 32). Imperat. *naháya* (Mah. 48). Fut. *naháyissámi* (Dh. 233). See *Nahâto, Nahápeti.*

NAHI, see *Na.*

NAHUTAṀ, A vast number, = 10,000,000⁴, or 1 followed by twenty-eight ciphers. Ab. 474; Dh. 120. See *Saṅkhyá.*

NAJJĀ, see *Nadí.*

NAKHO, and **NAKHAṀ**, A nail of the finger or toe [नख]. Ab. 268; Kh. 18; Dh. 111.

NAKKHATTAṀ, A star, a constellation; an asterism in the moon's path, a lunar mansion; festival [नक्षत्र]. The twenty-seven lunar mansions are thus enumerated, *Assayujo, Bharaṇí, Kattiká, Rohiṇí, Magasiraṁ, Addá, Punabbasu, Phusso, Asilesá, Maghá, Pubbaphagguní, Uttaraphagguní, Hattho, Cittá, Sáti, Visákhá, Anurádhá* and *-dho, Jeṭṭhá, Múlá* (or *Múlaṁ*), *Pubbásáḷho, Uttarásáḷho, Savaṇo, Dhaniṭṭhá, Satabhisajo, Pubbabhaddapadá, Uttarabhaddapadá, Revatí* (Ab. 58-60; Man. B. 23). *Nakkhattarájá*, the moon (Ab. 51). *Nakkhattapatho*, the course of the stars (Dh. 38). *Nakkhattayogo*, the moon's conjunction with the lunar mansions (Dh. 156). *Nakkhattapiḷanaṁ*, occultation of a star (Dh. 156). *Nakkhattaṁ oloketi* or *nakkhattayogaṁ o.*, to look at the stars for the purpose of divination or ascertaining a person's destiny (Das. 46; Dh. 156, where the occultation of a person's star implies his death). Some conjunctions were considered lucky and celebrated as festivals (*nakkhattakíḷá*). *Nakkhattaṁ ghoseti*, to proclaim a festival or holiday, to announce a lucky conjunction. *Nakkhattadivaso*, festival, holiday, "jour de fête" (Dh. 352). *Tato paṭṭháya Sáketanagaraṁ niccanakkhattaṁ viya ahosi*, from that time the town of S. was like one continual festival (Dh. 236). *Tasmiṁ kira nagare anusaṁvaccharaṁ vivaṭanakkhattaṁ náma hoti*, in that town there is said to be every year a festival called vivaṭa (Dh. 233). Dh. 391.

NAKKO, A crocodile [नक्र]. Ab. 674.

NĀKO, Heaven [नाक]. Ab. 10.

NAKULO, A mungoose, Viverra Ichneumon [नकुल]. Ab. 622.

NALAKĀRO, One who plaits rushes, a basket maker [नल + कार]. Ab. 509; Pát. 83.

NĀLAṀ, Not sufficient, not able (see *Alaṁ*). *Nálaṁ kathetuṁ*, unable to say (Att. 201, comp. Dh. 212).

NĀLAM, A hollow or tubular stalk, especially that of the water-lily; a tube; a tubular vessel of the body [नाल]. Ab. 453, 686; Dh. 223. *Kaṇṭhanálaṁ*, the wind-pipe (Att. 106, 219).

NALAMĪNO, A sort of fish [नल + मीन]. Ab. 671.

NALĀṬAṀ, The forehead [ललाट]. Dh. 111, 315; Mah. 45. See also *Laláṭaṁ.*

NĀḶĪ, and **NĀḶI** (*f.*), A hollow stalk; a tube, a pipe; a tubular vessel in the body, an artery; a measure of capacity [नाडी, नाली, नालि]. Ab. 1057. *Galanáḷi*, either the wind-pipe or the carotid artery (Dh. 255). Acc. to Ab. 484 the *náḷi* measure is the same as the *pattha*, but from Pát. 81 it would seem to be larger. It appears however to be of varying size, for the Tamil *náḷi* is said to be smaller than the Siṁhalese, and the Siṁhalese to contain half as much again as the Magadhese (Pát. 81). Mah. 177, 197.

NĀḶIKĀ (*f*), A tube, pipe, hollow cylinder [नाडिका].

NĀḶIKERO, A coconut tree [नारिकेर, नाडिकेल, नारिकेल]. Ab. 604; Sen. K. 390; Mah. 153. Adj. *náḷikeriko*, belonging to coconut trees (Sen. K. 392).

NĀḶIKODANAṀ, A náḷi measure of rice [नाडी + क + ओदन]. This quantity of curry and rice eaten in a day was considered healthy and moderate, and the bhikkhu's alms bowl ought to be of the size to contain it (Pát. 81; Dh. 356, 402).

NALINAṀ, A lotus flower [नलिन]. Ab. 685.

NĀLINDHAMO, A goldsmith [नाडिंधम]. Ab. 506.

NALINĪ (*f.*), A pond [नलिनी]. Att. 199.

NĀLIPAṬṬO, A covering for the head, a cap. Ab. 294.

NĀḶĪVAṆAṀ, A fistula, an ulcer [नाडी + व्रण]. Att. 215.

NALO, and **NAḶO**, A kind of reed, Amphidonax Karka; a reed, cane, rush [नल, नड]. Ab. 601. *Naḷágáraṁ*, a house built of reeds (B. Lot. 530). Dh. 60, 223, 409.

NAṀ, see *So.*

NĀMA (*adv.*), By name; indeed [नाम]. *Thúnaṁ náma nigamo*, the town named Thúna (Kh. 20). *Ahaṁ bhante Nágo náma*, my name, sir, is Nága (Kamm. 5). *Ujjeniyaṁ Candapajjoto náma rájá ahosi*, in Ujjení there was a king named C. (Dh. 157). *Dadhiváhano náma rájá hutvá*, having become king under the name of D. (F. Ját. 5). *Ete manato nipphannattá manomayá náma*, these from being sprung from the mind are called "mind-made" (Dh.90, comp. 273). *Vijayágamanaṁ náma chaṭṭho paricchedo*, the sixth chapter entitled "The arrival of Vijaya" (Mah. 47). Sometimes the name is placed in the gender of the noun with which it is in apposition: *Mahindágamano náma terasamo paricchedo*, the thirteenth chapter called "The arrival of Mahendra" (Mah. 77, comp. 83, 102, 104, etc.). Sometimes the name is in the nom. while the noun in apposition with it is in an oblique case: *Tisso náma bráhmaṇassa vaco*, the word of the brahmin Tissa (Mah. 203). *Náma* may sometimes be rendered by "such and such": *Tattha yena idaṁ náma kataṁ tassa ayaṁ náma daṇḍo ti likhitaṁ*, it is there written that for him by whom such and such an offence is committed there is such and such a punishment (Alw. I. 99); *Sace me idaṁ náma samijjhati*, if such and such a project (naming it) succeeds with me; *Asukarogassa náma tumhe kiṁ bhesajjaṁ karotha*, for such and such a malady (describing it) what medicine do you prescribe? (Dh. 93); *Evaṁ náma vadehi*, say so and so (telling her what to say, Dh. 159, comp. 333). *Náma* is often used without any very defined meaning: *Ko nám' eso*, who is this? (F. Ját. 47, comp. Dh. 96); *Kiṁobháso nám' eso*, what is that light? (Dh. 95); *Kiṁ nám' etaṁ*, what is this? (F. Ját. 57); *Kissa phalaṁ nám' etaṁ*, what is this the fruit of? (F. Ját. 5); *Ime náma parivisantu*, let them wait upon these people (Dh. 212); *Sílaṁ náma kídisaṁ*, what's síla like? (Dh. 193); *Bhattaṁ náma kuhiṁ uṭṭhahati*, where does boiled rice come from? (Dh. 141); *Rágena samo aggi náma n' atthi*, there is no fire like lust (Dh. 354); *Aññesaṁ vacanassa okáso náma n' atthi*, the rest had not a chance of getting in a word (F. Ját. 16); *Asádhusannivåso náma pápo*, association with the wicked is sinful (F. Ját. 1); *Atimukhará náma apariyantavacaná evarúpaṁ dukkhaṁ pápuṇanti*, garrulous people who are endless talkers meet with misfortunes like this (F. Ját. 18); *Paccantadese náma maṇimuttádíni ratanáni uppajjanti*, in the border countries precious things such as gems and pearls are produced (Alw. I. 74); *Kiñci úno náma náhosi*, nothing was deficient (Dh. 113); *Manopasádamatten' eva sagge nibbattá náma honti*, are any people re-born in heaven through faith only? (Dh. 98). Sometimes *náma* qualifies a verb: *Ariyasaccáni paṭivijjhanto dhammaṁ pivati náma*, when penetrating the four great truths he is said to drink Dhamma (Dh. 273). *Api náma, appevanáma*, perhaps. *Ko hi náma*, who indeed? *Kathañ hi náma*, how indeed? *Yatra hi náma*, considering that, forasmuch as (see *Api, Hi, Yatra*).

NĀMADHEYYAṀ, Name, appellation [नामन् + धेय=धा]. Ab. 114; Att. 8.

NAMAKKĀRO, Veneration, reverence, worship [नमस्कार]. Ab. 426; Ten. J. 48.

NĀMAKO (*adj.*), Named, bearing the name of [नामक]. *Asítiyá sávakánaṁ námaká*, bearing the names of the eighty great disciples (Mah. 247, comp. 137, *mátulassa námako*). *Ariṭṭhanámakámacco*, the minister named A. (Mah. 110). *Sabbe Vasabhanámaká*, all who bore the name of V. (Mah. 219). *Tannámako*, of that name, named after that person. *Saddhákatanámako*, so named on account of his faith (Mah. 200; this compound is divided thus, *saddhá-katanáma-ka*). Fem. *námiká* (Mah. 23).

NĀMAṀ, A name; a noun [नामन्]. Ab. 114, 1111. Instr. *námena*. *Raṭṭhapálo ti námena*, R. by name (Ras. 7). *Tam álapiya námena*, addressing him by name (Mah. 23). *Námaṁ* is the personal, or as we say "Christian," name, as opposed to *gottaṁ*, the family name. *Námena Saradamáṇavo náma ahosi*, his personal name was Saradamáṇava (Dh. 130). Similarly, *Siddhatto náma námena* (Mah.

172,comp.91). *Puttassa Udeno ti námam akási*, she gave to her son the name of Udena (Dh. 155, comp. 120, 303). *Ayaṁ rájá ayaṁ uparájá ayaṁ senápatíti námáni katvá*, naming them, This one is the king, this the viceroy, this the commander-in-chief (F. Ját. 9). *Tepiṭakassa Buddhavacanass' etaṁ námaṁ*, this is a name for the word of Buddha as contained in the three Piṭakas (Dh. 150). As the last part of a compound adjective: *Dhammakittinámo pasatthaganthakárako*, an esteemed author named Dhammakitti (Bál. i). *Katanámo* and *námakato*, named. *Námakaraṇaṁ*, giving a name to a child. *Námagahaṇaṁ*, receiving a name. *Námagahaṇadivaso* or *námakaraṇadivaso*, naming or "christening" day (Dh. 120, 303). *Námakaraṇaṁ maṅgalaṁ*, christening fête (Mah. 135). *Námaliṅgaṁ*, nouns and their genders (Alw. I. 64). *Sabbanámáni*, nouns of the "Sabba" class (Sen. K. 276). For the metaphysical meaning of *námaṁ*, see next.

NĀMARŪPAṀ, Name and form, mind and body, the individual [नामन् + रूप]. The term Námarúpa designates the individual sentient being viewed as an aggregate of certain mental and physical elements. By rúpa is meant the rúpakkhandha, or assemblage of the material elements and properties which constitute the body, while náma includes the three mental khandhas, *vedaná, saññá, saṅkhárá*, or, adding *viññáṇaṁ*, the four mental khandhas, *vedaná, saññá, saṅkhárá, viññáṇaṁ*. Námarúpa is therefore identical with the four or the five khandhas. The reason that the fourth mental khandha is generally omitted is that according to the Paṭiccasamuppáda *námarúpa* is the immediate effect of *viññáṇa*. Still, the individual once existing, *viññáṇa* of course continues a part of his being, so that *námarúpa* may correctly be identified with the five khandhas (see Dh. 420). B. Int. 501, 502; Gog. Ev. 68, 69. *Sabbaso námarúpasmiṁ yassa n' atthi mamáyitaṁ*, in whom there is absolutely no clinging to his own individuality (Dh. 66). Dh. 422.

NAMASSĀ (*f.*), Reverence, veneration, worship [नमस्या]. Ab. 426.

NAMASSATI, To honour, to pay attention to, to reverence, to revere, to venerate, to worship [नमस्य]. Dh. 70; Mah. 4, 6, 89. P.p.p. *namassito* (Dh. 287). Caus. *namassápeti*.

NAMATI, To bow; to bow to; to be inclined [नम्]. *Chattaṁ namatu me sayaṁ*, let my parasol make a bow of its own accord (Mah. 106). *Namámi sirasá tathágataṁ*, I bow with my head to Buddha (Kh. 23). *Evamevaṁ Visákháya nánappakáráni kusaláni kátuṁ cittaṁ namati*, even thus the heart of Visákhá is inclined to do many good works (Dh. 253, comp. Gog. Ev. 6). Caus. *nameti*.

NĀMATO (*adv.*), By name [नामतस्]. Mah. 206.

NAMATTHU, see *Namo*.

NĀMAVĀ (*adj.*), Bearing the name of [नामन् + वन्त्]. *Dováriko Subhanámavá*, a door-keeper named Subha (Mah. 218, the term. belongs to the whole compound).

NAMETI, and NAMAYATI, and NĀMETI (*caus. namati*), To bend [नमयति = नम्]. Dh. 15. *Cittaṁ nameti*, to incline a person's heart, induce him to do a thing.

NĀMĪ (*adj.*), Bearing the name of [नामन् + इन्].

NĀMIKO (*adj.*), Bearing the name of [the last + क]. Mah. 20. For *námiká*, see *Námako*.

NĀMITO (*p.p.p. námeti*), Bent [नामित = नम्]. Mah. 167.

NAMMADĀ (*f.*), The river Nerbudda [नर्मदा]. Ab. 683.

NAMO, Honour, reverence, salutation [नमस्]. Ab. 1154. *Namo karoti*, to pay honour to (Sen. K. 340). *Namo te Buddhavír' atthu*, honour be to thee, mighty Buddha! (Ditto). *Migarája namo ty atthu*, hail to thee king of beasts! (F. Ját. 13). *Te me namo*, they are (the objects of) my veneration (Ten J. 47). When *namo* is immediately followed by *atthu* its final vowel is elided: *Nam' atthu Buddhánaṁ*, praise be to the Buddhas! (Ten J. 47, comp. Kh. 22). Sometimes *atthu* is omitted: *Namo Buddháya*, praise be to Buddha (Ab. p. 27); *Namo tassa bhagavato arahato sammásambuddhassa*, praise be to the Blessed, the Sanctified, the All-wise (Kh. 2).

NAMUCI (*m.*), A name of Mára [नमुचि]. Ab. 43; Dh. 256.

NĀNĀ (*adv.*), Various, different; away from [नाना]. Ab. 1137, 1198. Much used as the first part of compound nouns and adjectives, with the sense of "various." *Āṇápayitvá nánápásaṇḍike*, having sent for various sectaries (Mah. 23). *Nánápújáhi*, with various offerings (Mah. 114, comp. Dh. 118). *Nánárukkhatiṇáni*, various trees and plants (Sen. K. 374). *Nánápadumakáni*, various sorts of flowers (Mah. 179, comp. Dh. 268). *Nánáratana-maṇḍito*,

adorned with various kinds of gems (Mah. 161). *Nánádesá bhikkhavo,* priests of different countries (Mah. 171). *Nánárañgo, nánárágo,* of various dyes (Mah. 99, 179). With *bhavati* and *atthi* in the sense of separation: *Nánâ hotha,* be ye separate, come away (Pát. 102); *Katham ime nánú assu chinná assu,* how can these men be separate, be divided? (Pát. 74); *Tasmá satañ ca asatañ ca nâná hoti ito gati,* therefore the state of the good and the wicked is different when they leave this world (the former go to *sagga,* the latter to *niraya*). Based upon a mistaken idea of the use of *nâná* which the last three examples illustrate, I find at Mah. 68 a strange adj. *náno* "various," *Kusumáni tahiṁ pana nánáni nánávaṇṇáni dissante,* thereon are depicted various flowers of various hues. *Náná* is also used prepositionally with foll. abl.: *Etarahi bhante bhikkhú náná námá náná gottá náná jaccá náná kulá pabbajitá te sakáya niruttiyá Buddhavacanaṁ dúsenti,* at the present time, lord, priests leaving their name, family name, caste and home, have embraced the ascetic life, these distort the word of Buddha from its own nirutti (Pát. xlii, see Sen. K. 318). *Mayhaṁ Videharaññá saddhiṁ kiṁ nánákaraṇaṁ,* what a difference there is between me and the Videha king! (Ten J. 55).

ÑĀṆADASSANAṀ, Insight given by knowledge [ज्ञान + दर्शन]. This is a religious technical term: it is said at Ab. 794 to designate the sámaññaphalas, the supernatural insight called vipassaná, the dibbacakkhu, omniscience, the pañcavekkhaṇañáṇa, and the knowledge conferred by the four Paths. *Ñáṇadassanavisuddhi,* knowledge given by the Paths (E. Mon. 281). By *ariyañáṇadassanaṁ* Arahatta is intended (Pát. 3, 68). *Anávaṭaṁ ñáṇadassanaṁ,* unbounded supernatural vision.

ÑĀNĀDHIMUTTIKO (*adj.*), Having various dispositions or inclinations [नाना + अधिमुक्ति + क]. B. Lot. 339. *Nánádhimuttikatá,* variety or diversity of dispositions (B. Lot. 786).

ÑĀṆAṀ, Knowledge [ज्ञान]. Ab. 153. *Etáni ñáṇáni,* these heads of knowledge (Alw. I. xxxiv). The four *ñáṇas* are *dhamme ñáṇaṁ, anvaye ñáṇam, paricchede ñáṇaṁ, sammutiyá ñáṇaṁ;* the first is the knowledge of the four Paths, the second is the successive understanding of the four Truths (see *Ariyasaccaṁ*), the third is the same as *cetopariyañáṇaṁ,* and by the last is meant general knowledge, or all knowledge not included in the other three. The three ñáṇas are knowledge of the past, the present, and the future (*atítaṁse ñáṇaṁ,* etc.). There are many other sorts of knowledge, as *sabbaññutañáṇaṁ, sávakupáramíñáṇaṁ, indriyapavarañáṇaṁ, vipassanáñáṇaṁ, paccekabodhiñáṇaṁ,* etc.

NANANDĀ (*f.*), A husband's sister, a sister-in-law [ननान्दृ]. Ab. 245.

NĀNAPPAKĀRATO (*adv.*), In many ways [नाना + प्रकार + तस्].

NĀNAPPAKĀRENA (*adv.*), In many ways [नाना+ प्रकार instr.]. Dh. 85, 403.

NĀNAPPAKĀRO, and -RAKO (*adj.*), Of various sorts [नाना + प्रकार]. Mah. 115, 235, 239; Dh. 85, 259. *Nánappakárá iddhiyo katvá,* having performed various miracles (Dh. 299).

NĀNĀRŪPO (*adj.*), Various, diverse [नाना + रूप]. Ab. 717.

NĀNATĀ (*f.*), Variety, diversity [नाना + ता]. Ab. 767.

NĀNĀTO (*adv.*), In various ways [नाना + तस्]. Pát. 88.

NĀNATTAṀ, Diversity [नानात्व].

NĀNĀVIDHO (*adj.*), Of various sorts [नाना + विधा]. Alw. I. 111. *Nánávidháni phaláni,* various sorts of fruits (Dh. 106).

NANDĀ (*f.*), Name of a pleasure lake or pond in Indra's heaven [नन्दा]. Ab. 23; Dh. 192.

NANDANAṀ, Gladdening; name of a garden in Indra's heaven [नन्दन]. Ab. 23; Sen. K. 478.

NANDATI, To be pleased, to rejoice, to enjoy oneself [नन्द्]. Dh. 4.

NANDETI (*caus.* last), To cause to rejoice, to delight [नन्दयति]. Mah. 170.

NANDI (*f.*), Joy [नन्दि]. Ab. 87. *Nandíbhava* at Dh. v. 413 seems to point to a form with long *í.*

NANDĪ (*f.*), A leathern thong or strap [नद्धी]. Ab. 526; Mah. 137. At Dh. v. 398 some MSS. read *nandhiṁ* (see Dh. 428).

NANDĪ (*adj.*), Rejoicing in [नन्दिन्].

NANDIYĀVAṬṬO (*adj.*), Turning auspiciously, turning to the right [नन्दि + आवर्त]. *Sañkho nandiyávaṭṭo,* a right-hand chank = *dakkhiṇávaṭṭo,* which see. The right-hand chank or conch is one of the Mañgalalakkhaṇas, or mystic marks on the sole of Buddha's foot (Man. B. 368; B. Lot. 626).

NANGALAM, A plough [लाङ्गल]. Ab. 449; Mah. 98, 99; Dh. 176, 300, 319; Sen. K. 366.

NANGARAM, see *Nagaram*.

NANGUṬṬHAM, The tail of an animal [evidently लाङ्गुल with term. ष्ठ instead of ल, comp. अङ्गुल and अङ्गुष्ठ]. Ab. 371 (of an elephant); Dh. 192 (of a fish). Ten J. 98.

ÑĀṆĪ (*adj.*), Having knowledge, learned [ज्ञानिन्].

NANIKĀMASEYYĀ (*f.*), Uncomfortable bed [न + निकाम + शय्या]. Dh. 55. See *Na*.

NĀÑÑO, see *Na*.

NĀNO, see *Náná*.

NANU, A particle generally used in asking questions to which an affirmative answer is expected [ननु]. Ab. 1139, 1151, 1192. *Nanu passasi*, do you not see? (F. Ját. 19). Das. 32.

ÑĀPAKO (*adj.*), Informing, declaring [ज्ञापक].

ÑĀPANAM, Information, declaration, making known [ज्ञापन]. Ab. 1058.

ÑĀPETI (*caus. jánáti*), To make known, to declare, to tell, to inform, to teach, to show, to proclaim [ज्ञापयति = ज्ञा]. *Ñápetum sakká te tam iṭṭhikam*, are you able to point out (or identify) that brick? (Mah. 177). *Ñápetum dosam attano*, to mark his sense of his fault (Mah. 156). *Saṅgham ñápeti*, to make a declaration to the assembly, to put a resolution before the assembly (Pát. xxxvii, comp. *Kammavácá*). *Subharañño dhítattam ñápayi*, proved that she was the daughter of King Subha (Mah. 223). *Amúlam ettha kammañ ca na kátabban ti ñápayi*, and issued a proclamation that in this work no unpaid labour is to be exacted (Mah. 175). P.f.p. *ñápetabbo* (Pát. 26). P.p.p. *ñatto*.

NAPPARŪPO (*adj.*), Abundant [न + अल्प + रूप]. Ten J. 115.

NAPUMSAKO (*adj.*), Of no sex; of the neuter gender [नपुंसक]. Alw. I. vii. Neut. *napumsakam*, a eunuch (Ab. 242). *Anapumsako*, not neuter, viz. either masculine or feminine (Sen. K. 242).

NĀRĀCO, An iron weapon of some sort, an arrow or light javelin [नाराच]. *Náráćavalayena* at Mah. 48 is explained in the comment by *vaṭṭita-assanáráćapásena*, "with a noose formed by bending round the ends of his náráca into a circle" (*assa* = açra).

NARĀDHAMO, Vilest of men [नर + अधम]. Mah. 260; Ras. 35.

NARĀDHIPO, A king [नर + अधिप]. Ab. 333; Mah. 151.

NĀRADO, Name of one of the twenty-four Buddhas [नारद]. Man. B. 95; Mah. 1.

NARAKO, Hell [नरक]. There are eight Mahánarakas or principal hells, *Sañjívo, Káḷasutto, Saṅgháto, Roruvo, Mahároruvo, Tapano, Patápano, Avíci* (Ab. 657). Beside these there is the Lokantarika hell, and there are many minor hells (Hardy says there are 136 in all). Man. B. 26, 27, 28, 47, 59; Mah. 261. The Buddhist hell is a place of torment in which former sins are expiated, but it is but a temporary state, and may be immediately followed by re-birth in a blissful state, e.g. in one of the higher devalokas. Comp. *Nirayo*.

NĀRAKO, A person suffering in hell [नारक]. Ab. 658.

NĀRAṄGO, An orange tree [नारङ्ग]. Ab. 560.

NARĀSABHO, Chief of men [नर + ऋषभ]. An epithet of Buddha.

NARASĪHO, Lion among men, greatest of men [नर + सिंह]. Ab. 3 (an epithet of Buddha).

NARAVARO, Greatest of men, an epithet of Buddha [नर + वर]. Ab. 3.

NĀRĪ (*f.*), A woman [नारी]. Ab. 230; Dh. 50. Used to imply the feminine gender (Ab. 939).

NARINDO, A king [नर + इन्द्र]. Mah. 170.

NARISSARO, A king [नर + ईश्वर]. Mah. 89, 158.

NARO, A man [नर]. Ab. 227; Dh. 4, 50, 51. *Naranátho, naradevo, narapati*, a king (Ab. 334, 926; Mah. 71). *Naranáriyo* (*pl.*), men and women (Att. 135). *Naraváhano*, Vessavaṇa (Ab. 32). *Naradhammo*, man's condition, humanity. *Naránará* (*pl.*), men and those who are not men, viz. devas, etc. see *Anaro* (Alw. I. vii).

NĀRO (*adj.*), Belonging to a man, human [नार]. *Náro*, a human being, a man (Ab. 741). Fem. *nárí* (which see).

NĀSĀ (*f.*), The nose [नासा]. Ab. 150; Dh. 111.

NĀSANAM, and **NĀSANĀ** (*f.*), Causing to perish, destruction, ruin, slaughter [नाशन]. Ab. 403; Pát. 96.

NĀSANAṄGAM, A sin involving expulsion from the priesthood [नाशन + अङ्ग]. There are ten, destroying life, theft, impurity, lying, drinking strong drink, speaking evil of Buddha, speaking evil of the Dhamma, speaking evil of the Saṅgha,

false doctrine, and sexual intercourse with a nun (B. Lot. 445). Acc. to E. Mon. 27 expulsion is final in the case of the last five sins, but not in the case of the first five. I have twice met with the form *násaṅgaṁ* (see B. Lot. 445).

NĀSĀPUṬO, A nostril [नासा + पुट]. Ten J. 21.

NĀSĀVĀTO, The breath of the nostrils [नासा + वात]. Ten J. 8.

NĀSETI (*caus. nassati*), To cause to disappear; to destroy; to spoil, to ruin; to expel from the priesthood [नाशयति = नश्]. Dh. 187; F. Ját. 6. *Assa násemi jívitaṁ*, let me kill him, lit. destroy his life (Mah. 246). *Mahávihára ṁ násetuṁ*, to demolish the Great Monastery (Mah. 235). *Má sassaṁ násayi*, do not spoil our crop of corn (Dh. 126).

NĀSIKĀ (*f.*), The nose; a nostril [नासिका]. Ab. 150. *Násikárogo*, catarrh, cold in the head (Ab. 342). *Násikábilaṁ*, the orifice of the nostril (Mah. 245).

NĀSITO (*p.p.p. náseti*), Destroyed; demolished; ruined; expelled from the priesthood [नाशित = नश्]. Mah. 231, 253, 259; Pát. 17, 94, 96; Dh. 199.

NĀSO, Disappearance; death, destruction; ruin [नाश]. Ab. 404; Mah. 236.

NĀSSA = *na assa*, not to him, from *ayam* (Dh. 263), also *na assa*, should not be, from *atthi* (Dh. 23). Similarly *nássá* (*f.*), not to her. At Ras. 20 *n'assa*.

NASSARATTAṀ, Impermanence [नश्वरत्व]. Att. 200.

NASSATI, To be lost, to disappear, to perish, to be ruined [नश्]. Dh. 102. Imper. *nassatu* (Dh. 82), 2nd pers. *nassa*. *Nassa vasali*, perish, vile woman! (Das. 22). P.p.p. *naṭṭho*. Caus. *náseti*.

ÑASSATI, see *Jánáti*, comp. 1st pers. *ñassámi* under *Indriyaṁ*.

ÑĀTĀ (*m.*), One who knows [ज्ञातृ].

ÑĀTABBO (*p.f.p. jánáti*), That ought to be known, perceptible [ज्ञातव्य = ज्ञा].

NĀṬAKITTHI (*f.*), A dancing woman, a nautch girl [नाटक + स्त्री]. Dh. 164, 336.

ÑĀTAKITTHI (*f.*), A female relative [ज्ञातक + स्त्री]. Dh. 118.

NAṬAKO, A dancer, an acrobat [नटक]. Ab. 101.

NĀṬAKO, A dancer or mime [नाटक]. Mah. 157. Fem. *Náṭakí*, a nautch girl (Mah. 170).

ÑĀTAKO, A relative, a kinsman [ज्ञात + क]. Ab. 243; Mah. 176; Kh. 5; Dh. 8, 176. Comp. *Aññátako*.

NAṬANAṀ, Dancing, gymnastics, pantomime [नटन]. Ab. 100.

ÑĀTAYYO (*adj.*), To be known [ज्ञातव्य = ज्ञा]. Cl. Gr. 116. Comp. *ñátabbo*.

NĀTHO, A protector, saviour; lord, master, chief [नाथ]. Dh. 29; Ab. 926. A frequent epithet of Buddha (Ab. 1; Kh. 21; Mah. 2). *Abhidhánanátho*, an accomplished scholar (Alw. I. 112). There are ten Náthakaraṇadhammas, living according to the precepts of morality and restraint, being versed in religious learning, being a kalyáṇamitta or virtuous companion, meekness and patience, cheerful performance of every-day duties, delighting in the dhamma and vinaya, contentment with the four paccayas, energy in good works, thoughtfulness and circumspection, and wisdom in its highest sense.

ÑĀTI (*m.*), A relative, a kinsman [ज्ञाति]. Ab. 243; Dh. 25, 51. Pl. *ñátayo*, *ñátí* (Kh. 12). *Ñatimittá* (*pl.*), relations and friends (Dh. 243). *Ñátisaṅgho*, one's relatives, the family circle (Das. 36). *Ñátidhammo*, duty to relations (Kh. 12). *Ñátika* at Dh. 240 is possibly *ñáti* + *ka*, but it may be an error for *ñátaka* (which see).

NĀTIDŪRE (*adv.*), Not far off [न + अति + दूरे]. At Ab. 536 *nagará nátidúrasmiṁ*, at no great distance from a town. At Mah. 84 occurs a singular compound *nátidúrátisantike* = *na* + *atidúrátisantike*, and meaning "neither very far nor very near," "at a moderate distance." See *Na*.

NAṬO, A dancer, a mime, an acrobat [नट]. Ab. 101. *Naṭanaccaṁ*, mime dancing (Mah. 212).

ÑĀTO (*p.p.p. jánáti*), Known, ascertained [ज्ञात = ज्ञा]. Ab. 757; Mah. 243. *Ñáto yasassí*, well-known and renowned. *Upásikávihára ti ñáto*, known as the Upásikávihára (Mah. 120).

NATTĀ (*m.*). A grandson; a descendant [नप्तृ]. Ab. 247. *Puttanattaparivárá*, accompanied by her sons and grandsons (Dh. 246). Mah. 97, 161. Pl. *nattáro*, *nattá* (Mah. 50).

NATTAKAṀ, Dirty or tattered cloth [नक्तक]. Ab. 293 (the reading is *nantaka*, but Clough's edition has *nattaka*).

NAṬṬAKO, A dancer, acrobat [नृत्त + क]. Ab. 101.

NAṬṬAṀ, Dancing [नृत्त = नृत्]. Ab. 100.

ÑATTAṀ, Knowledge [ज्ञात्र]. Dh. 13.

NATTAMĀLO, The plant Pongamia Glabra [नक्तमाल]. Ab. 567.

NATTANAM̆, Dancing [नर्तन]. Ab. 100.

NATTHI, There is not, see *Atthi* and *Na*. *Natthibhávo*, non-existence, destruction, annihilation. (Dh. 365, see *Atthibhávo*). *Natthipúvo*, "none-left cake," a whimsical compound of नास्ति and पूव (Dh. 139).

NATTHIKAVĀDO (*adj.*), Holding nihilist views, a sceptic [नास्तिक + वाद]. See *Titthiyo*.

NATTHITĀ (*f.*), and **NATTHITTAM̆**, Non-existence [नास्तिता, and नास्ति + त्व]. *Samánakulajátáya natthitáya mahesiyá*, from his not having a queen of equal rank (Mah. 51). *Tásam̆ (bhikkhunínam̆) natthitáya*, on account of there not being any of them (Pát. 1). See *Atthittam̆*.

NAṬṬHO (*p.p.p. nassati*), Lost; destroyed; ruined [नष्ट = नश्]. Dh. 147, 418. *Naṭṭho 'mhi*, I'm a ruined man (Dh. 199). *Maṇiratanam̆ naṭṭham̆*, a jewel was lost (Dh. 356, comp. Mah. 258).

NATTHU (*f.*), The nose [comp. नस्त]. Ab. 150. *Natthukammam̆*, and *natthukaraṇam̆*, a medical treatment which consists in inserting drugs into the nose (Dh. 83).

ÑATTI (*f.*), Announcement, declaration [ज्ञप्ति]. The resolution put at a Kammavácá is called *ñatti*. Pát. 60, 61.

ÑATTO (*p.p.p. ñápeti*), Made known, announced [ज्ञप्त = ज्ञा].

ÑATTO (*adj.*), Near. Ab. 706.

NATTUTTAM̆, Grandsonship [नप्तृ + त्व]. Mah. 45.

ÑĀTUM̆, ÑATVĀ, see *Jánáti*.

NĀṬYAM, Scenic art, the drama [नाट्य]. Explained at Ab. 100 to consist of *naccam̆*, *gítam̆*, *váditam̆*, dancing or acting, singing, and instrumental music. The nine Náṭyarasas, or dramatic sentiments, are *siṅgáro*, *karuṇo*, *víra*, *abbhuta*, *hasso*, *bhayánako*, *santo*, *bíbhaccham̆*, *ruddam̆*, love, pity, heroism, the wonderful, the ludicrous, the terrible, the quiet, the horrible, and the furious (Ab. 102).

NAVA (*num.*), Nine [नवन्]. Dat. and gen. *navannam̆*. Instr. and abl. *navahi*. Loc. *navasu*. *Navaggahá*, nine planets (Ab. 61, see *Gaho*).

NĀVĀ (*f.*), A ship, a boat [नौ]. Ab. 666. Declined like *kaññá*. *Návam̆ áruhati*, to go on board ship. *Návam̆ áropeti*, to put on board ship. *Návam̆ siñcati*, to bale out a boat (Dh. 66). *Náváya* (*instr.*), *carati*, to sail, to go by ship (Ab. 667). *Agá návábhi Rohaṇam̆*, went in ships to R. (Mah. 217). *Bhassitá návato bhúmim̆*, having landed from the ship (Mah 50).

NAVAGUṆAM̆, Nine attributes [नवन् + गुण]. Acc. to Clough the nine attributes of Buddha are those enumerated in the formula beginning *iti pi so bhagavá*, viz. *araham̆*, *sammásambuddho*, *vijjácaraṇasampanno*, *sugato*, *lokavidú*, *anuttaro purisadammasárathi*, *satthá devamanussánam̆*, *buddho*, *bhagavá* (see Alw. I. 77).

NAVAKATARO (*adj.*), Newer, younger [नवक + तर].

NAVAKKHATTUM̆, Nine times [नवन् + कृत्वस्].

NAVAKO (*adj.*), New, young, junior [नवक]. *Navako bhikkhu*, and *saṅghanavako*, a novice or sámaṇera, a junior priest (Pát. 26; Dh. 133). *Navakabhávo*, state of being a novice, inexperience (Dh. 122). Dh. 145.

NAVAMĀLIKĀ (*f.*), and **NAVAMALLIKĀ** (*f.*), Arabian jasmine [नवमालिका, नवमल्लिका]. Ab. 576.

NAVAMO (*adj.*), Ninth [नवम]. Mah. 2.

NAVAṄGO (*adj.*), Having nine members or divisions [नवन् + अङ्ग]. See *Aṅgam̆*.

NAVANĪTAM̆, and **NONĪTAM̆**, Butter [नवनीत]. Ab. 500; Dh. 251; Pát. 81.

NĀVANĪTO (*adj.*), Resembling butter [नावनीत]. Mah. 169.

NAVAPPABHEDO (*adj.*), Nine-fold [नवन् + प्रभेद].

NAVĀRIYO (*adj.*), Irresistible [न + वार्य = वृ]. Mah. 126 (Ind. Off. MS. has *na-*).

NAVAVIDHO (*adj.*), Nine-fold [नवन् + विधा]. Alw. I. 78.

NĀVIKO, A sailor, pilot, helmsman [नाविक]. Ab. 666; F. Ját. 3; Sen. K. 390.

NAVO (*adj.*), New, recent, fresh, young [नव]. Ab. 713. *Navaṅkurá*, young shoots of a tree (Mah. 114). *Navam̆ kammam̆*, new karma, recently acquired merit and demerit (Kh. 10). *Navadivasakaro*, the newly risen sun (Att. 204). *Navakammam̆* appears to mean new work, fresh undertaking (Dh. 264, a derivative adj. *navakammiko* is given at Sen. K. 391). *Aham̆ navo*, I am a novice (Dh. 122). Adv. *navam̆*, newly, recently. *Navapabbajito*, having newly adopted the ascetic life, a novice (Dh. 114 = *acirapabbajito*). *Navavaṭṭo*, newly rained upon (Dh. 88). *Navubbhinno*, newly sprouted (Ab. 543).

NAVUTI (*fem.num.*), Ninety [नवति]. Mah. 16, 17, 22; Sen. K. 409.

NĀYA, see *So.*

NĀYAKATTAṀ, Lordship [नायक + त्व].

NĀYAKO, A chief, a lord [नायक]. Ab. 725. Epithet of a Buddha (Ab. 4; Mah. 2). *Lokanáyako,* lord of the world, Buddha (B. Lot. 576). The *náyakácárá* (नायक + आचार) are certain good practices worthy of a chief or lord.

NAYANAṀ, Leading, bringing; the eye [नयन]. Ab. 149. *Nayanávudhaṁ,* the weapon of Mára (Ab. 44, Clough says it is his terrible glance).

NAYATI, and NETI, To lead, to conduct, to guide, to bring; to trace; to ascertain; to remove; to infer [नी]. *Therá dhátugabbhaṁ nayiṁsu taṁ,* the priests conducted him to the relic shrine (Mah. 211). *Tunírabhávaṁ neti,* to turn into a quiver, lit. to bring into the state of being a quiver (Att. 208). *Nayissámi matthakaṁ me manorathaṁ,* I shall accomplish my wish, lit. bring it to a head or to an end (Mah. 246). *Atthaṁ n.,* to judge a cause, to trace or investigate it (Dh. 46). *Udakaṁ n.,* to carry water to a distance by conduits (Dh 15).—Pres. *nayati, neti* (Sen. K. 463; F. Ját. 17). Aor. *nayi* (Mah. 235, pl. *nayuṁ, nayiṁsu*). Opt. *naye* (Dh. 46; Sen. K. 205). Fut. *nayissati, nessati* (Dh.33). Inf. *netuṁ* (Mah.261). Vedic inf. *netave* (Dh. 33). Ger. *nayitvá, netvá* (Mah. lxxxvi, 41). Pass. *níyati.* P.f.p. *netabbo, neyyo.* P.p.p. *níto.* Caus. *náyeti* (Sen. K. 335).

ÑĀYATI, see *Jánáti.*

NAYATO (*adv.*), By implication, inferentially [नय + तस्]. Att. cxxx.

NAYENA, see *Nayo.*

NĀYETI, see *Nayati.*

NAYHANAṀ, Binding (from next). Dh. 428.

NAYHATI, To bind [नह्]. P.p.p. *naddho.*

NAYIDAṀ, = *na idaṁ* with insertion of euphonic *y.* See *Na.* *Na yidaṁ* (or *na-y-idaṁ*) *pañcakámaguṇasevino padaṁ,* this is not the footprint of a man addicted to the pleasures of sense (Dh. 163). In the phrase *na yidaṁ sukaraṁ . . brahmacariyaṁ carituṁ* the word *idaṁ* is perhaps an adverb (Alw. I. 92, see *Idaṁ* 2).

NAYIME, see *Na.*

NAYO, Leading, guidance; conduct; prudent conduct, prudence; policy, polity; way, manner, means, mode, method; inference, logical deduction [नय]. Ab. 760; Alw. I. 112. *Nayasahassena,* in a thousand ways (Dh. 123, comp. 245). *Aparo nayo,* "another way," i.e. "the following is another method of interpretation" (this phrase frequently occurs in the commentaries and ṭikás). *Dasapade pi es' eva nayo,* and similarly with the dasapada. *Ten' eva nayena,* in this very way. *Iminá nayena ágatá iddhi,* iddhi described in this way. *Nayappakárá,* ways and modes (B. Lot. 339). *Purimanayena,* in the former way, as before (Alw. I. 79). *Vuttanayena,* in the above-mentioned manner, as aforesaid (Dh. 418). *Evamádiná nayena,* in this and other ways. *Satthaṁ áharáti ádiná nayena,* by saying bring me a weapon, or other such means (Pát. 67), *satthaṁ-áharáti-ádiná* is properly an adj. in agreement with *nayena,* see *Ādi.* *Dánañ-ca-dhammacariyá-ti-ádiná nayena maṅgalagáthá katheti,* he recites verses from Maṅgala Sutta such as "dánañ ca dhammacariyá" and so on (Dh. 317, for the quotation, see Kh. 5). *Kosambakhandhake ágatanayena,* as contained (or related) in the Kosambakhandhaka (Pát. 27). *Jineritanayena,* according to, or by means of, the word of Buddha (Alw. I. xvi). *Sammá hetuná nayena,* rightly, causally, methodically or correctly (Dh. 151, comp. 256, 278). *Opammehi nayehi ca,* with similes and syllogisms (Trenckner's Mil. Pañha).

ÑĀYO, Method, manner, means; suitable manner, propriety, right conduct, justice [न्याय]. Ab. 760, 784. *Ñáyapaṭipanno,* walking rightly (Alw. I. 77, *ñáyo* is sometimes used to designate the *ariyo aṭṭhaṅgikamaggo*). *Yatháñáyaṁ,* justly (Mah. lxxxvii).

NE, see *So.*

NEDĪYO, and NEDIṬṬHO (*adj.*), Nearer, very near, nearest [नेदीयंस्, नेदिष्ठ]. Sen. K. 313.

NEGAMO, A townsman; a trader; produce [नैगम]. Ab. 1015; Sen. K. 421.

NEKADHĀ (*adv.*), In many ways [नैकधा]. Mah. 14.

NEKAKO (*adj.*), Many [नैक + क].

NEKATIKO (*adj.*), Fallacious [नैकृतिक].

NEKĀYIKO (*adj.*), Versed in the four Nikáyas [निकाय + इक].

NEKKHAMMAṀ, Forsaking, separating from; giving up the world, devoting oneself to the ascetic life, entering the priesthood (= *abhinikkhamana* and *pabbajjá*); self-abnegation, giving up all pleasures; attainment of the first Jhána, which consists in separating oneself from Káma and other

evil states; emancipation from human passion, Arhatship, Nirvána; the supernatural illumination called vipassaná; piety, holiness [निष्क्रम + य]. Ab. 831. Nekkhamma is one of the Páramitás, and consists in the complete abandonment of all possessions and objects of desire (Man. B. 102). *Nekkhamme ánisamso*, the blessings of self-abnegation (Pát. xxii). At Dh. 270 *káyaviveko* is explained to be the act of *vavakaṭṭhakáyánaṁ nekkhammábhiratánaṁ*, "those who practise bodily retirement from the world, who delight in seclusion." *Nekkhammúpasame ratá*, delighting in the peace of emancipation (Dh. 33, the comment at 343 says it means Arhatship, "that Nirvána which is the cessation of human passion"). At Dh. v. 272 the comment explains *nekkhamma* by the enjoyment of the state of anágámin. *Nekkhammato paṭṭháya*, from the time he gave up the world (Dh. 153). B. Lot. 552; Dh. 137; Pát. 29. *Nekkhamma* represents a Sanskrit form नैष्क्राम्य, and has nothing to do with नैष्कर्म्य; the impossibility of identifying it with the latter word becomes obvious, when we consider that in the Buddhist system earnestness, zeal and energetic action are the very basis of all holiness (e.g. witness the well-known formula *ye keci kusalá dhammá sabbe te appamádamúlaká*, "all good qualities or conditions have their root in diligence," and comp. the eight Árambhavatthus). As nekkhamma is sometimes opposed to káma (see the articles *Akusaladhátu* and *Kusalo*), it might at first sight appear also to represent a S. form नैष्काम्य, but in the first place निस् + काम + य would rather become nekkamma (comp. nikkámin, "free from desire"), and secondly since abandonment of the world involves abandonment of all objects of desire, नैष्क्राम्य may well form the antithesis to káma.

NEKKHO, see *Nikkho*.

NEKO (*adj.*), Several, many [नैक]. *Neke páṇakoṭí*, many koṭis of beings (Mah. 3). *Nekáni acchariyáni*, many wonders (Mah. 14, comp. 3). *Pújá neká pavatti*, many an offering was made (Mah. 116). Comp. *Aneko*.

NEḶO (*adj.*), Blameless, innocent [न + एनस्]. Comp. *Eḷaṁ*.

NEMI (*f.*), The circumference of a wheel; circumference [नेमि]. Ab. 373.

NEMINDHARO, Name of one of the Kulácalas [नेमि + धर]. Ab. 27; Man. B. 12.

NEMITTAKO, One who predicts the future from bodily signs or omens, a fortune-teller, necromancer [निमित्त + क, comp. नैमित्तिक]. Das. 2, 25.

NEMITTO, A fortune-teller [नैमित्त]. Sen. K. 393; Mah. 43, 82.

NEPACCHAṀ, Adornment of the person, dressing up; costume of an actor [नेपथ्य]. Ab. 282.

NEPAKKAṀ, Prudence, discrimination [derivative of *nipaka*]. Ab. 154.

NEPUÑÑAṀ, Cleverness [नैपुण्य]. Mah. 252.

NERAÑJARĀ (*f.*), Name of a river flowing through Magadha, the modern Nilajan [नैरञ्जना]. Ab. 683.

NERAYIKO, One suffering in hell, an inhabitant of one of the hells [नैरयिक]. Ab. 658; Dh. 392.

NERU (*m.*), A name of Mount Meru. Ab. 26. According to Hardy also the name of a mythical mountain in Himavanta (Man. B. 441).

NERUTTIKO, An etymologist or philologist [नैरुक्तिक]. Alw. I. xxix.

NESĀDO, A hunter, one of a tribe of aborigines in India who lived by hunting [नैषाद, निषाद]. Ab. 518, 1038; Pát. 83.

NESAJJIKAṄGAṀ, Precept enjoining a sitting posture [निषद्या + इक + अङ्ग]. This is one of the thirteen Dhutaṅgas, and ordains that the ascetic who has undertaken to obey the precept should for a certain period never lie down, but sleep in a sitting posture (B. Int. 310; E. Mon. 107).

NESAṀ, see *So*.

NETĀ (*m.*), A guide; a leader, commander, chief [नेतृ]. Ab. 725; Sen K. 514.

NETI, see *Nayati*.

NETTAṀ, The eye; a kind of cloth [नेत्र]. Ab. 149, 1109. *Nettatárá*, the pupil of the eye (Ab. 260). *Sahassanetto*, thousand-eyed (Dh. 87). *Nettajalaṁ*, tears (Ab. 260). *Pañcanetto*, possessed of the five cakkhus (Mah. 11).

NETTIKO, One who makes conduits for irrigating rice-fields [नेत्र + इक]. Ab. 510; Dh. 15.

NETTIṀSO (*adj.*), Merciless [निस्त्रिंश]. Ab. 1089. Masc. *nettiṁso*, a sword (Ab. 391, 811).

NEVA, see *Eva* and *Na*.

NEVANTANĀNANTAVĀDO (*adj.*), Holding the doctrine that the universe is neither finite nor infinite [नैव + अन्त + न + अनन्त + वाद]. Man. B. 10.

NEVASAÑÑĀNĀSAÑÑĀ (*f.*), Neither consciousness nor unconsciousness, viz. semi consciousness [नैव + सञ्ज्ञा + न + असञ्ज्ञा]. *Nevasaññánásaññáyatanaṁ*, the abode where there is neither consciousness nor unconsciousness, the fourth Arúpabrahmaloka (the last part of the compound is *áyatanaṁ*). *Nevasaññánásaññábhavo*, existence or birth in the fourth Formless Brahma heaven (E. Mon. 308). E. Mon. 261, 262; Man. B. 26, 43; B. Lot. 813.

NEVASAÑÑĀNĀSAÑÑĪ (*adj.*), One who is in a state of semi-consciousness [the last + इन्].

NEVASEKHANĀSEKHO, One who is neither a Sekha nor an Asekha, viz. a puthujjana or unconverted man [नैव + शैक्ष + न + अशैक्ष]. Man. B. 495.

NEVĀSIKO (*adj.*), Inhabiting, dwelling in [निवास + इक]. Dh. 262.

NEYYĀYIKO, A dialectician, an adherent of the Nyáya philosophy [नैयायिक]. Sen. K. 417.

NEYYO (*p.f.p. neti*), To be led, to be inferred [नेय = नी]. For *neyyattho* see *Nítattho.*

ÑEYYO (*p.f.p. jánáti*), That should be known; cognisable, ascertainable [ज्ञेय = ज्ञा]. *Neyyáni asesitáni*, all cognisable things, all possible objects of knowledge (B. Lot. 332). *Pádo ñeyyo catutthaṁso*, let a páda be known as the fourth part, viz. a fourth part is called a páda (comp. Alw. I. vii).

NI, A preposition having properly the meaning of downwards, much used in composition [नि]. Ab. 1165; Sen. K. 298.

NI, and before a vowel NIR, A preposition with the meaning "outward," much used in composition, when it generally has a negative or privative force [निस्]. Ab. 1167; Sen. K. 298.

NIBADDHAṀ (*adv.*), Continually, constantly, always [निबद्ध = बन्ध्]. Mah. 231 (see err.); Dh. 78, 81, 84, 128, 168, 291.

NIBANDHANAṀ, Binding, bonds; cause, motive [निबन्धन]. Ab. 91, 919.

NIBANDHATI, To bind; to continue [नि + बन्ध्]. *Nibandhitvá yáci*, continued to ask (Att. 214). Pass. *nibajjhati* (Att. 194).

NIBANDHO, Binding; continuance, perseverance [निबन्ध]. Att. 214; Pát. 70.

NIBBĀHAKO (*adj.*), Accomplishing [निर्वाहक]. B. Lot. 669.

NIBBAHATI, To remove [निस् + वह् or वृह्].

NIBBAṀ, The eaves of a roof [नीव्र]. Ab. 217.

NIBBĀNAṀ, Extinction; destruction, annihilation; annihilation of being, Nirváṇa; annihilation of human passion, Arhatship or final sanctification [निर्वाण]. "Existence is suffering." This is the first of the four Ariyasaccáni, or Sublime Truths, upon which the religion of Buddha is founded. But a creed which begins by saying that existence is suffering, must end by saying that release from existence is the highest good, and accordingly we find that annihilation is the goal of Buddhism, the supreme reward held out to the faithful observer of its precepts. There are several words in Páli by which the annihilation of being is expressed, but the commonest and best known is *nibbána* or extinction, a word which conveys in a vigorous metaphor the fullest idea of the cessation of existence. Ever since Buddhism has been known in Europe great diversity of opinion has existed among European scholars as to the true nature of the Buddhist Nirváṇa. This disagreement is due to the fact that in the Buddhist texts two sets of expressions are used with reference to Nirváṇa, the one implying blissful existence and the other annihilation. According to the relative importance attached by them to these expressions scholars have variously held Nirváṇa to be a state of blissful immunity from human passion, or the total extinction of being. In 1869 Dr. Max Muller advanced a theory of Nirváṇa which was, as far as I know, the first attempt ever made to grapple seriously with the difficulties of the question, and to account in a scholarlike manner for the apparent co-existence of two irreconcilable doctrines of Nirváṇa. His theory is that the two opposite sets of expressions represent two phases of the doctrine, the one ancient and the other modern. Of these the original doctrine taught by Buddha is that of "the entrance of the soul into rest," while the dogma of annihilation is a perversion introduced by metaphysicians in later times, and finding its expression in the Abhidharma. But a fatal objection to this view lies in the fact, which was unknown to Dr. Max Müller, that the doctrine of the Abhidharma is identical with that of the other two Piṭakas, and that the expressions relative to Nirváṇa used in the Abhidharma, are in reality taken from or authorised by the Vinaya and Sútra Piṭakas. The

true explanation of this great question must be sought elsewhere. In Trubner's Record for July, 1870, I first propounded a theory which meets all the difficulties of the question, namely that the word Nirváṇa is used to designate two different things, the state of blissful sanctification called Arhatship, and the annihilation of existence in which Arhatship ends. In my subsequent reading I have met with the most abundant evidence of the truth of this view, which early in 1871 was further strengthened by the publication of Mr. James D'Alwis' important essay "Buddhist Nirváṇa," in which the author, writing independently of me and in ignorance of my theory, arrives at precisely the same conclusions as myself.

Having made these preliminary observations I will now proceed to state, as clearly as I am able, the doctrine of Nirváṇa. Every being born into the universe is subject to transmigration. Death is everywhere followed by re-birth in a new existence, which may be one either of misery or of happiness. The insect crushed beneath the foot may be re-born as a radiant angel, or by the potent force of Karma an angel may be hurled at death into the nethermost hell. Thus all is unstable, all is uncertain, present happiness is no safeguard against future misery, and even the bliss of heaven has its alloy: the whole sum of sentient existence is Suffering, and release from suffering or from the prospect of suffering can only be obtained by release from existence. The cause of continued existence is sin, remove this and you strike at the root of existence. Sin is removed by the Four Paths of Sanctification, and to these entrance is obtained by the "Sublime Eight-branched Road," which is a life in accordance with Buddha's commands. By the practice of charity and other good works, by purity in word, thought and deed, and by the exercise of religious meditation, the disciple of Buddha is enabled to enter the Four Paths, and by so doing to escape from the misery of existence. The Four Paths are four stages of sanctification, ending in Nirváṇa, the fourth immediately or in the course of a small number of years, the other three after various intervals, but all with absolute certainty, for he who has entered the Paths can never fall away, but is certain of attaining Nirváṇa. Since the first three Paths all end in the fourth we will pass them by at present, and devote our attention to the fourth and highest, which is called *arahatta* or Arhatship, "the state of being saintly." Arhatship is final and perfect sanctification, it is a state in which merit and demerit, original sin, desire and attachment are rooted out, in which all that binds man to existence, all that leads to re-birth or transmigration, is wholly extinct. The Arhat is still a man, he is subject to temptation, he is subject to physical suffering, and his life is not prolonged beyond that of other mortals. But he is a man purified and exalted. However greatly tempted he cannot sin, for his heart is purged from every taint of human passion. Freed from the trammels that bind men to earth he traverses the air and works great miracles. He scans the thoughts of others, he can recall his own past life in countless existences, he hears the sounds in distant spheres, he beholds with the divine eye the beings that people the universe dying and being re-born. And in all the vicissitudes of life his mind preserves its even tenour, serene and tranquil he lives out his span of life rejoicing in the ever-present consciousness that he has triumphed over man's great enemy Existence. Death comes at last, but the seed of existence has withered, the lamp of life has burnt out, the Arhat is reborn no more again, he has attained Nirváṇa, he has ceased to exist. A great number of expressions are used with reference to Nirváṇa which leave no room to doubt that it is the absolute extinction of being, the annihilation of the individual. Thus Nirváṇa is called the Void, the Unconditioned, the Abstract, the Uncreate, the Infinite, the Eternal, the Formless, the Invisible, and so forth, and its common synonym is Nirodha, "cessation" or "destruction." It is described as "free from all trace of the elements of being," and in scores of places the death of an Arhat is likened to the extinction of a flame, the strongest possible way of expressing annihilation intelligibly to all. Those who maintain that the goal of Buddhism is a state of blissful exemption from human passion, in other words that it is Arhatship,[1] are at once confronted by an objection so formidable that its mere statement is sufficient to show how untenable is their theory. The objection is simply this, that Arhats, as is well known, die like other men. The Great Arhat himself died at the age of seventy-nine, and the deaths of all his great disciples and apostles are recorded; it is not even said that their lives were prolonged beyond the natural term of man's exist-

[1] It must not be forgotten that the numerous passages in Dhammapada in which Nirvâṇa is spoken of as a state of tranquillity and bliss are all descriptive of Arhatship.

ence. The doctrine of Buddha on this subject is perfectly explicit, he even predicted his own death. Now to be the ultimate goal of Buddhism Arhatship must be an eternal state, for if it be not eternal it must sooner or later terminate either in annihilation or in a state which is not blissful, in either case it is not the goal of Buddhism. But since Arhats die Arhatship is not an eternal state, and therefore it is not the goal of Buddhism. It is almost superfluous to add that not only is there no trace in the Buddhist scriptures of the Arhat continuing to exist after death, but it is deliberately stated in innumerable passages, with all the clearness and emphasis of which language is capable, that the Arhat does not live again after death, but ceases to exist. There is probably no doctrine more distinctive of Çákyamuni's original teaching than that of the annihilation of being. To suppose that the Buddhist Nirváṇa is the blissful repose of Hinduism is to suppose that Çákyamuni on a leading question of religious philosophy, that of a Future State doctrine, would content himself with borrowing from the creed which it was his mission to subvert. In point of fact we find that while he adopted many of the technical terms of Hinduism he almost always gave them a widely different or at least greatly modified meaning (see for instance *Bráhmaṇo, Mahábrahmá, Sakko, Devaloko*, etc., and comp. Alw. I. xxxv).

The time has now come for the consideration of a point which it is of the utmost importance to clear up, since its misunderstanding has given rise to the erroneous view of Nirváṇa held by so many scholars. The difficulty is this. It is true that many expressions are used of Nirváṇa which seem to imply annihilation, but on the other hand other equally numerous and equally forcible expressions are used which clearly point to blissful existence. Thus Nirváṇa is called Freedom from human passion, Purity, Holiness, Bliss, Happiness, The End of Suffering, The Cessation of Desire, Peace, Calm, Tranquillity, and so on. How is this discrepancy to be reconciled? I reply, the word *nibbána* is applied to two different things, first that annihilation of being which is the goal of Buddhism, and secondly the state of blissful sanctification called *arahatta* or Arhatship which terminates in annihilation. This fact at once explains the apparent contradiction. The proof, that Arhatship is called Nirváṇa lies first in the deliberate statements to that effect which abound in the sacred texts, and secondly in the fact that all the names of Arhatship, such as *santi, visuddhi, ásavakkhaya, virága*, etc., are also used as names of Nirváṇa. To distinguish them the two Nirváṇas are called *anupádisesanibbánaṁ* and *savupádisesanibbánaṁ*, the former designating annihilation and the latter Arhatship. *Upádi* is a name for the five skandhas, and *savupádisesanibbánaṁ* means annihilation of everything except the five skandhas, while *anupádisesanibbánaṁ* means the extinction of being. From another point of view the two Nirváṇas are distinguished as *kilesanibbánaṁ* or *kilesaparinibbánaṁ*, "the extinction of human passion," and *khandhanibbánaṁ* or *khandhaparinibbánaṁ*, "the extinction of being." At first sight it may appear inexplicable that the same term should be applied to two things so different as annihilation and blissful existence, but I think I am able to show that after all the phenomenon may be easily accounted for. In the first place the ideas of Arhatship and of the annihilation of being are inextricably bound up together, there being no annihilation without Arhatship, and no Arhatship that does not end in annihilation; and thus there is an instinctive tendency to treat them as one and to designate them by the same name. Secondly, both Nirváṇas involve the idea of annihilation, Arhatship being the annihilation of suffering, of original sin, of karma, of everything except the skandhas, while Nirváṇa is the annihilation of every conceivable attribute of being. Thirdly, in a great number of instances the use of the word Nirváṇa involves the designation of both Arhatship and annihilation. Thus if we say "Nirváṇa is the reward of a virtuous life," this may strictly speaking mean that annihilation is the reward of a virtuous life, but since annihilation cannot be obtained without Arhatship, the idea that Arhatship is the reward of a virtuous life inevitably presents itself to the mind at the same time. Fourthly, when we consider how slender is the tie that binds the Arhat to existence we can understand how easily the word Nirváṇa might be extended to include Arhatship. For what is left to the Arhat? Karma and Upádána, the causes of existence, are gone, Kleça or original sin is rooted out, Káma or sensual pleasure is extinct, the mind is freed from all that is gross and earthly, nothing separates the Arhat from extinction except the narrow film of human life which a breath can take away, and which cannot be prolonged beyond a few brief

years, a term which dwindles into nothing by the side of the eternal death which follows. Fifthly, since Arhatship is necessarily followed after an insignificant interval by Nirváṇa, to say that an Arhat has attained Nirváṇa is merely to say that he has made sure of Nirváṇa, that he has made Nirváṇa his own, it is a figure of speech examples of which are to be found in the literatures of every religion. Other instances of this anticipation may be adduced from the Buddhist texts, as the passage at Dh. v. 418, where the Arhat is called by anticipation "free from upadhi," although upadhi properly includes the skandhas from which the Arhat is not yet free; and at Ras. 30 an Arhat says, "I have obtained (i.e. made sure of) Nirváṇa, in which there is no decay and death."

The term Nirváṇa then was originally limited to the extinction of being, but by the operation of causes like those just enumerated came to be extended so as to include Arhatship, and the terms *savupádisesanibbána* and *anupádisesanibbána* were afterwards coined to distinguish the two Nirváṇas when logical precision was required, or where the context did not clearly determine which Nirváṇa was meant. An extraordinary error, originating I think with Burnouf, and repeated unsuspectingly by several eminent European scholars, has done much to involve the question of Nirváṇa in needless doubt and obscurity. It is the belief that there are three degrees of Nirváṇa, viz. *nibbána*, *parinibbána*, and *maháparinibbána*, "ordinary Nirváṇa, complete Nirváṇa, and great complete Nirváṇa." This idea is strangely wide of the truth, for *parinibbána* means merely Nirváṇa, or the attainment of Nirváṇa, and *maháparinibbána* means nothing more than the death of Buddha. Another error results from mistaking Svarga or heaven for Nirváṇa. We have seen that none but Arhats attain Nirváṇa at death, and an ordinary Buddhist if questioned by a European as to the reward of a virtuous life will generally answer by depicting the sensuous joys of the Kámávacaradevaloka which is the reward he immediately looks to; the questioner then is apt to come hastily to the conclusion that this blissful state is the famous Buddhist Nirváṇa, and proclaims to the world that the modern view of Nirváṇa makes it a sort of paradise of sensual delights. In some Buddhist countries the doctrine of Nirváṇa appears to have participated in the general degradation that the whole religion has undergone in those countries, and which has produced such monstrosities as the Adi Buddha, the Dhyani Buddha, the worship of Amitabha and Avalokiteçvara, the doctrine of the perdition of women, and many other fantastic modern innovations.[1]

I have shown that the goal of Buddhism is annihilation, and that Nirváṇa is a brief period of bliss followed by eternal death. It is of course conceivable that Çákyamuni should have made Arhatship the *summum bonum* held out to his disciples. It may even appear incredible to some that having imagined a state of blissful purity resulting from a virtuous life, he should have made it end in annihilation. That he did so is however certain, and it must be remembered that his denunciations of the evil and suffering of existence are levelled not merely against transmigration but against all existence whatever, and that the bliss of the Arhat is chiefly based on the consciousness that he has rooted out Karma and may any day cease to exist. It is not my intention here to discuss the ethical aspect of the question of Nirváṇa, and I shall content myself with observing that Christianity with its doctrine of everlasting punishment can ill afford to reproach Buddhism with a doctrine of annihilation.[2]

I now proceed to give a few details respecting the Four Paths which properly belong to the article *Maggo*, but which as bearing closely on the question of Nirváṇa I have reserved for this article. The first three paths all end in the fourth (Arhatship), and consequently in Nirváṇa. The lower paths lead into the higher. For when a Sotápanna has passed through five of his existences he has but two more, and then would naturally be a Sakadágámin: the next birth would make him an Anágámin, after which he would be re-born only once again and attain Arhatship. To obtain the higher grades of sanctification it is necessary to pass through the lower: thus a man cannot become a Sakadágámin without having first been a Sotápanna, or an Arhat without having been a Sotápanna, a Sakadágámin and an Anágámin.

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[1] In Páli the word *ádibuddha* merely means "a former Buddha," a Buddha belonging to a former *kappa*, as Tanhankara or Dípankara, etc. It is easy to see how out of this simple meaning the north Buddhist abstraction gradually arose.

[2] I need hardly remind the reader that the Buddhist hell is only a temporary state of punishment limited to a certain number of years, and may be followed in the next birth by the bliss of heaven (see *Narako*).

But a man who has attained Sotápatti can, by a successful exertion of the necessary means, pass onward before his death to one or more of the higher steps. Thus he may either attain Sakadágámiship and stop there (in which case he will have to be re-born twice), or he may attain in succession Sakadágámiship and Anágámiship and stop there, or he may pass successively through the first three paths to Arhatship and so attain Nirváṇa when he dies.[1] The first two paths will be further considered under the words *Sotápanno* and *Sakadágámí*. The Anágámin when he dies is re-born for the last time in one of the five highest Brahma heavens (*suddhávása*), and there attains Arhatship and Nirváṇa (*suddhávásesu nibbattitvá tatth' eva arahattaṁ pápuṇitvá parinibbáyati*). The foll. interesting passage from Paramattha Jotiká describes the ordinary succession of the four paths, *Ettha pana sotápattimaggaṁ bhávetvá diṭṭhivicikicchápahánena pahínápáyagamano sattakhattuparamo sotápanno náma hoti: sakadágámimaggaṁ bhávetvá rágadosamohánaṁ tanukarattá sakadágámi náma hoti: sakid eva imaṁ lokaṁ ágantvá anágámimaggaṁ bhávetvá kámarágabyápádánaṁ anavasesapahánena anágámi náma hoti: anágantvá itthattaṁ arahattaṁ bhávetvá anavasesakilesapahánena arahá náma hoti khíṇásavo*, "Having attained the path of sotápatti, by getting rid of false doctrine and doubt he becomes a sotápanna, one who is freed from going to the four states of punishment, who cannot be re-born more than seven times. Having attained the path of sakadágámin, from having diminished desire, anger and ignorance he becomes a sakadágámin. Having returned once more to this world, and having attained the path of anágámin, by the total rejection of sensual pleasure and malice he becomes an anágámin, and returning no more to this world he attains Arhatship (in the *suddhávása* heavens), and by the total abandonment of all original sin whatever, he becomes an Arhat, one in whom passion is extinct." It will be seen then that Arhatship may be attained either in this world or in the Brahmaloka, in either case it is followed after a brief interval by Nirváṇa or the extinction of being.

I now proceed to the consideration of passages in Páli texts in which Nirváṇa is mentioned, either directly or indirectly, and in so doing I hope that I shall be able to offer abundant evidence of the truth of the statements made in this article. I will begin by observing that *nibbánaṁ* is primarily used in the sense of the extinction of a flame, and that both in the active sense of "extinguishing" and in the passive sense of "being extinguished," "going out," "dying out": thus we have *agginibbánaṁ*, the extinction of the fire (Mah. 181); *pajjotassa nibbánaṁ*, the extinction of a lamp (B. Lot. 339). The first distinct mention of Nirváṇa in Dhammapada is at verse 21, *appamádo amatapadaṁ pamádo maccuno padaṁ*, the meaning of which is "diligence is the way of Nirváṇa, sloth is the way of death." That the expression *appamattá na míyanti* is figurative, and must not be pressed too closely, is evident from the use of the following *yathá*. The commentator clearly understands this, for he says, "It must not be supposed that they are free from decay and death, for there is no creature whatever that escapes decay and death," and goes on to show that what is meant is that the slothful are spiritually dead.[1] The next mention of Nirváṇa is at verse 23, where it is said that the diligent and strenuous "attain Nirváṇa, the highest bliss": here *nibbána* may mean Arhatship, which we have seen to be the highest state of bliss that man can reach on earth (but see further on). At verse 25 Arhatship (the comment says *arahattaphalaṁ*) is called *dípa*, "the Island": *dípo* is one of the epithets of Nirváṇa given at Ab. 6, Arhatship being likened to an which island enables man to escape from the stormy ocean of transmigration (*saṁsáraságara*). At verse 32 it is said that the priest who rejoices in spiritual activity "cannot fall away (from the degree of sanctification he has already attained), but is close to the attainment of Nirváṇa": this is an instance in which both Nirváṇas are intended, Arhatship and Annihilation (see comment). The next chapter of Dhammapada contains the statement that he who brings his mind into a state of perfect subjection will be released from the bonds of Mára, i.e. attain the two Nirváṇas (see *Máro, Máradheyyaṁ*). The same idea is repeated in the third verse of the next chapter, where it is said

[1] Important as these points are they have been as far as I know carefully avoided by all the authorities (as is too often the case when a real difficulty presents itself); they are certainly not even alluded to by Hardy, Gogerly, Clough, or Burnouf, and I have been left to my own researches.

[1] Precisely the same figure is found at Rom. vi. 23: "The wages of sin is death, but the gift of God is eternal life," where death can mean nothing but spiritual death, for it will hardly be pretended that it means annihilation as opposed to "eternal life."

that he who realizes the unsubstantiality and impermanence of the body "will pass beyond the ken or reach of the king of Death," viz., as the comment says, will become an Arhat (*khíṇásavo bhikkhu*). Observe that the two previous verses (44th and 45th) have no connexion with this verse, and refer not to Arhatship (*arahattaphala*), but to the other three paths; and it is most important to bear in mind that Dhammapada is not an original work, but a collection of detached passages taken from different books of the Tipiṭaka and arranged under different heads. At Dh. v. 85 Nirváṇa is spoken of as *pára*, "the Further Shore": *páraṁ* is given as an epithet of N. at Ab. 9, and this passage of Dhammapada shows the origin of the metaphor; this shore is continued existence (*maccudheyya*), to obtain Arhatship and thereby escape from continued existence is exceedingly difficult, it is like crossing a rushing river, but once you have crossed, once you have attained Arhatship you are safe, your release from existence is secured. The last verse of this chapter is a very important one, "Those whose mind is rightly developed in the seven branches of spiritual knowledge, who freed from upádána delight in the abandonment of attachment, such men, enlightened and with human passion destroyed within them, attain Nirváṇa." I have left *loke* untranslated: I at one time thought that it qualified *parinibbutá* and that *loke parinibbutá* meant "even in this life they attain Nirváṇa," but further consideration has led me to abandon this view. For the commentator says that both Nirváṇas are meant (he uses the words *saupádisesa* and *anvpádisesa*, and adds that "they attain non-existence, like the flame of a lamp when the oil is exhausted)." The fact is that *loke* is constantly used in a very vague manner without giving any definite additional meaning to the passage, and *te loke parinibbutá* probably means merely "they may be said to have attained Nirváṇa." If however *loke* here means "in this life" (*imasmiṁ loke*), the sense of the passage would be that those who have got ıid of attachment attain Arhatship (followed by extinction) in this life, namely, that they do not stop at Anágámiship, in which case they would have to be re-born, and attain Arhatship and extinction in a Brahma heaven, but that they reach Arhatship in this world of men. The next chapter of Dhammapada, the Arahantavagga, consists of ten verses taken from different parts of the Tipiṭaka and descriptive of Arhatship. Of these the most important are verses 92, 93, which express the idea that the Arhat passes away, leaving no more trace of existence than a bird leaves of its passage through the air. *Vimokho yassa gocaro* means, I think, "whose heart is set on Emancipation from existence (viz. *khandhaparinibbána* or annihilation)"; the comment says *taṁ árammaṇaṁ katvá*, which is strongly in favour of this view. *Suññato animitto*, "the Void, the Unconditioned," are adjectives qualifying *vimokho*: in the article *Gocaro* I have rendered *vimokho* by Arhatship, taking *gocaro* in the sense of "sphere" or "domain," but the epithets *suññato* and *animitto* make this very improbable: though it must be observed that there is a tendency to reflect back upon Arhatship the names properly applicable only to annihilation. At Dh. 114 we have *apassaṁ amataṁ padaṁ*, "not beholding the eternal lot (viz. *anupádisesanibbána* or annihilation)": to see Nirváṇa, or to realize Nirváṇa (*nibbánaṁ sacchikaroti*), means to attain Arhatship or to be an Arhat (E. Mon. 282): for the word *amata* see the latter part of this article. At Dh. 126 it is said that "some are born as men, evil doeıs go to hell, good men to heaven, while Arhats attain Nirváṇa": here the Nirvána meant is *anupádisesanibbánaṁ* or annihilation. At v. 134 it is said that the man who has made himself as noiseless as a broken gong (viz. completely stilled his passions) has attained Nirváṇa (viz. Arhatship: for an explanation of the simile see *Kaṁso*). At v. 154 occurs a very important passage, *visaṅkháragataṁ cittaṁ taṇhánaṁ khayam ajjhagá*, "my soul, arrived at the gates of annihilation, has attained the destruction of human passion": the comment explains *taṇhánaṁ khaya* by "Arhatship" and *visaṅkhára* by "Nirváṇa," and says that the mind by dwelling on annihilation[1] has gone to it or gone up to it (comp. my remarks on verses 92 and 226). The next mention of Nirváṇa in Dhammapada is at v. 184, *khanti paramaṁ tapo titikkhá, nibbánaṁ paramaṁ vadanti buddhá*, "patience, which is long-suffering, is the best devotion, the Buddhas declare that Nirváṇa is the best (of things)": this is the rendering of the commentator, and it is quite impossible to take the passage in any other way: of course both Nirváṇas are meant. Verses 202, 203 are very important:

[1] *Visaṅkháraṁ nibbánaṁ árammaṇakaraṇavasena gataṁ anupaviṭṭhaṁ.*

N'atthi rágasamo aggi n'atthi dosasamo kali, n'atthi khandhádisá dukkhá n'atthi santiparaṁ sukhaṁ, jighacchá paramá rogá saṅkhárá paramá dukhá, etaṁ ñatvá yathábhútaṁ nibbánaṁ paramaṁ sukhaṁ, "There is no fire like lust, there is no sin like hate, there is no suffering like the elements of being, there is no bliss like Nirváṇa. Hunger is the worst disease, existence is the worst suffering, to him who realizes this truth extinction is the highest bliss." At Dh. 225 we are told that "the saints who injure not their fellow-creatures, who live restrained in all their actions, they go to the Everlasting State, whither having gone they mourn no more," that is they attain release from existence, and consequently from suffering, by *khandhaparinibbána* or annihilation. In the next verse it is said that "those who are ever watchful, who discipline themselves night and day, whose heart is set on extinction, all their passions perish (*atthaṁ gacchanti ásavá,* that is they become *khiṇásavá* or *anásavá,* Arhats)": the second line of this verse strikingly illustrates the third line of v. 154. Dh. 238 says that he who has destroyed every stain and is free from human passion (i.e. the Arhat) will not again be born and undergo decay, that is when he dies he will not be re-born but will attain *khandhaparinibbána* or extinction. It is remarkable that at v. 236 the word *anaṅgaṇa* is applied to the anágámin, but only through a pardonable exaggeration, for the anágámin is nearly free from sin and passion, though not like the Arhat absolutely so. At verses 285 and 289 both Nirváṇas are meant. At Dh. 348 we are told that the man whose mind is entirely emancipated (i.e. the Arhat) will not be re-born: the same idea is expressed at v. 351, where it is said that the man who is devoid of desire and passion is in his last existence. Verse 368 tells us that "the man who lives in charity with all, rejoicing in the commandment of Buddha, will attain the tranquil blessed lot which is the cessation of existence": here of course *anupádisesanibbána* is meant. The next verse says, *chetvá rágañ ca dosañ ca tato nibbánam ehisi,* "when thou hast rooted out lust and hate, thereafter thou shalt go to Nirváṇa": here again annihilation is intended: the comment says, *rágadosabandhanáni chinditvá arahattaṁ patto tato aparabhágc anupádisesanibbánám ehisi,* "having severed the bonds of lust and hate and attained Arhatship, thereafter (i.e. at the end of the few years of man's life that remain) thou shalt go to that Nirváṇa in which no trace of the khandhas remains." At Dh. v. 372 *anupádisesanibbána* is probably meant. In verse 374 there is a play on the meaning of the word *amata,* and the second hemistych admits of two interpretations, first "he finds the happiness and joy which belong to those who know Nirváṇa," and secondly, "he finds happiness and joy which are nectar to those who know this truth (*taṁ,* viz. *khandhánaṁ udayavyayaṁ*)": excessive joy is constantly compared to a shower of nectar. The last chapter of Dhammapada is called Bráhmaṇavagga, and consists of a number of passages from the Buddhist scriptures referring to brahmans: the general drift of the chapter is to show that the true Brahman is not the man who is born a Brahman, but the man in whom human passion is destroyed (see v. 420, *khíṇasavaṁ arahantaṁ tam ahaṁ brúmi bráhmaṇaṁ*): the term *bráhmaṇa* was definitely adopted by Buddha as a name for an Arhat (see *Bráhmaṇo*). Almost the whole chapter is descriptive of Arhatship, and it contains three mentions of Nirváṇa. The first is at v. 383, where it is said that he who knows the destruction of existence knows Nirváṇa: here Nirváṇa, viz. *anupádisesanibbána,* is identified with *saṅkháránaṁ khaya,* the perishing of the attributes of being. Verse 411 says that he who has no passions (the Arhat) has dived into or reached the Eternal (see remarks on *amata* further on). The last direct mention of Nirváṇa is at verse 414, where it is said that the true brahman is he who has attained that Nirváṇa which consists in the absence of *upádána*; that is to say, who has attained *kilesanibbána* or Arhatship, which is the extinction of *upádána*: the comment says *upádánánaṁ abhávena anupadiyitvá kilesanibbánena nibbuto* (see *Nibbuto*). I now pass to Khuddakapáṭha. At. p. 6, line 2, *nibbána* is said by the comment to mean Arhatship (*arahattaphala*). At pages 7 and 8 *amata* probably refers to *anupádisesanibbána. Nibbuti* at p. 8 is certainly Arhatship. At p. 9 *nibbána* means both Nirváṇas. At p. 10 it is said that Arhats, who have got rid of Karma, who do not wish for re-birth, whose germ of existence has perished, in whom desire cannot grow up again, are extinguished like a lamp. At p. 14 *nibbánasampatti* means, I think, "the enjoyment of Arhatship." The last verse of Khuddakapáṭha refers to the third Path: the meaning is that a man who has attained sotápatti, if he get rid of káma by attaining sakadágámiship and anágámiship, he will not again enter the womb, that is he will not again

be born as a man, but when he dies will be re-born in a brahma heaven (see details on the Path anágámin at p. 269). At Alw. I. 108 we find *saṅkhára-dukkhatáya pana loko anupádisesáya nibbánadhátuyá muccati,* "from the suffering of existence a being is released, by that element of Nirváṇa in which there is no trace of the elements of being." At Gog. Ev. 6, *duddasaṁ idaṁ ṭhánaṁ yadidaṁ sabbasaṅkhára-samatho sabbúpadhipaṭinissaggo taṇhakkhayo virágo nirodho nibbánaṁ,* "this is a matter hard to receive, even the cessation of all existence, the loss of all the attributes of being, the destruction of human passion, the absence of desire, cessation, extinction." *Nibbána* may sometimes be rendered by "death;" thus at Mah. 22, *jinanibbánato pacchá,* "from the period of the death of Buddha," lit. "from the Nirváṇa of Buddha," an Arhat's attainment of Nirváṇa being of course the same thing as his death (comp. the use of *parinibbánaṁ*).[1] The term *kilesanibbána,* "extinction of human passion," as a name for Arhatship, occurs three times in the published commentary on Dhammapada, viz., at pages 196, 432, 433; at p. 343 *nekkhamma* (Arhatship) is explained as *kilesavúpasamananibbána,* "that Nirvána which is the cessation of human passion." The more usual form is *kilesaparinibbána,* and annihilation is called *khandhaparinibbána,* the form *khandhanibbána* I have not yet met with, though I have little doubt it exists. The terms *savupádisesanibbána* and *anupádisesanibbána* occur at Dh.278 and Alw.N.52 (comp. B. Int. 590). *Anupádisesanibbána* or annihilation is sometimes called *cetanánibbánaṁ* (see Dh. v. 281, and comp. Dh. v. 154 *visaṅkháragataṁ cittaṁ,* and B. Lot. 339 *vimokho cetaso*). After much thought I think I have discovered the reason of this expression; it is used to harmonize with the fact that when annihilation of being takes place by the death of an Arhat the body as opposed to the mind remains, at least for a time, visible and tangible, though as being devoid of life it is practically non-existent. D'Alwis quotes from the Kevaṭṭa Sutta a remarkable passage in which Buddha shows that it is the Viññáṇa or mind which constitutes individuality, and that the annihilation of the mind is the annihilation of the individual: *viññáṇaṁ anidassanaṁ anantaṁ sabbatopabhaṁ, ettha ápo ca paṭhaví ca tejo váyo na gádhati, ettha díghañ ca rassañ ca anuṁthúlaṁ subhásubhaṁ, ettha námañ ca rúpañ ca asesaṁ uparujjhati, viññáṇassa nirodhena etth' etaṁ uparujjhati,* "mind is beyond the reach of sight, it is immaterial, transcendent, in mind the four material elements (which constitute the rúpa or organized body) have no foothold; but when mind is wholly destroyed, then the long and the short, the small and the great, comeliness and deformity, mental and material qualities perish with it, and by the annihilation of mind all these (viz. all the attributes of the individual) are destroyed" (Alw. N. 39; B. Lot. 515). I have before said that the chief source of the Arhat's bliss is in the consciousness that his existence is nearly at an end: I may now add that instances are given of an Arhat deliberately putting an end to his life by a miraculous effort of the will. Thus at Dh. 309 we are told that the Arhat Santati, having received from Buddha permission to attain Nirváṇa, rose into the air, and by means of *tejodhátu* (fire *kammaṭṭhána*) put an end to his existence, flames breaking forth within him and consuming his flesh and blood, while the bones fell to the earth like a shower of jasmine flowers, and were collected and enshrined in a thúpa. At Mah. 38 we are told that the Arhat Tissa, being seized with a mortal illness, put an end to his life in the same manner. At Dh. 296 we are told that to all mortals except Arhats life is sweet, the Arhat being indifferent whether he lives or dies (*khíṇásavo pana jívite vá maraṇe vá upekkhako 'va hoti;* and comp. E. Mon. 287). Of the forty-six names of Nirváṇa enumerated at Ab. 6—9 it will be seen that some apply specially to *anupádisesanibbána* and others to *savupádisesanibbána* or Arhatship: and yet it is remarkable how many of these names may be made applicable to either Nirváṇa. Thus to take the first, *mokkha* or "liberation" correctly describes both annihilation, which is the liberation of the individual from existence, and Arhatship, which is the liberation of the individual from sin: the same remarks apply to the names *apavagga, mutti,* and *vimutti.* So with the next name: Arhatship is the *nirodha* or "cessation" of human passion, and annihilation is the *nirodha* of existence. Again, Arhatship is the

[1] There is no trace in the Páli scriptures or commentaries (or as far as I know in any Páli book) of Çákyamuni having existed after his death or appeared to his disciples. The veneration given to Buddha at the present time, at least in Ceylon, where Buddhism retains almost its pristine purity, is clearly understood by educated believers to be merely veneration paid to the memory of a great saint, who in his lifetime conferred the greatest benefits upon the world, but who ceased to exist 2415 years ago.

nibbána or "extinction" of human passion, annihilation is the extinction of existence. The following name *dípa*, "the island," is metaphorical, and though it seems generally to be used of Arhatship, there is no reason why it should not be extended to annihilation. For the idea is that as the mariner who lands upon an island is safe from the stormy ocean, so the believer who attains Nirváṇa is safe from the stormy sea of transmigration; and the simile holds good whether by Nirváṇa be meant Arhatship or annihilation: the same may be said of the epithets *táṇaṁ*, *saraṇaṁ*, *lenaṁ*, "refuge," and *anítikaṁ*, *khemaṁ*, "the Secure." *Taṇhakkhayo*, *análayaṁ*, *ánásavaṁ*, *virágo*, "freedom from human passion," and *suddhi*, *visuddhi*, "purity," are generally used of Arhatship, though of course they may well be applied to annihilation. *Paraṁ*, "the Supreme," and *paṇítaṁ*, "the Transcendent," are applicable to both Nirváṇas. *Arúpaṁ*, "the Formless," designates annihilation. *Santaṁ*, "the Tranquil," belongs to both Nirváṇas; *santi* in its sense of "calm" to Arhatship, in its sense of "cessation" to annihilation. *Saccaṁ*, "the True" or "the Truth," means, I think, that the doctrine of Nirváṇa is the cardinal truth of Buddhism. Several words implying eternity are applicable only to annihilation, since Arhatship is as I have shown a very brief state; such are *akkharaṁ*, "the Imperishable," *anantaṁ*, "the Infinite," *dhuvaṁ*, "the Eternal," *accutaṁ*, "the Everlasting" (explained at Dh. 365 by *sassataṁ*). The word *amataṁ* as an epithet of Nirváṇa I believe to mean "the Deathless," or "the Eternal," and to designate *anupádisesanibbána*. From Dh. v. 114 it is clear that *amata* as a designation of Nirváṇa is an adjective, and not a noun, so that whatever it means it cannot well mean immortality. The commentators generally explain it to mean "free from death" (Dh. 290, Alw. N. 132), which cannot be said of Arhatship, unless by anticipation; comp. the passage at Ras. 30, where an Arhat says he has attained Nirváṇa, free from decay and death, and tranquil (*ajarámaraṁ sítibhútaṁ patto nibbánaṁ*), meaning that he has made sure of it, that he has made it his own (I have also met with *ajátaṁ* as an epithet of Nirváṇa). Too much stress should not be laid on such expressions as "diving into the Amata" (Kh. 8, Dh. 73), which may very well be anticipatory; comp. the expressions "to touch Nirváṇa or annihilation," "to see Nirváṇa," "to know Nirváṇa," which mean to attain Arhatship. *Asaṅkhataṁ*, "the Immaterial," *nipuṇaṁ*, "the Abstract," *asaṅkhatadhátu*, "the Immaterial element," and *akataṁ*, "the Uncreate" or "Uncaused," are epithets of *anupádisesanibbána*, and so probably are *anidassanaṁ* and *apalokitaṁ*, which appear to mean "the Unseen." *Sududdasaṁ*, *paráyanaṁ*, *kevalaṁ*, *páraṁ* belong to both Nirváṇas. *Nibbuti* in its sense of "tranquillity" designates Arhatship, in its sense of "extinction," Nirváṇa. *Vivaṭṭaṁ*, "freedom from transmigration," would apply to both Nirváṇas: probably also *dukkhakkhayo* and *avyápajjhaṁ*. *Sivaṁ*, "bliss," can be used of both Nirváṇas, for we have shown that Arhatship is a state of bliss, and from a Buddhist point of view annihilation can perfectly be spoken of as "bliss," for it is a "happy release" from the suffering of existence: comp. Dh. v. 203, *nibbánaṁ paramaṁ sukhaṁ*, "extinction is the highest bliss." The same remarks will apply to *yogakkhemo* if we take it in the sense of bliss, but it is interesting to see that the comment on Dh. v. 85 explains it as "exemption from the four Yogas" (*káma*, *bhava*, *diṭṭhi*, *avijjá*, the pleasures of sense, existence, false doctrine and error), and seems to restrict it to *anupádisesanibbána*: should this etymology be Buddha's, it affords another instance of the way in which, in adopting technical terms already in use, he was accustomed to modify or alter their meaning and application. Although expressions like "extinction is bliss" may sound strange or even ridiculous to us, who have from our earliest infancy been taught that bliss consists in eternal life, to a Buddhist, who has always been taught that existence is an evil, they appear perfectly natural and familiar: this is a mere question of education and association; the words "extinction is bliss" convey to the mind of a Buddhist the same feeling of enthusiastic longing, the same consciousness of a sublime truth, that the words "eternal life is bliss" convey to the Christian. There are many other names and epithets of Nirváṇa besides those enumerated in Abhidhánappadípiká, as *seyyo* = श्रेयस्, "bliss" (Sen. K. 235), *játikkhayo*, "end of births" (Dh. 75), *vaṭṭupacchedo*, "cutting short of transmigration," *accantaṁ*, "the Endless" (*antassa pariyosánassa anikkhantattá accantaṁ*), *anakkhátaṁ*, "the Ineffable" (Dh. 39), *appavatti*, "non-existence," *appavattaṁ*, "the Non-existent," *amaraṇaṁ*, "free from death," *asokaṁ*, "the Sorrowless," *anuppádo* and *apaṭisandhi*, "absence of re-

birth," *cágo* and *paṭinissaggo*, "abandonment" or "detachment." The remarkable expression *nibbána-pura*, "City of Nirváṇa," involves a bold metaphor, Nirváṇa (annihilation) being compared to a city, which is the goal of the pilgrimage of existence. How far back this metaphor can be traced I do not know, but I have met with it in Buddhaghosha's commentary on Maháparinibbána Sutta. Comp. *avápur' etaṁ amatassa dváraṁ*, unlock the gate of Nirváṇa (Alw. N. 133). The question of Nirváṇa is discussed with great ability by Burnouf in his Introduction, 18—20, 516—522, 589—594: I think I may say that he is decidedly in favour of the opinion that the goal of Buddhism is annihilation. Hardy's testimony is very clear: thus at E. Mon. p. 5 he says, "the path that leads to nirwána or the cessation of existence:" at p. 6, "at his death the rahat invariably attains nirwána or ceases to exist," (these words are repeated at Man. B. 39); at p. 20, "the priesthood is to be sought in order that existence may be overcome, and that nirwána, or the cessation of existence, may be obtained;" see also 15, 228, 291—308. Again, in his Legends and Theories of the Buddhists, p. xlvi, he says, "he attains nirwána, after which he will never be re-born, but will cease to exist;" and at p. 173 he distinctly grasps the true meaning of the terms *anupádisesa* and *savupádisesa*, for he uses these remarkable words, "It is said to be sawupádisésa, as having the five khandas. This is the state of the rahat, and is one view of nirwána. It may be said of the rahat that he has attained to nirwána, though he still lives. He who is anupádisésa has not the five khandas."[1] In D'Alwis' Buddhist Nirváṇa there is abundance of valuable matter, but one passage is of such great interest that I cannot forbear quoting it. The author says, p. 52, "We need only remark that the Nirvána which Gotama attained before death, and which according to Buddhism man must procure in this very life, is savupádisesanibbána, or 'nirvána with a remnant of the elements of existence.' This lot is called Nirvána *from there being no impediment from thence to the consummation of the reality itself;*[2] and, as Müller says, 'it means the extinction of many things, of selfishness, desire and sin, without going so far as the extinction of consciousness, and even existence.' It would also seem to be a condition in which 'all wishes and desires are subdued, in which there is indifference to joy and pain, to good and evil, and a freedom from birth in the circle of existence'; and although all the causes which led to the last birth before the attainment of savupádisesanibbána have been destroyed by the achievement of this condition of existence; yet there is in it a remnant of Upádi. That remnant is Existence itself; and its final destruction by death constitutes what is called par excellence the Nirváṇa, or anupádisesanibbána, or parinibbána, or Nihilism." Nothing can be more clear or positive than this, or more completely in accordance with my own conclusions published in 1870. It is, however, much to be regretted that both Mr. D'Alwis and Mr. Hardy should have dismissed this part of the question in a few lines, apparently quite unaware of its extreme importance.

My task is now at an end. It is true that it is in my power to offer abundant further proof of my statements from unpublished texts which I have transcribed or indexed, but many of my readers will consider that this exposition has already exceeded the legitimate limits of a dictionary article, and but for the extreme importance of the subject I should not have ventured to deal with it at so much length. The labour spent in obtaining the present results is amply rewarded if, as I sometimes allow myself to hope, I have succeeded in withdrawing the Buddhist Nirváṇa from the category of disputed questions. At any rate I feel confident that time is on my side, and that the researches of future students will only confirm the general accuracy of my conclusions. —Comp. *Nibbáti, Nibbuti, Nibbuto, Parinibbánaṁ, Parinibbáti, Parinibbuto.* See *Saṅkháro, Saṅkhato, Upádánaṁ.* For the four Paths see *Maggo, Sakadágámí, Sotápanno.* For the rapid successive attainment of the Paths see *Saṁyojanaṁ.* For the origin of the north Buddhist term Upadhiçesha see *Upadhi* and *Upádiseso. Nibbánaṁ* is given in the Anekatthavagga of Abhidhánappadípiká (v. 896), with the meanings *atthagamana* and *apavagga*, "extinction and Nirváṇa."

NIBBANATHO (*adj.*), Free from desire or human passion [निस् + वन + थ]. Dh. 61. See *Vanatho.*

NIBBANDHATI, To press hard (e.g. to obtain an answer to a question) [निस् + बन्ध्].

NIBBĀNO (*adj.*), Free from desire or human passion (*kilesa*) [निस् + *vána*]. Dh. 50 (accord-

[1] I had written this article before seeing this passage, which clearly gives the true solution of the question of Nirváṇa. Hardy's work bears the date 1866.

[2] The italics are mine.

ing to Yátrámullé the reading is *nibbaná*, free from *vana* or desire).

NIBBĀPAKO (*adj.*), Extinguishing, destroying (fr. *nibbápeti*). *Kilesadáhaṁ nibbápako*, extinguishing the fires of passion (B. Lot. 332).

NIBBĀPETI (*caus. nibbáti*), To extinguish, to destroy, to put an end to; to soothe, to pacify; to delight; to annihilate [निर्वापयति = वा]. *Ádittaṁ vasanágáraṁ n.*, to extinguish a burning house (Das. 9, comp. Dh. 176). *Na me sokaṁ añño nibbápetuṁ sakkhissati*, no one else can put an end to my sorrow (Dh. 308, comp. 336, Mah. 261, Das. 9, 33). *Mahápadípá nibbápitá*, these great lamps were extinguished, i.e. these great luminaries of the faith attained Nirváṇa (Mah. 14). At Mah. 246 it appears to mean "to soothe," comp. *vassanto amataṁ vassaṁ nibbápesi maháajanaṁ*.

NIBBASANO (*adj.*), No longer worn, cast off (of clothes) [निस् + वसन].

NIBBĀTI and NIBBĀYATI, To be extinguished, to attain Nirváṇa, to cease to exist, to be annihilated [निस् + वा]. *So mahá-aggikkhandho .. anáháro nibbáyeyya*, this great mass of fire, unfed with fuel would burn itself out (Alw. N. 37). *Nibbanti dhírá yathá 'yaṁ padípo*, the wise are extinguished like this lamp (Kh. 10). Used like *parinibbáti* of the death of an Arhat, since an Arhat at death ceases to exist: *Nibbátuṁ sayitadine Tathágatassa*, on the day that Buddha lay down to die (Mah. 47); *Nibbátuṁ mánasaṁ aká*, made up the mind to die (Mah. 38, of the Arhat priest Tissa); *Sumittatthero nibbáyi caṅkamanto 'va caṅkame*, the (Arhat) priest Sumitta died (or attained Nirváṇa) while he was walking in the perambulation cloister (Mah. 38). *Tásu eká devadhítá rukkhasákháyam eva cutá saríraṁ dípasikhá viya nibbáyi*, one of these goddesses died while standing on a branch of the tree, her body vanished (was annihilated) like the flame of a lamp (Dh. 226). *Nibbuto* (which see) is used as the p.p.p. from *nibbáti*. Caus. *Nibbápeti*.

NIBBATTANAṀ, Springing up, growing, being born; being re-born at death in another world; causing to arise, producing [निर्वर्तन]. *Aṭṭhito rukkhanibbattanabhayena*, for fear a tree should grow from the mango stone (F. Ját. 6). *Nibbattanáya hatávakáso*, having removed all risk of re-birth or renewed existence (Dh. 284). *Duvidhajjhánanibbattanasamattho*, able to produce the two sorts of jhána (Dh. 289). Dh. 226.

NIBBATTATI, To spring up, to be born, to be produced, to grow, to arise; to be reborn after death in another world [निस् + वृत्]. *Rukkho nibbattitvá*, the tree having sprung up (F. Ját. 6). *Nibbattati dukkham idaṁ punappunaṁ*, this suffering is reproduced again and again (Dh. 60). *Lábhasakkáro amhákaṁ nibbattissati*, gain and honour will accrue to us (Dh. 298, comp. 142). *Amaccakule nibbattitvá*, having been re-born in a nobleman's family (F. Ját. 16). *Devaloke nibbatti*, was re-born in the devaloka (Dh. 95, comp. Mah. 133). *Nibatti tasmiṁ rukkhasmiṁ*, was re-born in that tree, i.e. became a tree deva or dryad (Mah. 5). *Tiracchánagataṁ .. manussánaṁ vpabhogattham eva nibbattati*, animals exist (lit. are produced) for the use of men (Alw. I. 75). P.p.p. *nibbatto*. Caus. *nibbattápeti* (Dh. 334).

NIBBATTETI (*caus.* last), To cause to arise, to produce [निर्वर्तयति = वृत्]. *Lábhasakkáraṁ n.*, to bring gain and honour (Dh. 143). *Jhánaṁ n.*, to produce or enter upon ecstatic meditation (Dh. 116, 254, 341; Alw. I. 80).

NIBBATTI (*f.*), Birth, re-birth after death in another world [निर्वृत्ति]. Ab. 90.

NIBBATTO (*p.p.p. nibbattati*), Sprung up, arisen; born; re-born in a new existence [निर्वृत्त = वृत्]. *Taṅkhaṇaṁ nibbatten' ekena rogena kálaṁ katvá*, dying of a disease which arose at that instant (Dh. 226). *Ayasá nibbattaṁ*, made of iron (Dh. 411). *Sattadhaññanibbattáni bhojanáni*, food made of the seven grains (Pát. 89). *Sagge nibbatto*, re-born in heaven (Dh. 98). *Niraye nibbatto*, re-born in hell (Dh. 298). *Kálaṁ katvá mahesakkho devarájá hutvá nibbatto*, dying was re-born as a powerful deva-king (Dh. 153).

NIBBĀYATI, see *Nibbáti*.

NIBBEDHAKO (*adj.*), Penetrating, discriminating (of wisdom) [निस् + वेधक].

NIBBEDHETI (*caus. nibbijjhati*), To pierce [निस् + व्याधयति = व्यध्]. Mah. 143.

NIBBEDHO, Penetration [निस् + वेध].

NIBBEDIKO (*adj.*), Connected with disgust or dissatisfaction [निर्वेद + इक].

NIBBEMATIKO (*adj.*), Unanimous, consentient [निस् + विमति + क]. Dh. 98.

NIBBESO, Payment, wages [निर्वेश]. Ab. 530.

NIBBEṬHANAṀ, Unwinding, explanation [निस् + वेष्टण].

NIBBEṬHETI, To untwist, to unwind, to unravel; to explain; to deny, to reject [निस् + वेष्ट्]. Pass.p.pr. *nibbeṭhiyamáno*, being unwound.

NIBBHARO (*adj.*), Excessive, ardent [निस् + भर]. Adv. *nibbharaṁ*, excessively, ardently.

NIBBHAYO (*adj.*), Free from fear or danger, secure [निस् + भय]. Dh. 180.

NIBBHOGO (*adj.*), Deprived of enjoyment, miserable [निस् + भोग]. Dh. 360.

NIBBICIKICCHO (*adj.*), Free from doubt [निस् + विचिकित्सा]. Dh. 341.

NIBBIDÁ (*f.*), Disgust or weariness of the vanities of the world [निस् + विद् + आ].

NIBBIDDHO (*p.p.p. nibbijjhati*), Pierced; wounded [निर्विद्ध = व्यध्]. *Nibbiddhagatto*, with shattered limbs (Dh. 107). *Anibbiddharacchá*, a street which is not a thoroughfare (Ab. 202, 1008).

NIBBIJJATI, To be disgusted, to be weary of the vanities of the world [निस् + विद्]. Dh. 119. See *Nibbindati*.

NIBBIJJHATI, To pierce, to transfix, to wound [निस् + व्यध्]. Ger. *nibbijjha* (Mah. 45), *nibbijjhitvá* (Dh. 173). P.p.p. *nibbiddho*.

NIBBIKÁRO (*adj.*), Unchanged; free from perturbation or emotion [निस् + विकार].

NIBBIKKHEPAṀ (*adv.*), Clearly, without confusion [निस् + विक्षेप].

NIBBINDATI, To be disgusted; to be wearied of the vanity of life [निस् + विद्]. With loc. *Nibbindati dukkhe*, he becomes disgusted with the misery of existence (Dh. 49); *Bhavagate nibbindate*, is weary of existence (Mah. 126). Comp. *Nibbijjati*.

NIBBIṆṆO (*p.p.p.* last), Disgusted, wearied; wearied of the vanity of life [निर्विण्ण = विद्]. Mah. 126. With instr. *Nibbiṇṇá tena rájiná*, disgusted with the king for his conduct (Mah. 205). With loc. *Nibbiṇṇo bálasaṅgame*, horrified at the consequences of association with wicked men (Mah. 239). *Nibbiṇṇahadayo*, heart-sick of the vanities of life (Dh. 118). *Nibbiṇṇarúpo*, disgusted.

NIBBIRIYO (*adj.*), Powerless, weak [निस् + वीर्य]. Dh. 111, 289.

NIBBISATI, To find, to obtain, to enjoy [निस् + विश्]. *Annibbisaṁ*, not finding (Dh. 28).

NIBBISEVANO (*adj.*), Not self-indulgent, self-denying [निस् + वि + सेवन]. Dh. 197, 330.

NIBBISO (*adj.*), Free from poison [निस् + विष].

NIBBUDDHAṀ, Close struggle, wrestling. [Probably निस् + युद्ध, the S. equiv. is नियुद्ध]. Ab. 402.

NIBBUTI (*f.*), Peace, tranquillity, calm, serenity of mind, happiness; Nirváṇa (in both its senses); destruction, annihilation [निर्वृति]. Ab. 9. Ab. 1015 says, *manotose ca nibbáne 'tthagame nibbutitthiyaṁ*. *Nibbutiṁ bhuñjamáno*, enjoying Arhatship (Kh. 8). *Rágádinibbutiyá*, by the destruction of rága and other evils (Dh. 350). *Te pi maháyasá therá dosakkhayaṁ pattá pattá kálena nibbutiṁ*, and these illustrious elders having attained the extinction of human passion (Arhatship) in due time attained Nirváṇa (i.e. annihilation, Mah. 20).

NIBBUTO (*p.p.p.*), Free from care or passion, serene, calm, peaceful, tranquil, happy; having attained Nirváṇa (either Arhatship or annihilation); extinguished, extinct; annihilated; (of an Arhat) dead [निर्वृत = वृ]. This word has two distinct meanings; first, it is the equivalent of निर्वृत, and means "calm," "quiet," "happy," and secondly, it is used as the p.p.p. of *nibbáti*, and means "extinct," "destroyed" (comp. *Parinibbuto*). *Nibbutá núna sá nárí yassáyaṁ ídiso pati*, happy is the woman who has such a husband! (Dh. 118; Man. B. 156; Alw. N. 137). *Attadaṇḍesu nibbutaṁ*, peaceful among violent men (Dh. 72). *Idáni pana me cittaṁ nibbutaṁ bhavissati sukhena ca sayituṁ labhissámi*, but now my mind is at rest, and I shall be able to lie down in peace (Dh. 176). *Khíṇásavasamaṇassa manaṁ santam eva hoti upasantaṁ nibbutaṁ*, the mind of an Arhat is calm, peaceful, serene (Dh. 283). *Antoaggimhi nibbute*, when the fire indoors has gone out (Dh. 242). *Yatháyaṁ padípo nibbuto evaṁ nibbanti na puna rúpino arúpino vá*, as this lamp is extinct so they are extinguished, they exist no longer either with form or without form (Paramattha Jotiká). At Dh. v. 414 *nibbuta* means having attained Kleça Nirváṇa or Arhatship (see art. *Nibbánaṁ*). The meaning of v. 196 is that the merit of one who reveres the Buddhas and Arhats is immeasurably great; *nibbuta* here implies, as the comment says, *khandhaparinibbána* or annihilation, for the Buddhas are all dead, and men revere only their memory. *Ajátasattuno vasse aṭṭhame muni nibbuto*, in the eighth year of A.'s reign Buddha died (Mah. 10). *So dípo lokassa nibbuto*, the light of the world was extinguished (Mah. 11 of Buddha's death). *Te yávatáyuká ṭhatvá therá sabbe pi nibbutá*, all these elders having lived out the measure of man's existence attained Nirváṇa, viz. extinction of being (Mah. 14 of the Arhats who held the first Council).

NIBHĀSO, Appearance [नि + भास् + अ]. *Pítanibháso (adj.)*, yellow.

NIBHO (*adj.*), Like, resembling [निभ]. Ab. 530, 922; Mah. 108. *Pácínapallaṅkanibhá pallaṅká*, couches similar to the couch on the east side (Mah. 180).

NIBODHATI, To know, to learn [नि + बुध्]. Mah. 99.

NĪCAKULAṀ, Any one of the low castes; a low or low-caste family [नीच + कुल]. Sáṅkhyártha Prakáça enumerates five, *veṇa, nesáda, rathakára, pukkusa, caṇḍála.*

NĪCĀKULĪNO (*adj.*), Low-caste, belonging to a low-caste family [नीचा or नीचैस् + कुलीन]. Gog. Ev. 31.

NĪCATARO (*adj.*), Rather low; lower [नीच + तर]. Dh. 135.

NICAYO, Heap, store, accumulation [निचय]. Mah. 165.

NICCALO (*adj.*), Firm, steady, quiet, at rest, immovable, unchangeable [निस् + चल]. Ab. 828. *Niccalá 'va tiṭṭhanti*, they stand quite still (Dh. 266). *Saddhá niccalá hutvá patiṭṭhitá*, his faith being firmly fixed is established (Dh. 408). Dh. 297; Das. 23.

NICCHAMĀNAKO (*adj.*), Unwilling, reluctant [न + इच्छमान = इष् + क]. Mah. 233. See *Icchati.*

NICCHANDO (*adj.*), Free from wish or desire [निस् + छन्द].

NICCHĀRAKO (*adj.*), Putting out, emitting [नि-श्चारक].

NICCHARATI, To come or go out, to proceed [निस् + चर्]. *Ravo n.*, a sound goes forth (Dh. 191). *Mukhato ghoso n.*, his voice proceeds out of his mouth (B. Lot. 566). Caus. *Nicchāreti*, to send forth, emit. *Vácaṁ n.*, to utter speech (F. Jat. 18).

NICCHAYO, Ascertainment, conviction, certainty; determination, decision, resolution [निश्चय]. Ab. 159, 171. *Atthanicchayo*, ascertainment of the meaning (Alw. I. vii). *Nicchayaṁ karoti*, to resolve, to determine. With *iti*: *Katvána iti nicchayaṁ*, resolving as follows (Mah. 229, comp. 153). With inf.: *Taṁ vatthuṁ sametuṁ nicchayaṁ aká*, resolved to suppress this practice (Mah. 18); *Mahantaṁ cetiyávaṭṭaṁ kárетuṁ katanicchayo*, addressing himself to describe a large circle for the cetiya (Mah. 172). With dat.: *Paññáya katanicchayo*, having resolved to rule with wisdom, lit. having decided for wisdom (Mah. 161). *Pabbajjakatanicchayá*, having made up their minds to take orders (Mah. 36). *Nicchayo aparivattaniyo*, unalterable decision (Att. 208). The acc. is used adverbially: *Rájá hessati nicchayaṁ*, he will certainly become king (Mah. 255, comp. 243).

NICCHINATI, To ascertain; to decide, to resolve; to investigate, try, inquire into [निश्चि]. *Nicchituṁ táni vatthúni*, to investigate or decide on these practices (Mah. 18). *Pubbeverí ayaṁ mamáyan ti nicchinitvá*, convinced that this man was an enemy of his in a former existence, lit. deciding, This man was a former enemy of mine (Mah. 246). Opt. *niccheyya* (Dh. 46). Aor. *nicchini* (Mah. 216). Ger. *nicchinitvá, nicchiya* (Mah. 252).

NICCHITO (*p.p.p.* last), Convinced, having ascertained [निश्चित]. *Samaṇá iti nicchito*, concluding they were the priests (Mah. 78). Mah. 48, 82, 220.

NICCITTO (*adj.*), Without thought or mind [नि-श्चित्त]. Dh. 173. Vij. has furnished me with this correction of the text.

NICCO (*adj.*), Perpetual, lasting, constant [नित्य]. Ab. 41, 709. *Niccabhattaṁ*, constant-rice, viz. food supplied in charity regularly for life, or for a long period. *Aṭṭha te niccabhattáni dammi*, I grant thee eight portions of rice continually (Mah. 25; Dh. 212). *Niccasílaṁ*, uninterrupted observance of the five síla precepts (Att. 200, 58). *Niccasílo* (*adj.*), of constant piety (Mah. 247). *Niccádaro* (*adj.*), of unceasing reverence (Alw. I. x). *Niccasasso janapado*, a country having crops all the year round. *Niccakálaṁ* (*adv.*), at all times, constantly (Dh. 354). Adv. *niccaṁ*, always, perpetually. *Niccapúro* (*adj.*), always full. *Niccaṁ vasati saññatá* (*fem.*), ever lives with her senses restrained (Mah. 111). *Saṭṭhi bhikkhusahassáni ghare niccaṁ abhojayi*, constantly maintained 60,000 priests at his palace (Mah. 26). With an adj. *Niccaṁ daḷhaparakkamá*, ever strenuous (Dh. 5, comp. 149). In composition: *Niccappamatto*, ever slothful or unguarded (Dh. 227): *Niccappamattatá*, procrastination (Att. 199). Dh. 160; Mah. 66, 162.

NICITO (*p.p.p.*), Piled up, accumulated [निचित]. Ab. 701.

NĪCO (*adj.*), Low; mean, base [नीच]. Ab. 516, 708. *Nícaṁ ásanaṁ*, a low seat.

NICULO, the tree Barringtonia Acutangula [निचुल]. Ab. 563.

NIDĀGHO, The hot season; heat, drought; sweat [निदाघ]. Ab. 80, 954. *Mahánidágho*, great heat or drought, severe hot weather (Ras. 29). *Nidághasuriyo*, the summer sun (ditto). Att. 109.

NIDAHATI, and **NIDADHĀTI**, and **NIDHETI**, To put down, to lay aside; to deposit, hide, to bury; to enshrine [निधा]. *Bhúmiyaṁ n.*, to hide in the ground, to bury (Dh. 408, comp. Kh. 12). *Sabbesu bhútesu nidháya daṇḍaṁ*, merciful to all creatures, lit. having laid aside severity to all creatures (Dh. 26, 72). *Nidhátukámo janatásu dhammaṁ*, desirous of enshrining the Truth in the hearts of his people (Att. 201). Pres. *nidahati* (Dh. 408), *nidheti* (Kh. 12). Ger. *nidháya*, *nidahitvá* (Das. 30). Inf. *nidhátuṁ*. Pass. *nidhíyati* (Kh. 19). P.p.p. *nihito*. Caus. *nidhápeti*, *nidahápeti*, to enshrine, to cause to be laid up or deposited or buried (Mah. 123; Ten J. 52). For the form *nidheti* comp. *deti*, to the analogy of which it perhaps owes its origin.

NĪḌAM, see *Niḍḍhaṁ*.

NIDĀNAṀ, Primary source, origin, cause; cause of a disease; introduction [निदान]. Ab. 91; B. Int. 59. *Paṭhamassa Párájikassa vatthum pi pucchi nidánam pi pucchi puggalam pi pucchi*, inquired the subject of the first P., the causes that led to its enactment, the person concerned (Brahmajála S. Aṭṭh.). *Rájá nidánaṁ tassa pucchiya*, the king having inquired into the cause of his disease (Mah. 244, comp. Dh. 181). *Tato nidánaṁ*, in consequence of that, on that account. *N'atthi tato nidánaṁ pápaṁ*, there is no guilt from this as a cause (see B. Lot. 453, line 8 fr. bottom, the aṭṭh. says *tato nidánan ti maṁsakhalakaraṇaṁ nidánaṁ*). *N'atthi vo ito nidánaṁ bhayaṁ*, you have nothing to fear from this (Ját. 26). *Tato nidánaṁ labhetha pámojjaṁ*, he would on this account experience pleasure (see B. Lot. 473, line 9, aṭṭh. says *tato nidánan ti ánanyanidánaṁ*): the construction is peculiar, one would expect *tasmá nidánato*. In the Tipiṭaka the narrative of the circumstances under which any sermon of Buddha was delivered is called its *nidánaṁ*, "cause, or raison d'être." *Evam me sutan ti ádikaṁ áyasmatá Ānandena paṭhamamahásaṅgítikále vuttaṁ nidánaṁ ádi*, the passage beginning *evam me sutaṁ*, spoken by Ā. at the first Great Rehearsal, is the "Cause" or "Origin" (Brahmajála S. Aṭṭh.). Hence any preface or introduction to a book or compilation is called *nidána*, e.g. the reading of the matter prefatory to the rules of Pátimokkha is called *nidánuddeso* (Pát. 3). The introduction to the Játaka book is called *Játakanidánaṁ*, but I am not quite clear that in this word it retains the original meaning of "cause." It deals with the *tíṇi nidánáni* or three epochs into which the life of Gotama Bodhisatta and Buddha is divided. They are called *dúrenidánaṁ*, *avidúrenidánaṁ*, and *santikenidánaṁ*, "distant Epoch, middle Epoch, and near Epoch." The first extends from the Bodhisatta's resolve to become Buddha (4 asaṅkheyyas and 100,000 kappas ago) to his birth in the Tusita heaven; the second from the latter period to his attainment of Buddhahood; and the third from his attainment of Buddhahood to his death. I have followed Vijesinha in calling these "Epochs," but in the present imperfect state of our knowledge of the Játaka I feel unable to give a decided opinion as to their meaning.—The twelve Nidánas or Causes of Existence are *avijjá*, *saṅkhárá* (*m. pl.*), *viññáṇaṁ*, *námarúpaṁ*, *saḷáyatanaṁ*, *phasso*, *vedaná*, *taṇhá*, *upádánaṁ*, *bhavo*, *játi*, *jarámaraṇaṁ sokaparidevadukkhadomanassupáyásá* (*pl.*), "Error, Karma, Consciousness, the Individual, the six Organs of Sense, Contact, Sensation, Desire, Attachment, Existence, Birth, Suffering" (for detailed account see *Paṭiccasamuppádo*). E. Mon. 6, 193, 301; Man. B. 179, 391, 432; B. Int. 59, 485, 634, 638; B. Lot. 380.

NIDASSANAṀ, Pointing out, indicating, designation; example, illustration; sight, view [निदर्शन]. Ab. 115, 1158; Pát. 79, 91. *Anidassano*, beyond the reach of sight, immaterial (Alw. N. 39; B. Lot. 515). *Pítanidassano*, yellow.

NIDASSETI (*caus.*), To point out, indicate, show, tell, set forth, communicate, advise [निदर्शयति = निदृश्]. *So ñátidhammo ca ayaṁ nidassito*, and this duty to kinsmen above set forth or advised (Kh. 12). *Mukhamattaṁ nidassitaṁ*, the mere beginning has been told (Mah. 259). *Samájamantiṭṭhánassa viññuṁ nidassayáma*, we recommend a wise man for the post of Legislative Councillor (Alw. 112).

NIDDĀ (*f.*), Sleep, slumber, sloth [निद्रा]. Ab. 176; Dh. 401. *Niddaṁ okkamati*, to fall asleep (F. Ját. 3). *Niddúpagato*, asleep (Dh. 118). *Nid-*

dárámo, and *niddásílo*, sleepy, sluggish, slothful (Ab. 733). *Niddárámatá* and *niddásílatá*, sleepiness, sluggishness (Sen. K. 397).

NIDDĀLŪ (*adj.*), Sleepy, drowsy, sluggish, slothful [निद्रालु]. Ab. 733.

NIDDARO (*adj.*), Free from suffering [निर्दर]. Dh. 37.

NIDDĀSĪLĪ (*adj.*), Drowsy, slothful [निद्रा + शील + इन्].

NIDDĀYANAṀ, Sleeping, sleep (from next). Dh. 128.

NIDDĀYATI, To sleep [निद्रा]. Dh. 88, 227; F. Ját. 4. *Tasmiṁ niddáyante*, while he slept (Alw. I. 101).

NIDDĀYITĀ (*m.*), One who sleeps, drowsy, slothful [निद्रै + तृ]. Dh. 58.

NIDDAYO (*adj.*), Merciless, cruel [निर्दय]. Ab. 928.

NIDDESO, Pointing out, designation, specification, description, showing forth [निर्देश]. Dh. 264. *Niddeso* or "Exposition" is the title of the eleventh book of Khuddaka Nikáya. Subh. tells me that it is a work about equal in extent to Visuddhi Magga, and consists of "a detailed explanation by Sáriputta of 33 sútras belonging to the last two vaggas of Suttanipáta, from Kámasutta to Khaggavisáṇasutta."—There are seven Niddesavatthus, *sikkhásamádánaṁ, dhammanisanti, icchávinayo, patisallánaṁ, viriyárambho, satinepakkaṁ, diṭṭhipaṭivedho*: the text runs thus, *idh' ávuso bhikkhu sikkhásamádáne tibbacchando hoti áyatiñ ca sikkhásamádánavigatapemo, dhammanisantiyá tibbacchando hoti*, and so on.

NIḌḌHAṀ, A nest. The usual form of the S. नीड is *níḷa* (which see), and the only instance of the form *niḍḍha* which I have met with is in Dh. v. 148, where the body is called *roganiḍḍha*, "a nest of diseases." Dr. Weber has shown that the *ḍḍh* can be accounted for by supposing an older form निष्ड. The comment has *níḍa*, which is the classical Sanskrit form. Fausböll suggests a reading *niḍḍaṁ* (comp. *khiḍḍá* and *kíḷá*), but I would prefer to retain the *h* till the true reading can be determined by the comparison of a number of good MSS.

NIDDHAMATI, To remove, get rid of [निर्ध्मा]. Dh. 43, 370. P.p.p. *niddhanto*. *Niddhantamalo*, one whose impurities are removed (Dh. 42, 43). Caus. *niddhameti*, to remove. *Niddhametvá pápabhikkhú* (Alw. I. 55).

NIDDHANO (*adj.*), Poor, needy [निर्धन]. Ab. 739.

NIDDHĀRAṆAṀ, Singling out, separating, specifying one of many [caus. निर्धृ + अन]. Cl. Gr. 144.

NIDDHOTO (*p.p.p.*). Washed, clean [निर्धौत]. Pát. 82; Att. 189.

NIDDHŪNAKAṀ, Throwing about the hands in eating (Vij.) [निर्धू + अक]. Pát. 22. Gogerly says, "shaking the hands to disengage particles of food."

NIDDISATI, To point out, specify, mention, enumerate, declare; to describe, narrate, detail, explain [निर्दिश]. Mah. 248; P.f.p. *niddisitabbo* (Pát. 9). P.p.p. *niddiṭṭho* (Ab. 13).

NIDDOSO (*adj.*), Faultless, guiltless [निर्दोष]. Dh. 221, 242.

NIDDUKKHO (*adj.*), Free from suffering, scatheless [निर्दुःख]. Dh. 390.

NIDHĀNAGO (*adj.*), Treasured up [निधान + ग]. Ab. 338, 339.

NIDHANAṀ, and -NO, Death [निधन, निधनस्]. Ab. 404; Mah. 253. *Nidhanaṁ gato*, died (Mah. 256).

NIDHANAṀ. Depositing, treasuring up, enshrining; a receptacle, treasury; store, wealth, treasure [निधान]. Dh. 228. *Cattári mahánidhánáni*, four great hoards of treasure (Man. B. 146). *Dhátunidhánakaṁ*, enshrining of a relic (Mah. 196).

NIDHĀNAVĀ (*adj.*), Worth treasuring up, precious [निधान + वत्]. *Nidhánavatiṁ vácaṁ bhásitá*, one who speaks words worth remembering (*hadaye nidhetabbayuttaṁ vácaṁ bhásitá ti attho*).

NIDHĀYA, NIDHETI, etc., see *Nidahati*.

NIDHI (*m.*), A receptacle, depository; treasure [निधि]. *Nidhiṁ nidheti*, buries a treasure (Kh. 12).

NIDHĪYATI, see *Nidheti*.

NIDHURO, A bracelet. Ab. 285.

NIDIDDHIKĀ (*f.*), A sort of prickly nightshade, Solanum Jacquini [निदिग्धिका]. Ab. 585.

NIGACCHATI, To enter, come into; to undergo [निगम्]. Dh. 25. *Dukkhaṁ n.*, to undergo suffering, to suffer (Dh. 13; Das. 36). *Dvayaṁ nigacchati*, incurs two things (F. Ját. 11).

NIGADATI, To tell, declare, recite, explain [निगद्]. P.p.p. *nigadito* (Alw. I. xiv).

NIGĀDO, Speech, recitation [निगद, निगाद]. Ab. 764.

NIGAḶO, A chain, fetter [निगड]. Ab. 364.

NIGAMANAM̆, Deduction [निगमन].

NIGAMO, The Veda; a town, market town [निगम]. Ab. 225, 868; Alw. I. 94.

NIGAṆṬHO, A Digambara or naked ascetic [निर्ग्रन्थ]. Ab. 440; Mah. 66; B. Lot. 708; Dh. 241. The Niganṭhas were odious to the Buddhists (Dh. 398; B. Lot. 776). Fem. *niganṭhī* (Pát. v).

NIGGACCHATI, To go out, depart, proceed or come forth from [निर्गम्]. Kh. 21. Inf. *niggantum̆* (Mah. 233). P.p.p. *niggato*.

NIGGĀHAKO, One who rebukes; one who coerces or oppresses [निग्राह + क]. Dh. 115; Alw. N. 120.

NIGGAHAṆO (*adj.*), Free from attachment (see *Gahaṇam̆*).

NIGGAHANAM̆, Censure, chastisement [निग्रहण]. Alw. I. 54.

NIGGAHESSATI, see *Nigganhāti*.

NIGGAHĪTO (*p.p.p. nigganhāti*), Restrained, confined, held back; rebuked, punished [निगृहीत]. Pát. 29. *Niggahítá pápabhikkhú*, the sinful priests who had been degraded (Mah. 20). In gram. the neuter *niggahítam̆* is the term for anusvára (Sen. K. 202; Ab. 1115).

NIGGAHO, Restraint, coercion, subduing; rebuke, censure, punishment, degradation [निग्रह]. *Niggaham̆ karoti* (with gen.), to coerce, punish, censure (Mah. 19, 232). Alw. I. 54; Mah. 242.

NIGGAMANAM̆, Exit, departure [निर्गमन]. Ab. 988.

NIGGAMO, Going forth, departure; an issue, outlet [निर्गम]. *Jalaniggamo*, a drain, watercourse, spill-water (Ab. 660; Att. 211).

NIGGANDHO (*adj.*), Inodorous; free from bad smell, sweet [निर्गन्ध]. Dh. 102.

NIGGANHANAM̆, Restraint (from next). Dh. 405.

NIGGAṆHĀTI, To restrain, coerce, subdue; to rebuke, censure, humble; to chastise, punish, degrade [निग्रह्]. Fut. *niggahessati* (Dh. 58), *nigganhissati* (Dh. 96). P.pr. *nigganhanto* (Dh. 115). *Kilesam̆ nigganhanti*, they subdue their evil passions. With instr. *musávádena niggaṇhi*, rebuked him for his lie (Mah. 31; Dh. 307). Ger. *niggayha* (Dh. 271). Inf. *niggahetum̆* (Dh. 220; Mah. 233). P.p.p. *niggahíto*.

NIGGATO (*p.p.p. niggacchati*), Gone out, come forth, departed [निर्गत]. *Nagará* (*abl.*) *niggato*, having left the city (Sen. K. 317). *Tassa rakkháya niggatá*, who had come forward to protect him (Mah. 59). *Niggataddátho*, with projecting tusks (Ras. 20). *Bheriyá niggatáya*, when the drum has gone on its rounds.

NIGGAYHAVĀDĪ (*adj.*), One who censures another for his faults instead of winking at them [निगृह्य the gerund from निग्रह् + वादिन्]. Dh. 14, 271.

NIGGHOSO, Noise, uproar [निर्घोष]. Ab. 128; Dh. 391; Ten J. 11.

NIGGUMBO (*adj.*), Free from bushes, clear, even [निर्गुल्म].

NIGGUṆḌĪ (*f.*), Name of a shrub, Vitex Negundo [निर्गुण्डी]. Ab. 574.

NIGGUṆO (*adj.*), Devoid of good qualities, bad [निर्गुण]. Dh. 425.

NIGHAṆḌU (*m.*), A collection of words or names, a vocabulary, a lexicon in which the words are classed according to subjects and not alphabetically [निघण्टु]. Abhidhánappadípiká is an instance of a Nighaṇḍu. *Nighaṇḍúti rukkhádínam̆ vevacanapakásakam̆ sattham̆*, N. is a work setting forth the various names of trees, etc. (comp. Ab. 111). At Alw. I. lxix, the word is used in its Vedic sense (see lxx, note).

NIGHĀTETI (*caus.*), To kill, destroy [निघातयति]. Mah. 133.

NĪGHO, Grief, suffering, woe (Ab. 89). I have not found any equivalent of this word in Sanskrit. Fausböll suggests the etymology नि + अघ, but this is far from probable (Dh. 390).

NIGRODHO, The banyan or Indian fig-tree, Ficus Indica; a fathom = *vyámo* [न्यग्रोध]. Ab. 551, 1042. *Maṇḍapákárena ṭhito mahánigrodho hoti*, there is a great banyan tree standing like a pillared hall (*ákárena*, Dh. 155). *Nigrodh-árámo*, a banyan grove. Alw. I. 65; B. Lot. 570; Dh. 163; Mah. 66, 95. *Ajapálanigrodho*, a certain banyan tree near Uruvela (Man. B. 166, 182), so called because shepherds used to take shelter under its shadow (Vij.). *Nigrodhapakkam̆*, a banyan fruit (a sort of fig, proverbial for insipidity, Ten J. 108).

NIGŪHITO (*p.p.p.*), Covered, concealed [निगूहित = गुह्]. Ab. 834.

NIHANTI, To put down; to settle, put an end to; to strike down, destroy [निहन्]. *Dakkhiṇam̆ jánumaṇḍalam̆ paṭhaviyam̆ nihantvá*, putting his right knee on the ground (Gog. Ev. 8). *Nihacca*

ripavo 'khile, having destroyed all my enemies. *Tamaṁ nihantvá*, having dispelled darkness (Ját. 34, another ger. *nihanitvá* Ját. 40). Pass. *nihaññati*. P.p.p. *nihato*. Caus. *nigháteti*.

NĪHĀRAKO (*adj.*), Carrying away [निर्हारक]. *Mataníhárako*, one who carries a corpse to the funeral pile (Mah. 66).

NĪHARAṆAKO (*adj.*), One who drives out [next + क].

NĪHARAṆAṀ, Removal, taking out, expulsion [निर्हरण]. Ab. 1167.

NĪHARATI, To draw out, release, take out, carry away, take away, remove, dismiss [निर्हृ]. *Níharitvá 'dhikaraṇaṁ taṁ*, having removed this occasion of offence (Mah. 19). *Sayodhaṁ níhari*, sent him forth with his warriors (Mah. 61, comp. 135, and 255 *níharittha kumárakaṁ*). Of dismissing a priest from the priesthood (Mah. 207). *Rañño aṅgulito rájamuddikaṁ níharitvá*, taking from the king's finger the royal signet (Dh. 154). *Assa mánaṁ níhariṁsu*, they took down his pride (Dh. 384). *Poráṇaka-uyyánapálaṁ níharitvá*, having dismissed the old gardener (F. Ját. 6). *Dakkhiṇaṁ jánumaṇḍalaṁ paṭhavíyaṁ níharitvá*, bringing down his right knee upon the ground (Gog. Ev. 8). F. Ját. 53; Dh. 94, 411 P.f.p. *níharitabbo* (Dh. 239). P.p.p. *níhaṭo*. Caus. *níharápeti* (Mah. 128). *Suvaṇṇaṁ níharápesi kaṭáhakaraṇáya*, caused gold to be taken (from the treasury) to make the vase (Mah. 111). Pát. 14, 93.

NĪHĀRO, Way, manner (Vij.) [निर्हार]. *Iminá níhárena*, in this way (Das. 38; Dh. 384, 303). *Gamapavisananíhárena vásanaṁ nivászeti*, he puts on his garment by way of entering the village, or with a view to entering the village.

NĪHĀRO, Fog; frost [नीहार]. Ab. 56; Dh. 384.

NIHATO (*p.p.p. nihanti*), Struck down, destroyed, ruined; put an end to, decided, settled [निहत]. F. Ját, 49. *Nihatamáno*, whose pride is removed, humbled (Dh. 263, 384). *Nihatádhikaraṇaṁ*, a decided case, a question that has been settled (Pát. 16). *Nihatá hínavádá*, heretics are avoided by you (Ten J. 117).

NĪHAṬO, and NĪHATO (*p.p.p. níharati*), Removed, taken away, etc. [निर्हृत]. Dh. 369. At Dh. 405 *níhato*.

NIHĪNAKO (*adj.*), Low, vile [निहीन + क]. Ab. 516.

NIHĪNO (*p.p.p. nihíyati*), Low, vile, base, contemptible [निहीन]. Ab. 699. *Nihínakammo*, one whose actions are base or evil (Dh. 54).

NIHITO (*p.p.p. nidahati*), Laid down; treasured up [निहित]. *Nihitadaṇḍo nihitasattho*, laying aside the stick and the sword, i.e. clement, merciful. *Nihitadhano*, one who has hoarded wealth (Ras. 36). *Nihitáni*, treasures.

NIHĪYATI (*pass.*), To deteriorate, perish, decay [निहीयते = निहा]. *Nihíyati tassa yaso káḷapakkhe 'va candimá*, his fame wanes like the moon in the dark fortnight (Sigálováda S.).

NIJIGIṀSANĀ (*f.*), Covetousness (from next).

NIJIGIṀSATI, To wish to take, covet, try to get [नि + जिहीर्षति]. P.pr. *nijigiṁsáno* (Alw. N. 121). Comp. *Jigiṁsati*.

NIJIGIṀSITĀ (*adj.*), Covetous, rapacious [नि + जिहीर्ष + तृ].

NIJJALO (*adj.*), Without water, dry [निर्जल].

NIJJARO (*adj.*), Free from decay, not growing old [निर्जर]. Masc. *nijjaro*, a deva (Ab. 12).

NIJJAṬO (*adj.*), Disentangled [निस् + जटा].

NIJJHĀMATAṆHIKO, This is the name of a class of Pretas, who wander about the world of men tormented with perpetual thirst (Man. B. 58, 105. 458). Subhúti sends me the foll. from Sarasaṅgaha: *nijjhámataṇhiká nama rukkhasusire jalamána-aggikkhandho viya antojalamánaggijáláhi abbháhatapetá*, "The N.s are pretas who are tormented with flames that burn within their bodies like a mass of fire burning in the hollow of a tree." Another comment says, *arañíe jhámakháṇuko viya*, "like the scorched stump of a tree in the forest." I am inclined to think the meaning of the word to be "whose thirst never wastes (or diminishes)." Sanskrit *nis* + *kshâma* + *tṛishṇá* + *ika*. On the other hand, it may possibly represent a Sanskrit word *nikshâma* + *tṛishṇá* + *ika*, "consumed with thirst."

NIJJHĀNAṀ, Sight; insight, intuition, perception [निध्यान]. Ab. 775.

NIJJHĀPETI (*caus.*), To give to understand (Vij.) [caus. निध्यै]. Dh. 105.

NIJJHARO, A cascade [निर्झर]. Ras. 27.

NIJJĪVO (*adj.*), Lifeless [निर्जीव]. Dh. 173.

NIJO (*adj.*), Own [निज]. Ab. 736; Att. 190. *Nijavaṁso*, his own dynasty (Mah. lxxxix). See also *Niyo*.

NIKĀMAṀ (*adv.*), Willingly, voluntarily [निकामम्] Ab. 469.

NIKĀMETI, To long for, care for [निकम्]. *Jívitam anikámayam*, indifferent to life (Dh. 256). Pát. xliv.

NIKĀMO, Desire [निकाम]. Ab. 826. *Nanikámo*, undesirable, disagreeable (Dh. 55).

NIKAṆṆIKAṀ, [नि + कर्ण + इक]. *Nikaṇṇikaṁ jappeti*, to whisper into the ear (Pát. 105).

NIKANTI (*f.*), Desire, wish [नि + कान्ति]. Ab. 162; Dh. 413.

NIKARO, A multitude, quantity [निकर]. Ab. 629.

NIKASO, A touchstone; a whetstone [निकष]. Ab. 528.

NIKATI (*f.*), Baseness, dishonesty, fraud [निकृति]. Ab. 177.

NIKATO (*p.p.p.*), Base, dishonest, wicked [निकृत]. Ab. 737.

NIKAṬO (*adj.*), Near [निकट]. Ab. 705, 1194.

NIKAṬṬHE (*adv.*), In the neighbourhood, near; shortly, soon [loc. निकृष्ट]. F. Ját. 50.

NIKĀYO, A multitude, assemblage; a collection; a class, order, group; an association, fraternity, congregation; a house, dwelling [निकाय]. Ab. 205, 632, 1104. *Aññataro devanikáyo*, some one class of devas. *Bahú sattanikáyá*, many classes of beings. *Játe aññanikáye pi*, even when another association of nuns was formed (Mah. 120). The three fraternities of priests mentioned at Alw. I. x, xi, are those of the Abhayagiri, Jetavana and Mahávihára monasteries, all of Ceylon (Subh.). The name Nikáya or Collection is given to certain divisions of the Tipiṭaka or Buddhist scriptures. The five nikáyas are the five divisions of the Sutta Pitaka, each containing a certain number of the discourses of Buddha and his apostles (E. Mon. 168, 169, 172; Alw. I. 63). Their names are *Díghanikáyo, Majjhimanikáyo, Saṁyuttanikáyo, Aṅguttaranikáyo, Khuddakanikáyo.* By the four Nikáyas are meant the first four of these. Khuddakanikáya seems also to be used in a different sense; I find the following in the Aṭṭh. on Brahmajála Sutta, *Katamo Khuddakanikáyo? sakalaṁ Vinayapiṭakaṁ Abhidhammapiṭakaṁ Khuddakapáṭhádayo ca pubbe nidassitapañcadasabhedá, ṭhapetvá cattáro nikáye avasesaṁ Buddhavacanan ti*, "What is the K. Nikáya? The whole of the Vinaya and Abhidhamma Piṭakas, and the above-enumerated fifteen books, Khuddakapáṭha, etc." From the same work I extract the passage relating to Khuddakapáṭha in the account of the Rehearsal: *tato paraṁ Játakaṁ Mahániddeso Cúlaniddeso Paṭisambhidámaggo Suttanipáto Dhammapadaṁ Udánaṁ Itivuttakaṁ VimánaPetavatthu Thera-Therigáthá ti imaṁ tantiṁ saṅgáyitvá Khuddakagantho náma ayan ti ca vatvá Abhidhammapiṭakasmiṁ yeva saṅgahaṁ áropayiṁsúti Díghabháṇaká vadanti, Majjhimabháṇaká pana Cariyápiṭaka-ApadánaBuddhavaṁsesu saddhiṁ sabbam pi taṁ Khuddakaganthaṁ Suttantapiṭake pariyápannan ti vadanti*, "Next in order having rehearsed the text consisting of the Játaka, Mahá and Cúla Niddesa, Paṭisambhidámagga, Suttanipáta, Dhammapada, Udána, Itivuttaka, Vimána and Peta Vatthu, Thera and Therí Gáthá, and called it Khuddakagantha, according to the Díghanikáya professors they made of it a canonical text forming part of the Abhidhamma; but the professors of the Majjhimanikáya, on the other hand, assert that with the addition of Cariyápiṭaka, Apadána and Buddhavaṁsa the whole of this Khuddakagantha was included in the Suttapiṭaka." See *Tipiṭakaṁ.*

NIKETANAṀ, A house, habitation [निकेतन]. Ab. 206.

NIKETO, A house, dwelling, home [निकेत]. Dh. 281; Ten J. 119.

NIKHANATI, To dig into, to bury [निखन्]. *Sesaṁ bhúmiyaṁ nikhanitvá*, having buried the rest in the earth (Dh. 114). P.p.p. *nikháto*, buried, implanted (Dh. 283).

NIKHILO (*adj.*), Entire, all [निखिल]. Ab. 702.

NIKIṬṬHO (*p.p.p.* next), Low, vile, outcast [निकृष्ट]. Ab. 699. Comp. *nikaṭṭhe.*

NIKKAḌḌHATI, To cast out, expel, dismiss [निष्कृष्]. Ger. *nikkaḍḍhitvá* (Mah. 26). P.p.p. *nikkaḍḍhito* (F. Ját. 3; Alw. I. 63). *Gehá n.*, to turn out of doors (Dh. 241). Caus. *nikkaḍḍhápeti* (Pát. 13; Dh. 241, 243).

NIKKĀMĪ (*adj.*), Free from káma or desire [निष्काम]. Kh. 8.

NIKKAMMO (*adj.*), Without occupation [निष्कर्म]. Dh. 171.

NIKKAṄKHĀ (*f.*), Absence of doubt, certainty [निस् + काङ्क्षा].

NIKKAṄKHO (*adj.*), Free from doubt [as last]. *Tisu saraṇesu nikkaṅkho hutvá*, having faith in the three Refuges (Dh. 245).

NIKKASĀVO (*adj.*), Free from impurity or sin [निस् + कषाय]. *Anikkasáyo*, impure (Dh. 2).

NIKKESO (*adj.*), Bald [निष्केश].

NIKKHAMANAM̃, Going out or away, departure [निष्क्रमण]. Dh. 106, 160, 190.

NIKKHAMATI, To go out, set out, start, go forth, go away, depart [निष्क्रम्]. Used like *abhinikkhamati* of giving up the world to devote oneself to the ascetic life (Mah. 10). *Nikkhamituṁ násakkhi,* could not get out, or escape (F. Ját. 5; Ten J. 40). Aor. *nikkhami* (Dh. 108; Ten J. 111; Mah. 204). Ger. *nikkhamma* (Mah. 139, 233), *nikkhamitvá* (Dh. 103, 233; F. Ját. 53). P.p.p. *nikkhanto, nikkhamito.* Caus. *nikkhámeti* (Dh. 416).

NIKKHAMO, Going out, exit [निष्क्रम]. *Bahianikkhamakuláni,* ladies who do not go out of doors (Dh. 233).

NIKKHANTO (*p.p.p. nikkhamati*), Gone out, departed [निष्क्रान्त]. *Kámanikkhanto,* having departed from lust. •

NIKKHEPO, Putting down, depositing, rejection [निक्षेप]. *Padanikkhepo,* setting down the foot (Dh. 282). *Dehanikkhepaṭhánamhi,* on the spot where the body was deposited (Att. 138; Mah. 125).

NIKKHIKO, A royal treasurer or mint-master [नै-ष्किक]. Ab. 343.

NIKKHIPANAM̃, Putting down [निक्षिपण]. *Padanikkhipanaṁ,* setting down the foot.

NIKKHIPATI, To put or throw down; to lay or throw aside; to lay up, deposit, keep [निक्षिप्]. *Pádaṁ n.,* to set down the foot, tread. *Pádamúle nikkhipi,* laid it at his feet (F. Ját. 5). *Dhanusarañ ca nikkhippa* (*ger.*), laying aside his bow and arrows (Mah. 78). *Kákakulávake attano aṇḍakaṁ nikkhipitvá,* having laid her own egg in the nest of the raven (F. Ját. 49). *Bhikkhuná taṁ cívaraṁ nikkhipitabbaṁ,* the priest must keep his robe by him (Pát. 8). *Aññaṁ nikkhipitvá aññaṁ bhásati,* means one thing and says another (lit. keeps one thing in his mind). Caus. *mañjúsáya nikkhipápesi,* caused it to be deposited in a casket (Ten J. 51).

NIKKHITTO (*p.p.p.* last), Put down, thrown down; laid aside; deposited [निक्षिप्त]. *Anikkhittadhuro,* docile, amenable to discipline (lit. "by whom the yoke, or the burden (?), is not thrown off").

NIKKHO, and NIKKHAM̃, A golden ornament for the neck or breast; gold; a weight of gold equal to five suvaṇṇas [निष्क]. Ab. 480, 888; Dh. 367. A form *nekkha* occurs at Dh. 41.

NIKKILESO (*adj.*), Free from Kilesa [निष्क्लेश]. Dh. 369, 370.

NIKKOSAJJO (*adj.*), Free from sloth, diligent [निस् + कौसीद्य]. Ab. 516.

NIKKUJJITO (*adj.*), Overturned, upside down [निस् + कुब्जित]. *Nikkujjito udakumbho,* a waterpot upset (Ját. 20). *Seyyathá pi bhante nikkujjitaṁ vá ukkujjeyya paṭicchannaṁ vá vivareyya,* 'tis as if one should set up that which is overthrown or reveal that which is hidden (this formula occurs at the end of a great many sútras). Of the reading *kk* I think there can be no doubt. I find it in two MSS. of Sigálováda, in one MS. of Subha Sutta, and at the end of Sámaññaphala Sutta in two MSS. My copy of the Comment on the latter sútra says *nikkujjitan ti adhomukhaṁ ṭhapitaṁ heṭṭhámukhajátaṁ vá.* It is true that at Mah. 133 we have *nikujjitaṁ návaṁ* ("a canoe which was turned up on the beach," Turnour), but it is clear that in this case the exigency of metre has determined the loss of one *k*. At Pát. 61 we have a noun *nikkujjana,* "reversal, upsetting," as if from a verb *nikkujjati* or *nikkujjeti,* "to upset," which however I have not met with (*pattanikkujjanavasena,* like the upsetting of a bowl). See *Nikujjati.*

NIKUBBATI, To deceive, cheat, defraud, overreach [निह्नु]. Kh. 16.

NIKUJJATI, To attach importance to, lay to heart. The etymology of this word I have entirely failed to trace. I have met with it only in Sámaññaphala Sutta, where the foll. formula occurs six times, *anabhinanditvá appaṭikkositvá anattamano anattamanavácaṁ anicchháretvá tam eva vácaṁ anugaṇhanto anikujjanto uṭṭháy' ásaná pakkámiṁ.* "Expressing neither praise nor blame, feeling annoyed yet uttering no word of annoyance, acquiescing in the words (of the Tírthaka) though attaching not the slightest value to them, I rose from my seat and went my way." The comment of Buddhaghosa is as follows, *anugaṇhanto ti sárato agaṇhanto anikujjanto ti sáravasen' eva idaṁ nissaraṇaṁ ayaṁ paramattho ti hadaye aṭṭhapento vyañjanaṁ panánena uggahítañ c'eva nikujjitañ ca* (my MS. reads *nikk-* in this second place); which with Vijesinha's help I render thus: *anugaṇhanto* means not going into the matter according to its essence but merely acquiescing, *anikujjanto* means not laying the Tírthaka's words

to heart according to their very essence, and saying This is useless (? Vij.) or This is Truth, but only the outward form of the words is by him learnt and noted. It is clear that this word has been somewhat confounded with the last, as the *k* has in a few instances been doubled. I have two MSS. of Sámaññaphala S., one Sinhalese and one Burmese, and the formula occurs in the case of each of the six Tírthakas. In one instance the Burmese MS. has *nikk-*; and the Sinhalese has in one case *nikk-*, and in two others *nik-* corrected to *nikk-*. Thus out of twelve places we have *nikk-* four times and *nik-* eight. My single copy of the aṭṭh. has *nik-* once and *nikk-* once. The Burmese MS. reads once *anikkujjhento* and once *anikujjhento*, an attempt of the copyist to make sense of a word he did not understand. Burnouf has adopted this reading, for he renders the word "reprimant toute expression de colère" (Lot. 454).

NIKUÑJO, and **-JAṀ**, A thicket, a bower [निकुञ्ज]. Ab. 609.

NĪLATTAṀ, Dark blue colour, blueness [नील + त्व]. Cl. Gr. 96.

NILAYO, A dwelling, habitation, lair, nest [निलय]. Ab. 205.

NĪLĪ (*f.*), The indigo plant [नीली]. Ab. 585.

NĪLIKĀ (*f.*), Name of an aquatic plant (*séphálíká*); Vallisneria [नीलिका]. Ab. 575, 689.

NĪLINĪ (*f.*), The indigo plant [नीलिनी]. Ab. 585.

NILĪYATI, To settle down, alight; to lurk, hide [निली]. *Ekaṁ rukkhaṁ purato katvá nilíyi*, ensconced himself behind a tree, lit. putting a tree in front of him lay hid (Dh. 115). *Bhikkhavo keci nilíyiṁsu tahiṁ tahiṁ*, some of the priests concealed themselves in different places (Mah. 237). *Sákhagge nilíyi*, perched on the top of a branch (F. Ját. 12, of a bird). Ger. *nilíyitvá* (ditto). P.p.p. *nilíno*, perched, hidden. *Sákháya nilíno*, perched on a branch (F. Ját. 12; Ten J. 112). *Tattha tattha nilíná*, lying in wait here and there (Ras. 39).

NILLAJJO (*adj.*). Shameless [निर्लज्ज].

NILLEHAKAṀ, Licking [निर् + लेह + क]. Pát. 22.

NILLOPO, Plundering [निर् + लुप् + अ].

NĪLO (*adj.*), Black; dark blue; dark green [नील]. Ab. 96. *Nílagívo*, a peacock (Ab. 634). *Níla-sappo*, a whip-snake (Ab. 652). *Níl-uppalaṁ*, a blue lotus or water-lily (Cl. G. 78; Dh. 233). *Rájuyyáne ghanacch© síitale nílasaddale*, in the royal pleasure garden deep-shaded and cool, with knolls of dark-green turf (Mah. 84). *Harito sam-pajjamáno nílapaṇṇo dumo*, a verdant, flourishing tree with dark-green leaves (Ten J. 119). *Nílo-bhásaṁ veḷuvanaṁ*, bamboo grove of bright green. *Nílamorá*, the blue peacock (as opposed to the gold-coloured one, Ten J. 112).

NĪḶO, and **NĪḶAṀ**, A nest; a lair, haunt, receptacle, [नीड]. Ab. 627. *Níḷajo*, a bird (Ab. 625). See also *Niḍḍhaṁ*.

NIMANTANAṀ, Invitation [निमन्त्रण].

NIMANTETI, To invite, offer [निमन्त्र्]. With instr. *bhattena n.*, to invite to dinner (Att. 213; Mah. 89); *Magadharañño rajjena nimantiyamáno taṁ paṭikkhipitvá*, when offered the kingdom of the king of M. having refused the same (Dh. 118); *Odanena nimantemi*, I invite you to partake of boiled rice (Par. 38); *Ásanena bhikkhuṁ n.*, to invite a priest to a seat; *Saṅghabodhikumáraṁ rajjena nimantesi*, offered the kingdom to prince S. (Att. 197). *Samaṇaṁ Gotamaṁ nimantetvá*, having invited the ascetic G. to my house (Dh. 98; F. Ját. 52; Mah. 6). *Sabbaṁ saṅghaṁ nimantayi*, gave this invitation to the whole clergy (Mah. 174). P.p.p. *nimantito*, invited. *Micchá-diṭṭhikena kira Tathágate nimantite*, the Buddha having, as rumour said, been invited by a heretic to his house (Dh. 98). *Yena bhattena nimantito*, being invited to partake of which meal (Pát. 90).

NIMBO, A tree bearing a very bitter fruit, the Nimb or Azadirachta Indica [निम्ब]. Ab. 570; F. Ját. 6.

NIMĪLETI, To close the eyes [निमील्]. *Olokento maháthúpaṁ nipanno 'va nimílayi*, even as he lay gazing on the Great Shrine he closed his eyes in death (Mah. 199). P.p.p. *nimílito*. *Nimílita-mattesu yeva akkhísu*, the instant his eyes were closed (Sám. P. A.). *Gajanimílitaṁ*, "the elephant's wink of pride" (Att. 195). At Dh. 258 *nimmíletvá* wrongly for *nimíletvá*.

NIMITTAṀ, A sign, mark, token, omen; cause, reason; pudendum [निमित्त]. Ab. 91, 273, 978. *Subhanimittaṁ*, a favourable omen. *Ádáse.. sakaṁ mukhanimittaṁ paccavekkhamáno*, beholding in a mirror the reflexion of his own face (Sám. P.). *Kena kena nimittena símá ettha gatá ti ce*, if (you ask) by what landmarks the boundary passed (Mah. 99, comp. Ras. 69). *Sabbaṁ nimittaṁ*

dissvána, beholding each prognostication realized (Mah. 135). *Nimittaṁ etaṁ na samanupassámi*, I see no reason for this (B. Lot. 403). *Nimittaṁ karoti*, to drop a hint. *Nimittakammaṁ* or *nimittakaraṇaṁ*, a hint or insinuation (for a full illustration see *Obháso*). *Nimittaṁ gaṇháti* or *gaheti*, to fall in love (Dh. 85, 86; comp. Clough's Dict. "*nimittagrahaṇá*, affected by personal beauty, falling in love"). *Kilesaparinibbánanimittaṁ* (*adj.*) *khandhaparinibbánaṁ*, annihilation of the elements of existence caused or heralded by annihilation of human passion (Dh. 350). *Animitto* (*adj.*) at Dh. v. 92 is I think rightly rendered by Max Müller "unconditioned," lit. "free from marks or attributes;" the comment explains it as "free from the three nimittas, *rága, dosa, moha*," which indeed are attributes of sentient existence. *Animittam anaññátaṁ maccánaṁ idha jívitaṁ*, man's life here below is unmarked and unknown (Das. 34). As one of the technical terms of the Buddhist system of ecstatic meditation *nimittaṁ* is the first sign of mental illumination produced by the successful exercise of *kammaṭṭhána*. In the *kasiṇakammaṭṭhána* it is said to be established when the coloured circle is seen equally well with the eyes open and shut, the phenomenon of the circle seen with the eyes closed being the *nimitta*, "sign or indication" that supernatural illumination is attained. In the *ánápánasatikammaṭṭhána* the priest with his eyes closed sees a form as of a star or gem or cloud or garland, etc. (Man. B. 244, 253, 255, 258, 269, 302).

NIMMADDANAṀ, Crushing, subduing (from next). Mah. 96.

NIMMADDETI (*caus.*), To crush, subdue, overcome [निस् + caus. मृद्]. Alw. I. 55. Pass. *nimmaddíyati*.

NIMMAKKHIKO (*adj.*), Free from flies [निर्मक्षिक]. Used of honeycomb it means pure and clear (Dh. 106, 156).

NIMMALO (*adj.*), Stainless, pure, innocent [निर्मल]. Dh. 44.

NIMMAṀSO (*adj.*), Fleshless [निर्मांस]. Mah. 38.

NIMMĀNAṀ, Measuring; forming, making, creation, fabrication [निर्माण]. Ab. 911. The *nimmánaratí devá* are the inhabitants of the 5th devaloka. Subhúti sends me the foll. from Niddesa Aṭṭh., *pakatipaṭiyattárammaṇato atirekena ramitukámatákále yathárucitaṁ árammaṇaṁ nimminitvá ramanti, tasmá nimmánaratínaṁ devánaṁ nimmitá kámá náma*, "when they wish to enjoy themselves in a greater degree than the enjoyments (*árammaṇa*, lit. materials of enjoyment) originally prepared for them admit of, they create ad libitum new sources of pleasure and enjoy themselves; accordingly the pleasures of the N. devas are called created pleasures." The explanation given at B. Int. 606 is purely fanciful; so also, I need hardly say, is the wonderful etymology given by Clough in his Dict. "nir *neg.* mána *measure*, rati *copulation*, so called on account of the beings who inhabit it being immersed in boundless concupiscence" (!!). Man. B. 25.

NIMMANTHYO (*adj.*), To be stirred or rubbed [निर्मन्थ्य]. Ab. 419.

NIMMĀTĀ (*m.*), A maker, creator [निर्मातृ].

NIMMĀTĀPITIKO (*adj.*), Without father or mother, orphan [निस् + मातापितृ + क]. Dh. 217, 328.

NIMMATHITO (*p.p.p.*), Agitated [निर्मथित].

NIMMINĀTI, and NIMMĀYATI, To form, make, fashion, build, to create, cause to appear by supernatural power [निर्मा]. *Sakko.. mahallaka-asuravaṇṇaṁ nimminitvá*, Indra having assumed by his supernatural power the form of an aged Asura (Dh. 193, comp. Ras. 19). Aor. *nimmáya nágarájá so buddharúpaṁ manoharaṁ* the Nága king caused to appear an exquisite image of Buddha (Mah. 27, comp. 112). P.f.p. *nimmátabbo*. Caus. *nimmápeti*. Comp. *Mápeti*.

NIMMITO (*p.p.p.* last), Made, fashioned, created [निर्मित]. *Vatthadantádinimmitá*, fashioned out of cloth, ivory, etc. (Ab. 523). *Iddhiṁ viya nimmitaṁ ... rúpaṁ*, an image (looking) as if created by supernatural power (Mah. 242, comp. 27). *Vissukammuná nimmitasadisaṁ*, like a creation of the celestial architect (Br. J. S. A.). One of the divisions of Káma is into *nimmitá kámá*, lika those of the Nimmánarati angels, and *animmitá kámá*, ordinary pleasures.

NIMMOKO, The slough or cast-off skin of a snake [निर्मोक]. Ab. 655.

NIMUGGO (*p.p.p. nimujjati*), Sunk, immersed [निमग्न]. *Khuddakajalásaye nipatitvá nimuggá*, falling into a pond she was immersed (Att. 218). *Sake muttakarise nimuggá*, wallowing... (Dh. 315).

NIMUJJATI, and NIMMUJJATI, To sink, dive, plunge [निमज्ज् and निर्मज्ज्]. *Nimujjamáno*, diving under water (Mah. 59). Caus. *Maccurájá catusu apáyasamuddesu nimujjápeti*, the king of death causes them to plunge into the four oceans of Future Punishment (Dh. 225). *Nimmujitvá pathaviyá gantvá*, going through the earth after sinking into it (miraculously, of an Arhat, Mah. 13). *Udake nimmujjito*, plunged or immersed in the water (Dh. 225, this is perhaps a p.p.p. of the caus.).

NINĀDAVĀ (*adj.*), Noisy [निनाद् + वत्]. Att. 211.

NINADO, and NINĀDO, Noise [निनद, निनाद]. Ab. 128.

NINDĀ (*f.*), Blame, rebuke, reproach; abuse, defamation, scorn, contempt [निन्दा]. Ab. 121, 1055; Dh. 15, 26, 55.

NINDATI, To blame, reproach; to despise [निन्द्]. P.p.p. *nindito*. *N'atthi loke anindito*, there is none in this world who escapes reproach (Dh. 41).

NIṄKO, A sort of deer [न्यङ्कु]. Ab. 619.

NINNĀDĪ, (*adj.*), Resounding [next + इन्]. B. Lot. 566; Ab. 129.

NINNĀDO, Noise, sound [निस् + नाद]. *Saṅkhapaṇavaninnádo*, the sound of chanks and drums. (Att. 135).

NINNAGĀ (*f.*), A river [निम्नगा]. Ab. 681.

NINNAHUTAṀ, One of the high numerals, 10,000,000⁵, or 1 followed by 35 ciphers [निस् + नुत]. Ab. 474. See *Saṅkhyá*.

NINNAṀ, Depth, low ground; the sea, the deep [निम्न]. *Ninnaṁ pavattati*, flows down to the low ground (Kh. 12). *Ninne vá yadi vá thale*, on sea or on dry land (Dh. 18).

NINNĀMETI, To put out, as the tongue [निस् + नामयति = नम्].

NINNAYO, Certainty [निर्णय]. Ab. 171 (*niṇṇaya*, which I think is wrong).

NINNEJAKO, A washerman [निर्णेजक]. Ab. 510.

NINNO (*adj.*), Deep, lowlying [निम्न]. Ab. 669. *Ekasmiṁ ninne sakaṭamagge*, in a deeply sunk cart road (Ten J. 3). *Ninnaṁ ṭhanaṁ unnamati*, the low places lift themselves up (B. Lot. 576).

NIPACCĀKĀRO, Subjection, inferiority, servitude, service [निपत्य + आकार].

NIPACCATI (*pass.*), To be laid down, settled, determined [निपच्यते]. Sen. K. 225 (a comment in the India Office Library explains it by *ṭhapiyati nipphádiyati*).

NIPAJJATI, To lie down [नि + पद्यते = पद्]. *Bhagavato pádamúle nipajjitvá*, throwing themselves at the feet of B. (Dh. 109). *Tiṭṭhantá* (*pl. m.*) *nisídantá nipajjantá*, standing, sitting or lying (Dh. 153). Aor. *nipajji* (Mah. 229), *nipajjittha*, (Mah. 243), *nipajjatha* (Mah. 211). Fut. *nipajjissati* (Dh. 82). Ger. *nipajja*, *nipajjitvá* (Att. 198, Mah. 194). Inf. *nipajjituṁ*. P.p.p. *nipanno*, Caus. *nipajjápeti*, to cause to lie down, to set down (Mah. 58; Dh. 94; Alw. I. cvii; Ten J. 29; F. Ját. 12, 58).

NIPAKO (*adj.*), Prudent, wise. Dh. 58; Cl. Gr. 97. Comp. *Nepakkaṁ*.

NIPĀNAṀ, A trough near a well [निपान]. Ab. 680.

NIPANNO (*p.p.p nipajjati*), Lying down, lying [नि + पन्न = पद्]. *Parinibbánamañcamhi nipanno*. stretched on the bed of death (Mah. 47, 108; Dh. 376). F. Ját. 4, 54; Dh. 95; Mah. 199, 230.

NIPĀTANAṀ, Causing to descend, striking; flying down or about [निपातन]. *Nisitasatthanipátanena*, with strokes of sharp swords (Att. 201). Dh. 198.

NIPATATI, To fall down, to descend; to rush or fly about [निपत्]. Dh. 123, 198; Ten J. 36. P.p.p. *nipatito* (Att. 218). Caus. *nipáteti*, to throw down, to let fall; to lay down, deposit; to overthrow, ruin, destroy. *Váriṁ savantísu nipátaya*, cause the (marsh) waters to discharge themselves into the rivers. To deposit (Mah. 179). *Satthaṁ nipátetvá*, having got him slain with the sword, lit. having caused the sword to fall upon him (Mah. 250). *Duṭṭhámacce nipátiya*, having slain those wicked ministers (Mah. 233).

NIPAṬHO, and NIPĀṬHO, Reading, studying [निपठ, निपाठ]. Ab. 774.

NIPĀTĪ (*adj.*), Flying down or about, wandering [निपातिन्]. Dh. 7.

NIPĀTO, Falling down, descending; (in gram.) a particle or indeclinable [निपात]. Ab. 1121; Dh. 22; Ten J. 55. *Nipátapadaṁ*, an indeclinable word, an adverb or particle. *Have ti nipátamattaṁ*, "Have" is a particle, or a mere particle (Dh. 286).

NIPĪYATI (*pass.*), To be drunk in, imbibed [निपीयते, pass. निपा]. Att. 191.

NĪPO, The tree Nauclea Cadamba, a species of Asoka tree [नीप]. Ab. 561, 563.

NIPPACCAYO (*adj.*), Unprovided with requisites, destitute [निस् + प्रत्यय]. Dh. 113, see *Paccayo*

NIPPAJJATI, To be accomplished, effected, to succeed; to ripen [निष्पद्]. *Amhákaṁ sassaṁ eka-udaken' eva nippajjissati*, our crop will get ripe with a single watering (Dh. 351). *Ajja amhákaṁ kammaṁ nippajjissati*, to-day our business will be effected (Dh. 233, comp. 249). *Nippajjápetvá* at F. Ját. 12 should be *nipajjápetvá*. P.f.p. *nippajjo*, to be effected, etc. *Vuṭṭhinippajjasassako*, having crops to be ripened by rain (Ab. 188). P.p.p. *nipphanno*. Caus. *nipphádeti*.

NIPPAKKO (*adj.*), Boiled, infused [निष्पक्व]. Ab. 743.

NIPPAÑÑO (*adj.*), Unwise, foolish [निस् + प्रज्ञ]. Dh. 330.

NIPPAPAÑCO (*adj.*), Free from delay; free from the conditions, such as lust, pride, anger, which delay a man in his spiritual progress [निष्प्रपञ्च]. Dh. 45, 287. See *Papañco*.

NIPPĀPO (*adj.*), Sinless [निष्पाप]. Dh. 37.

NIPPĀVO, Winnowing, clearing [निष्पाव]. Ab. 773.

NIPPESIKO, A juggler? [नैष्पेषिक?]. Nippesikas are classed with cheats, nemittakas and other bad characters in Br. J. S. The comment says *nippeso silam etesan ti nippesiká*.

NIPPHĀDANAṀ, Accomplishment [निष्पादन]. Att. 199. *Nipphádanako* (*adj.*), accomplishing.

NIPPHĀDETI (*caus. nippajjati*), To accomplish, effect, settle, bring to a successful termination, perform, produce, procure [निष्पादयति]. Dh. 333, 407. Pass. *nipphádiyati*. P.p.p. *nipphádito*.

NIPPHALO (*adj.*), Fruitless, useless, without reward, unprofitable [निष्फल]. Ab. 1145; Kh. 11.

NIPPHANNO (*p.p.p. nippajjati*), Arisen, produced; formed, effected, accomplished; springing from, made [निष्पन्न]. Kh. 21. *Yathá pana dáruádíhi nipphannáni táni bhaṇḍáni dárumayádíni náma honti*, as wares made of wood and so on are called dárumaya and so on (Dh. 90). *Attano puññánubhávena nipphannaṁ assamapadaṁ*, this hermitage created by the power of his good karma (Ját. 7).

NIPPHĀTITO (*p.p.p.*), Ruined, destroyed [निष्पातित]. Dh. 142.

NIPPHATTI (*f.*), Perfection, accomplishment [निष्पत्ति]. *Sarīranipphatti*, bodily perfection (Dh. 132). *Patthanáya nipphattiṁ disvá*, beholding the accomplishment of her prayer (Dh. 253). *Sabba sippe* (*loc.*) *nipphattiṁ patvá*, having become accomplished in every branch of education (Dh. 116). Ab. 912; Sen. K. 212.

NIPPĪḶETI, To importune, vex [निस् + caus. पीड्]. *Punappuna nippīḷiyamano*, being again and again pressed for a reply (Dh. 165).

NIPPĪTIKO (*adj.*), Free from active joy [निस् + प्रीति + क]. B. Lot. 805.

NIPPURISO (*adj.*), Without men, without people, [निष्पुरुष]. Ját. 58.

NIPUṆO (*adj.*), Clever, skilled, sharp, intelligent; delicate, subtle, abstruse [निपुण]. Ab. 721; Mah. lxxxvii. *Nipuṇaṁ pañhaṁ*, an abstruse question (Att. 230). *Sunipuṇaṁ cittaṁ*, thought which is very subtle (Dh. 7). *Nipuṇō gambhīro dhammo*, an abstruse and profound doctrine (Gog. Ev. 6; Alw. N. 98). *Nipuṇaṁ*, "the Abstruse," is a name of Nirvána (Ab. 7).

NIRABBUDAṀ, A vast number, 10,000,000⁹, or 1 followed by 63 ciphers [comp. न्यर्बुद]. Ab. 475. See *Saṅkhyá*.

NIRABBUDO (*adj.*), Free from boils or tumours; free from excrescences, said figuratively of religion when prosperous and free from heresy, heresies and schisms being compared to tumours and such-like excrescences on the body [निस + अर्बुद].

NIRAGGALO (*adj.*), Unobstructed [निरर्गल]. Ab. 717.

NIRĀHĀRO (*adj.*), Without food, fasting [निराहार]. Dh. 360; Ten J. 36

NIRĀKATI (*f.*), Rejection, contradiction [निराकृति]. Ab. 775.

NIRĀKULO (*adj.*), Clear, undisturbed, tranquil निराकुल]. Ját. 17.

NIRĀLAMBO (*adj.*), Having no prop, unsupported. [निरालम्ब]. *Nirálambe ambare laddhapatiṭṭhaṁ*, resting in the unsupported firmament (Att. 216).

NIRĀLAYO (*adj.*), Free from attachment or desire [निस् + आलय]. Dh. 407.

NĪRAṀ, Water [नीर]. Ab. 661.

NIRĀMAYO (*adj.*), Healthy [निरामय]. Ab. 331.

NIRĀMISO (*adj*), Free from worldly taint, disinterested, pure (of doctrine) [निरामिष]. Ten J. 30.

NIRANTARO (*adj.*), Without interstices, compact, dense, solid, coarse [निरन्तर]. Ab. 707. Adv. *nirantaraṁ*, incessantly, constantly, continuously (Dh. 84; Alw. I. vii; Mah. 130).

NIRAPARĀDHO (*adj.*), Innocent; free from fault or error [निरपराध]. Dh. 221, 301. *Niraparádho hoti*, does not blunder (Par. S. A.).

NIRAPEKKHO, and -PEKHO (*adj.*), Disregarding [निरपेक्ष]. With loc. *Jívite n.*, indifferent to life (Dh. 255).

NIRĀSAKO (*adj.*), Free from desire [निस् + आशा + क]. Das. 3. 26.

NIRASANAṀ, Rejection [निरसन]. Ab. 775.

NIRĀSAṄKO (*adj.*), Without apprehension, safe; without hesitation [निराशङ्क]. Mah. lxxxvii; Att. 204.

NIRASANO (*adj.*), Fasting [निरशन]. Das. 7.

NIRĀSAYO (*adj.*), Free from desire [निस् + आशय]. Dh. 73. *Nirásayan ti nittaṇhaṁ* (Dh. 431).

NĪRASO (*adj.*), Sapless, juiceless; tasteless, insipid, nasty [नीरस]. Att. 206; Ten J. 109.

NIRĀSO (*adj.*), Free from desire [निस् + आशा]. Das. 26.

NIRĀTAṄKO (*adj.*), Free from disquiet, safe, peaceful [निस् + आतङ्क]. Mah. lxxxviii.

NIRATO (*p.p.p.*), Pleased, delighting in [निरत]. Dh. 180.

NIRATTHAKO, and NIRATTHO (*adj.*), Vain, unmeaning, useless, unprofitable [निरर्थक, निरर्थ]. Ab. 715; Dh. 8, 121; B. Lot. 649. Fem. *niratthá* (F. Ját. 13). Adv. *niratthakam eva jírati*, grows old in vain, to no purpose (Dh. 319). Comp. Das. 35.

NIRAVASESO (*adj.*), Without a residue, complete [निरवशेष].

NIRAVO (*adj.*), Noiseless, silent [नि + रव]. Pát. 73. (Perhaps wrongly for *nírava*.)

NIRAYAPO, Name of one of the guardians of hell [निरय + प]. Ab. 658.

NIRAYO, Hell [निरय]. Ab. 656. This word and *naraka* are nearly if not quite homonyms. B. Lot. 866; Dh. 23, 54, 55; Ten J. 118. *Gúthanirayo* (Dh. 408), *Padumanirayo* (Dh. 418), are names of minor hells. See *Gati*, *Narako*, *Lokantariko*.

NIRODHO, Cessation, annihilation; Nirváṇa; obstruction, impeding [निरोध]. Ab. 6, 989; B. Lot. 515. *Avijjáya nirodhá cágá paṭinissaggá n'atthi sattánaṁ nívaraṇaṁ*, from the destruction of error, from putting it away, from rejecting it, all beings are freed from hindrance to spiritual welfare (Alw. I. 107). *Evam etassa kevalassa dukkhakkhandhassa nirodho hoti*, thus the whole of this mass of suffering is brought to an end (Alw. N. 37). *Ye dhammá hetuppabhavá . . . tesañ ca yo nirodho*, the five khandhas and their destruction (B. Lot. 523; Att. cxxx). *Nirodho nibbánaṁ*, cessation, extinction (Gog. Ev. 6). The term *saññávedayitanirodho*, "cessation of consciousness and feeling," or *nirodhasamápatti*, "attainment of cessation," or simply *nirodho*, is applied to the catalepsy or mesmeric sleep which constitutes the highest degree of Jhána or mystic meditation. Vijesinha writes to me, "Nirodhasamápatti, usually called Saññávedayitanirodhasamápatti, is the stage of the fifth Jhána, which I conceive to be powerful coma produced by mesmeric influence: a yogin can remain, it is said, in this state of coma for seven days, not more." He adds that it is said to differ from death in being the destruction only of káyasaṅkhára, vacísaṅkhára and cittasaṅkhára (motion, speech and thought), while death puts an end also to áyu (life) and usmá (warmth). *Nirodhasamápanno*, plunged in a religious trance, cataleptic (Mah. 222). *Satthá nirodhá samápanno*, the Teacher waking from a trance (Dh. 134). There are nine Anupubbanirodhas or "successive cessations," representing nine successive stages of Jhána or mystic meditation. The first is the cessation of *kamasaññá* by the attainment of the 1st Jhána, the second is the cessation of *vitakkavicárá* by the attainment of the 2nd Jhána, the third is the cessation of *píti* by the attainment of the 3rd Jhána, the fourth is the cessation of *assásapassásá*, viz. respiration, by the attainment of the 4th Jhána, the fifth is the cessation of *rúpasaññá*, "consciousness of form," by the attainment of *ákásánañcáyatanaṁ*, the sixth is the cessation of *ákásánañcáyatanasaññá* by the attainment of *viññáṇañcáyatanaṁ*, the seventh is the cessation of *viññáṇañcáyatanasaññá* by the attainment of *ákiñcaññáyatanaṁ*, the eighth is the cessation of *ákiñcaññáyatanasaññá* by the attainment of *nevasaññánásaññáyatanaṁ*, the ninth is the cessation of *saññá* and *vedaná* by the attainment of *saññávedayitanirodho*.—One classification of three Dhátus is *rúpadhátu*, *arúpadhátu*, *nirodhadhátu*, the element of Form, the element of Absence of Form, and the element of Annihilation. These are enumerated in Saṅgíti Sutta. Burnouf quotes from Jinálaṅkára another classification, *nirodhadhátu*, *saṅkháradhátu*, *nibbánadhátu*: if this is correct, *saṅkhára* must mean the faculties *káyasaṅkhára*,

vacīsaṅkhára, cittasaṅkhára (see above), nirodha being the temporary destruction of these faculties (= saññávedayitanirodha), while nibbána means Nirváṇa or the extinction of being.

NĪROGO (*adj.*), Healthy [नीरोग]. Ab. 983. *Nīrogo hutvá*, having got well (F. Ját. 12).

NIROJO (*adj.*), Tasteless, insipid [निस् + ओजस्]. Ten J. 108.

NIRUDAKO (*adj.*), Free from water, waterless [निरुदक]. Dh. 240. *Nirudakaṁ khīraṁ*, pure milk (Dh. 126).

NIRUDDHO (*p.p.p.* next), Destroyed, brought to an end, annihilated; dead [निरुद्ध] B. Lot. 810; Dh. 307.

NIRUJJHATI (*pass.*), To cease, perish, be destroyed or annihilated [pass. निरुध्]. *Aparisesá nirujjhanti*, are annihilated without any remainder (B. Lot. 514). Alw. N. 36. *Bubbuḷo uppajjati c'eva nirujjhati ca*, a bubble forms and vanishes (Subh.).

NIRUṀHATI, See *Sanniruṁhati.*

NIRUPABHOGO (*adj.*), Useless, unattractive [निरुपभोग].

NIRUPADHI, see *Upadhi.*

NIRUPAKĀRO (*adj.*), Useless [निस् + उपकार]. Dh. 202. Sometimes written *nirúp-* to avoid the concurrence of three short syllables (F. Ját. 3), comp. *nirúpadhi* (Dh. 74).

NIRUSSUKKO (*adj* Careless, indifferent, idle [निस् + औत्सुक्य]. Ten J. 115. Comp. *Appossukko.*

NIRUTTI (*f.*), One of the Vedáṅgas, explanation of difficult Vedic words; artificial explanation of the meaning of a word, e g. deriving *arahanta*, a Buddhist saint, from अरि + हन्; grammatical and logical explanation of the words or text of the Buddhist scriptures, verbal analysis, glossology; use or expression of a language [निरुक्ति]. Ab. 110; B. Lot. 839, 841; Man. B. 499; Dh. 63 (see *Paṭisambhidá*). *Te sakáya niruttiyá Buddhavacanaṁ dúsenti*, these distort the word of Buddha from its own proper grammatical use, viz, introduce inaccuracies and foreign idioms (Pát. xlii, here the comment says *saká nirutti náma samm ambuddhena vuttappakáro Mágadhako vohāro* "the Magadha vernacular as spoken by the Buddha"). (*Aṭṭhakathá*) *Magadhánaṁ niruttiyá parivat ehi*, translate the commentaries into Páli, lit. turn them according to the grammatical use of the Magadha people (Mah. 251, 253). *Suttáni parivattesi Sīhaḷáya niruttiyá*, translated the Sútras into Sinhalese (Mah. 247).

NISĀ (*f.*), Night [निशा]. Ab. 69; Mah. 255.

NISADĀ (*f.*), and NISADO, A grindstone or nether millstone [दृषद्]. *Katiyá nisadamhi abandhisuṁ*, tied him by the waist to a grindstone (Mah. 137). *Piṁsápayitvá nisade*, having ground on a millstone or grindstone (Mah. 175). *Nisadáya piṁsitam iva*, as if ground with a millstone (Vij.). The fem. also occurs at Mah. 168.

NISĀDĪ (*adj.*), Lying down, resting [निषादिन्]. Pát. 65, 66.

NISĀDO, The first of the seven musical notes of the Hindu gamut [निषाद]. Ab. 132.

NISAGGO, Natural state, nature [निसर्ग]. Ab. 177.

NISAJJĀ (*f.*), Sitting, session [निषद्या]. *Nisajjaṁ karoti*, to sit down (Mah. 82). *Nisajjaṁ kappeti*, to sit (Pát. 7). *Nisajjaṭṭhánaṁ*, a place of assembly, hall of session (Mah. 12), also a dvandva "sitting and standing" (Ját. 21). Mah. 118; Pát. 15. For *nisajja* (ger.) see *Nisīdati.*

NISĀKARO, The moon [निशाकर]. Ab. 51.

NISĀMANAṀ, Seeing, observing, attending to, listening [निशामन]. Ab. 942.

NISĀMETI (*caus.*), To attend, listen to, hear, observe, mind, be careful of [निशामयति]. Kh. 6; Dh. 181, 277.

NISAMMAKĀRĪ (*adj.*), Acting with care or attention, circumspect [निशम्य + कारिन्]. Dh. 5, 181.

NISĀNĀTHO, The moon [निशानाथ]. Ab. 52.

NISANTI (*f.*), Careful attention or observation [नि + शम् + ति]. Subh. sends me the foll., *dhammanisantīti dhammanisámaná vipassanáy' etaṁ adhivacanaṁ* (fr. an aṭṭh.); *tebhúmakadhammaṁ aniccádivasena sammad eva nisámanaṁ dhammanisámaná* (from a Ṭīká on above).

NISEDHANAṀ, Prevention [निषेधन].

NISEDHETI (*caus.*), To prevent, prohibit, put a stop to, dissuade [निषेधयति]. F. Ját. 48; Mah. 16, 159.

NISEDHO, Prevention, prohibition, restraint [निषेध]. Ab. 1167; Dh. 70. *Hirīnisedho*, restrained by shame, lit. to whom shame is a restraint (Dh. 26).

NISEVATI, To attach oneself to, serve, wait upon, follow, embrace, practise; to resort to, inhabit [निषेव्]. F. Ját. 7. P.p.p. *nisevito*, frequented

by. *Idaṁ ṭhánaṁ catubuddhanisevitaṁ*, this place the resort of four Buddhas (Mah. 88, 118).

NISÍDANAṀ, Sitting; a mat to sit on (from next). *Nisídanákáraṁ dassesi*, signified that he wished to sit down (Mah. 87). *Nisídanaṭṭhánaṁ*, a place to sit down in (Dh. 82). Pát. 10, 16, 87. *Nisídanaṁ gaṇháti* means, not "to take a seat" but, to take up the rug used to sit upon.

NISÍDATI, To sit down; (of a bird) to alight, settle [निषद्]. Aor. *nisídi* (Ten J. 1; Mah. 73). Ger *nisajja* (Mah. 167), *nisíditvá* (Dh. 82, 155). Pass. *nisajjíyati*, to be sat upon. P.p.p. *nisinno*. Caus. *nisídeti, nisídápeti*, to cause to sit down. Ger. *nisídiya, nisídápiya, nisídápetvá* (Mah. 167, 194; Dh. 84, 154).

NISINNAKO (*adj.*), Seated [निषण्णक]. Dh. 83, 404.

NISINNO (*p.p.p. nisídati*), Seating, settling, perched [निषण्ण]. F. Ját. 4. *Nisinno hoti*, is seated (Dh. 82).

NISÍTHO, Midnight [निशीथ]. Ab. 70.

NISITO (*p.p.p.*), Sharpened, whetted [निशित]. Ab. 744; Att. 201; F. Ját. 50.

NISNEHO (*adj.*), Without love, indifferent [निस्नेह]. Dh. 238.

NISSADDO (*adj.*), Noiseless, silent [निःशब्द]. Das. 11.

NISSAGGIYO (*adj.*), That should be rejected, given up, abandoned; to be forfeited [निसर्ग + य, the corresponding Sanskrit word is नैसर्गिक]. Kh. 26; B. Int. 302; Pát. 5, 76. The Vinaya treats of thirty priestly offences called *nissaggiyá pácittiyá dhammá*, they are enumerated in Pátimokkha. It is usual to take *nissaggiya* in the sense of "that should be avoided or rejected," but I have no doubt that the whole term should be rendered "Pácittiya sins accompanied with forfeiture." Subhúti sends me the foll. gloss, *nissaggiyaṁ hotíti nissajitabbaṁ hoti saṅghassa va gaṇassa puggalassa vá*, "by a thing being nisaggiya is meant that it has to be forfeited to a large or small chapter of priests or to a single individual." He adds, "if a priest has with reference to any article committed a pácittiya offence, he must surrender that article either to the saṅgha, or to a chapter of two or three priests, or to a high priest; this is called Nissaggiya; in giving up the article he must use this formula, *idaṁ me bhante cívaraṁ* (or *pattaṁ*, etc.) *dasáhátikkantaṁ nissaggiyaṁ imáhaṁ áyasmato nissajámi*, Sir, this (extra) robe has been kept by me beyond the prescribed ten days, it is therefore subject to forfeiture, I surrender it to you." At E. Mon. 9 Hardy says, "Nissaggiyá pácittiyá dhammá, thirty in number, requiring forfeiture of such articles as the priests are permitted to possess."

NISSAGGO, Giving up, surrendering [नि + सर्ग]. Pát. 76.

NISSAJJANAṀ, Giving up, forfeiture (from next). Pát. 76.

NISSAJJATI, To give up, abandon, surrender, forfeit [निसृज्, for the *ss* comp. *vissajjeti*]. For *nissajámi*, see art. *Nissaggiyo*. Ger. *nissajjitvá* (Pát. 108). P.f.p. *nissajitabbo* (Pát. 10).

NISSAKKANAṀ, Going out.

NISSAKKO, A grammatical term, a name for the ablative case. See *Kárakaṁ*.

NISSAṀSAYO (*adj.*), Certain, undoubted [निःसंशय]. Adv. *nissaṁsayaṁ*, undoubtedly, certainly (Dh. 132, 323; Mah. 252). Instr. *nissaṁsayena*, certainly (Ját. 17).

NISSANDO, Consequence or result [निःस्यन्द, निस्यन्द]. I have met with this word only in the sense of the consequence of Karma, it is I think pretty nearly a synonym of *phalaṁ* or *vipáko*. *Tassa kammanissandena imáni pañca váhanáni nibbattáni*, for him, as a consequence of his Karma, these five equipages were produced (Dh. 161). Dh. 166, 178, 189, 237.

NISSANO, Sound, noise [निस्वन]. Ab. 128.

NISSARAṆAṀ, Departure, going out; exit, egress, outlet; outcome, result; escape from Saṁsára, salvation [निःसरण]. Ab. 988. *Pamattassa vaṭṭato nissaraṇaṁ n'atthi*, for the slothful man there is no escape from Saṁsára (Dh. 180). *Bhavanissaraṇaṁ*, escape from existence, attainment of Nirváṇa (Dh. 81). *Nissaraṇaṁ vicinati*, it investigates results (Alw. I. 106). *Nissaraṇapañño*, wise in knowing results, prescient. At Ten J. 48, *nissaraṇavimutti* evidently means "that release which consists in escape from existence," compare the synonymous term *nissaraṇappahánaṁ* at Ras. 85. At Dh. 174 it is used in the sense of Arhatship or escape from human passion (*nissaraṇasaṅkhátasuddhi*). Under the article *Nikujjati* will be found a curious use of this word, the passage means I think either "this is indeed a result, this is a sublime truth," or sarcastically,

"this is the result of all his fine words, this is his sublime truth!"

NISSĀRAṆAṀ, Expulsion [निःसारण]. Pát. 60, 61 (see next).

NISSĀRAṆĪYO (*adj.* probably formed upon *nissáraṇa*), Connected with expulsion. The three *nissáraṇīyá dhátuyo* or elements of deliverance are *nekkhamma*, escape from human passion, *áruppaṁ*, escape from existence with form, *nirodho*, escape from all existence (*kámánaṁ etaṁ nissaraṇaṁ yadidaṁ nekkhammaṁ, rúpánaṁ etaṁ n. yadidaṁ áruppaṁ, yaṁ kho pana kiñci bhútaṁ saṅkhataṁ paṭiccasamuppannaṁ nirodho tassa nissaraṇaṁ*). The five Elements of Deliverance are escape from *káma, vyápáda, vihesá, rúpa, sakkáya*. At Pát. 97 saṅghádisesa sins are said to be *nissáraṇíya* "accompanied with expulsion:" this cannot mean expulsion from the priesthood, but possibly a temporary seclusion.

NISSARATI, To depart, escape [निःसृ]. *Vaṭṭato n.*, to escape from Saṁsára (Dh. 184, 338).

NISSĀRO (*adj.*), Sapless; vain, unsubstantial [निःसार]. Ab. 924; Dh. 324.

NISSĀSO, Breath [निःश्वास]. Att. 194.

NISSATTO (*adj.*), Powerless; unsubstantial; non-existent [निःसत्त्व]. Dh. 90. *Nissattatá* (*f.*), Ab. 784.

NISSĀVO, The scum or water of boiling rice [निःस्राव]. Ab. 466.

NISSĀYA (*ger.*), Leaning upon or towards, dependent upon; close to, near, by; on account of, by reason of, through, for. This word is a gerund from नि + श्रि: for its prepositional use compare *ágamma, anváya, upanissáya*. *Piṇḍiyálopabhojanaṁ nissáya pabbajjá*, the monastic life depends on food given in alms, or has food given in alms for its resource (Kamm. 9, see *nissayo*). *Nissáya Kaccáyanavaṇṇanádiṁ*, basing my work on Kaccáyanavaṇṇaná, etc. (Alw. I. xiv). *Kathan ca n. pubbaḷikkhitaṁ*, and basing my history on ancient records (Att. 189). *Majjhimaṁ thambhaṁ n. puratthábhimukho nisinno*, seated close to the central pillar with his face to the east (Sám. S., not as Burnouf renders it "leaning against"). *Nissáya dakkhiṇaṁ bhágaṁ uttarámukhaṁ uttamaṁ therásanaṁ*, there was a splendid president's throne on the south side of the hall facing the north (Mah. 12). *Rájá kira Kásigámakaṁ n. tayo váre parájito*, they say the king has been thrice defeated near Kásigáma (Dh 353, comp. 85, 139; Ten J. 13, 112). *Maggaṁ n. tiṭṭhanti*, they stand by the road side (Dh. 233). *Tumhe n. jívitaṁ labhimha* through you our lives have been saved (Ras. 30; Ten J. 40). *Hatthi n. kilamámi*, I am harassed by the elephants (Dh. 154). *Bráhmaṇo pana kasikammam n. jívati*, now the brahmin lives by husbandry (Dh. 317). *Má vivadatha vivádaṁ n. hi anekasahassavaṭṭaká jívitakkhayaṁ pattá*, do not quarrel, for through quarrelling on one occasion many thousands of quails met with their death (Dh. 104).

NISSAYADO, One who gives protection, an *upajjháya* or *kalyáṇamitta* (*nissaya* + दा). Ab. 410.

NISSAYATI, To depend on, belong to [नि + श्रि].

NISSAYO, That on which anything depends or rests, refuge, shelter, help, protection, resource, requisite, necessary [a derivative of श्रि with नि, but answering exactly to आश्रय]. Ab. 833, 962, 1060, 1130. The *cattáro nissayá* or Four Resources of the Buddhist priest are *piṇḍiyálopabhojanaṁ*, "living on broken meats given in alms" (as his resource for food), *paṁsukúlacívaraṁ*, "rags from a dustheap" (as his resource for clothing), *rukkhamúlasenásanaṁ*, "lodging at the foot of a tree" (as his resource for habitation), and *pútimuttabhesajjaṁ* "cow-urine-medicine" as his resource in illness (Kamm. 9). The relation of the *upajjháya* towards his *antevásí* is called *nissaya* "protection or help," or as Mr. J. F. Dickson renders it "sanction and support": Gogerly calls it "privilege of residence as a pupil." So at Ten J. 30, *bhikkhu nissayasampanno* is explained to mean a priest who has a Buddha or man of eminent piety as his spiritual guide (*kalyáṇamitto*). Mr. Dickson says, "without the consent and promise of assistance of a priest of ten years' standing the candidate cannot obtain ordination. *Nissayo* involves assistance and association for at least five years . . . The superior is to advise and instruct his co-resident, and to perform towards him all the duties of a parent in sickness and in health." The upajjháya is said *nissayaṁ deti* and is called *nissayado*. There are two nissayas, or inducements to a virtuous life *taṇhá* and *diṭṭhi* (see Dh. 282). Subhúti quotes from Vis. M., *dve nissayá taṇhánissayo ca diṭṭhinissayo ca, tattha yaṁ iminá 'haṁ sílena devo vá bhavissámi devaññataro vá ti evaṁ bhavasampattiṁ ákaṅkhamánena pavattitaṁ idaṁ*

tanhánissitaṁ, yaṁ sílena suddhíti evaṁ suddhiditthiyá pavattitaṁ idaṁ ditthinissitaṁ, "there are two inducements, the inducement of desire and the inducement of wrong views; the former is held by one who wishes for blissful re-birth, saying, By this virtuous act I shall be re-born as a deva or one of the devas; the latter is held from wrong views of the nature of purity, the view being that, Purity consists in moral practice." See *Parámattho.*

NISSEṆÍ (*f.*), Ladder, stairs [निःश्रेणि.] Ab. 210; Dh. 183.

NISSESO (*adj.*), Complete, all, entire [निःशेष]. Ab. 702; Dh. 390. Adv. *nissesato,* entirely, perfectly. *Nissesaṁ katvá udakaṁ vamati,* discharges entirely the water it contains (Ját. 20). *Dadáhi dánaṁ nissesaṁ,* give away (your goods) in charity till none remain (Ditto).

NISSÍLO (*adj.*), Irreligious [निस् + शील]. Dh. 395.

NISSÍMO (*adj.*), Outside the boundary [निःसीमन्]. Mah. 199.

NISSIRÍKO (*adj.*), Unfortunate, ill-fated, inglorious [निःश्रीक]. Dh. 172; Att. 207.

NISSITAKO, A pupil, adherent [next + क]. Dh. 103; Ten J. 53.

NISSITO (*p.p.p. nissayati*), Inhabiting; placing or stationing oneself in; having recourse to, dependent on, inherent in, connected with, resting on; following, practising, devoted to, busied with [नि + श्रित, but it corresponds to आश्रित]. *Devo máro ca brahmá vá ye keci pathavinissitá,* Devas, Máras, and Brahma angels, and all the inhabitants of the earth (D'Alwis' Catalogue, vol. i. 135). *Áháre anissito,* not dependent on that which sustains existence (Dh. 17, *áhára* is here used in its metaphysical sense). *Mánanissito,* devoted to pride, haughty, proud (Dh. 142). *Sásananissitaṁ puññakammaṁ,* meritorious practices connected with religion (Mah. 213). *Susánanissito,* connected with a cemetery (Pát. 71). *Díghágamanissito attho,* the meaning of the Dígha Nikáya, lit. the meaning inherent in (Br. J. S. A.). *Ráganissitá saṅkappá,* thoughts set on the pleasures of sense (Dh. 61). *Gumbanissito,* stationing himself in the jungle (Mah. 134). *Lokiyacchandanissito Vuttodayo,* Vrittodaya, a work treating of popular prosody (Kh. 23). *Sokaṁ hadayanissitaṁ,* the grief that dwells in my heart (Dh. 96). *Sabbam p' idaṁ háyati káyanissitaṁ,* everything that belongs to my body is wasting away (Dh. 83). *Sukhanissito,* bent on pleasure (Dh. 410). Masc. *nissito,* a pupil, disciple, adherent (Mah. 232, comp. *Nissitako*).

NISSOKO (*adj.*), Free from sorrow [निःशोक]. Dh. 96; Das. 10, 31.

NISÚDANAṀ, Destroying, slaughter [निसूदन]. Ab. 403.

NITAMBO, The swell of the loins, the buttocks; the swell or slope of a mountain [नितम्ब]. Ab. 272, 608.

NÍTATTHO, Natural meaning [नीत + अर्थ]. *Nítattho* is opposed to *neyyattho,* by the latter is meant the obvious, natural or apparent meaning of a saying, by the former its real, higher or more recondite meaning, its inner significance. "Nítártha is the meaning conveyed by the words, neyártha the meaning learnt by wisdom" (Subhúti). Pát. xlvii; Alw. I. 63.

NÍTI (*f.*), Guidance, management, practice, conduct; habits, institutions; propriety, right conduct, prudent counsel, statesmanship, polity [नीति]. *Cáritraníti,* customs and habits (Alw. I. 112). *Nayaníti,* law and polity (Ditto). *Nítipaveṇi,* institutions and traditions (Ditto). *Sappurisanítipatho,* duties of a righteous man, lit. course of practice (Att. 195). *Nítisatthaṁ,* science of statecraft, art of governing.

NÍTIMÁ (*adj.*), Prudent, politic [नीतिमत्]. Mah. 203.

NÍTO (*p.p.p. nayati*), Led, inferred [नीत].

NITTACO (*adj.*), Free from bark [निस् + त्वच्]. *Daṇḍakaṁ nittacaṁ karitva,* having peeled a stick (Dh. 196).

NITTALO (*adj.*), Spherical [निस्तल]. Ab. 707.

NITTAṆHO (*adj.*), Free from desire or lust [निस् + तृष्णा]. Dh. 279, 431.

NIṬṬHÁ (*f.*), Completion, accomplishment, perfection; end, conclusion; ascertainment, certainty; disappearance, destruction [निष्ठा]. Ab. 912. *Amhákaṁ kammaṁ niṭṭhaṁ ganissati,* our work will be accomplished, lit. will come to an end (Dh. 188). *Niṭṭhaṁ gato,* who has reached the consummation, viz. attained Arhatship (Dh. 63, comm. says *imasmiṁ sásane pabbajitánaṁ arahattaṁ niṭṭhá náma*). The term appears also to be applied to the other three paths, for in Sig. S. A. I find *so Bhagavati niṭṭhaṁ gato sotápanno,* having attained in

Buddha the consummation of existence. This is easily explained by the circumstance that when any one of the Paths is attained salvation is certain. At Ját. 49 *nitthaṁ gacchati* means "to conclude, arrive at certainty."

NITTHADDHO (*adj.*), Paralyzed, stiffened [निस्तब्ध].

NIṬṬHĀNAṀ, Accomplishment, completion [निष्ठान]. Mah. 174; Pát. 75.

NIṬṬHĀPETI (*caus. niṭṭháti*), To complete, finish, accomplish [नि + स्थापयति]. *Sabbabuddhakiccáni niṭṭhápetvá*, having accomplished all the duties of a Buddha (B. Lot. 335). *Bhattakiccaṁ niṭṭhápetvá*, having concluded his meal (Ten J. 17). Mah. 20, 34, 193; Dh. 85, 188. P.p.p. *niṭṭhápito* (Mah. 221).

NITTHARAṆAṀ, Release, escape [निस्तरण]. *Lokanittharaṇatthiko*, desirous of the salvation of mankind (Ját. 1). *Saṁsárato n.*, release from continued existence (Ras. 24).

NITTHARATI, To get across, get over, get clear of, escape from [निस्तृ]. *Kantáraṁ n.*, to get safely over a dangerous bit of road. P.p.p. *nitthiṇṇo*.

NIṬṬHĀTI, To terminate, be finished or completed, to come to an end [नि + स्था]. *Kammaṁ niṭṭháti*, the work is finished (Dh. 323). Aor. *niṭṭhási* (Alw. I. 55; Dh. 125). Ger. *niṭṭháya* (Dh. 346). P.p.p. *niṭṭhito*. Caus. *niṭṭhápeti*.

NITTHIṆṆO (*p.p.p. nittharati*), Passed through, escaped from [निस्तीर्ण].

NIṬṬHITO (*p.p.p. niṭṭháti*), Completed, finished, accomplished, ended [निष्ठित]. *Vihárapaṭisaṅkhåre niṭṭhite*, when the repairs of the monastery were completed (Mah. 12). *Niṭṭhitaṁ bhattaṁ*, dinner's ready, i.e. the rice-boiling is completed.

NIṬṬHUBHATI, To spit out [निष्ठीव्]. F. Ját. 7 (the reading *nuṭṭh-* is incorrect).

NITTHUNĀTI, To bewail [नि + स्तन्].

NIṬṬHURO (*adj.*), Harsh, hard [निष्ठुर]. Ab. 125, 714.

NITTHUSO (*adj.*), Without husks [निस्तुष]. *Nitthusakaraṇaṁ*, husking grain (Mah. 22).

NIVAHO, A multitude, quantity [निवह]. Ab. 629.

NIVĀPO, Oblation to the manes of deceased relatives, offering to Petas; offering, charity, alms; ration, allowance, batta; provision, food [निवाप]. Ab. 423. *Gatáya tu nivápatthaṁ deviyá*, "when the queen went as usual to receive her daily supply of provisions" (Mah. 204, as rendered by Turnour). *Rájakoṭṭhágárato nivápaṁ dentu*, let them give them a daily allowance from the government stores (Alw. I. 74). *Nivápapuṭṭho varáho*, a hog fed on sacrificial offerings (Dh. 58).

NIVĀRAṆAṀ, Keeping off, warding off; preventing [निवारण]. Dh. 106; B. Lot. 413.

NĪVARAṆAṀ, Obstacle, hindrance [निस् + वृ + अन]. There are five nívaraṇas, obstacles to a religious life, or "besetting sins," *kámacchandanívaraṇaṁ, vyápádanívaraṇaṁ, thínamiddhanívaraṇaṁ, uddhaccakukkuccanívaraṇaṁ, vicikicchánívaraṇaṁ*, lust, malice, sloth, pride, doubt (Dh. 345, 390; Alw. I. 88). Sám. S. mentions five other hindrances, *iṇaṁ, rogo, bandhanágáraṁ, dásavyaṁ, kantáraddhánamaggo*, debt, disease, bonds, slavery, a difficult road. *Avijjánívaraṇá sabbe sattá*, all beings have ignorance for a hindrance, viz. by ignorance of the Truth they are prevented attaining release from existence (Alw. I. 106).

NIVĀRETĀ (*m.*), One who keeps off (next + तृ).

NIVĀRETI (*caus.*), To keep off, ward off; to restrain, hinder, prevent, stop [निवारयति]. *Tathá karontaṁ rájánaṁ nivárayi*, stopped the king in the act of doing so (Mah. 172). With abl. of the thing defended: *Pápá cittaṁ niváraye*, let him restrain his heart from sin (Dh. 14, 21). With loc. of the thing defended: *Ucchúsu nivárayanti gávo*, they keep the cattle from the sugar-canes (Sen. K. 349, note). *Na naṁ játi nivárosi brahmalokúpapattiyá* (*abl.*), caste did not prevent him from being born in the Brahma heavens (Alw. N. 121). *Nivåretum asakkonto*, unable to dissuade him (Mah. 34). P.f.p. *nivåretabbo* (Pát. xxi).

NIVĀRO, Prevention [निवार]. Pát. 66.

NĪVĀRO, Wild rice or paddy [नीवार]. Ab. 451; Sen. K. 418.

NIVĀSANAṀ, Clothing; an under garment [निवासन]. Ab. 292. *Nivásanantaṁ*, the skirt of the lower garment (Dh. 232). *Nivásanagámo*, a village to supply him with clothing (F. Ját. 10). *Eko nivásanasáṭako*, a single tunic to put on as an under garment (Dh. 290). The compound *nivásanapárupanaṁ*, "under and upper garment," is frequently used to mean the whole of a person's dress (Dh. 403; Das. 38). By *nivásana* is evidently meant the lower cloth which covers the

waist, hips, and legs, while *párupana* is the upper cloth thrown across the shoulders (comp. Dh. 168).

NIVĀSANAM̆, Dwelling [निवासन]. *Nivásanaṭṭhánaṁ*, dwelling-place (Dh. 277, 313).

NIVĀSETI, To put on, dress, wear, especially of an under garment [निवासयति]. *Kásávaṁ nivásetvá*, having put on a lower yellow robe (F. Ját. 46). *Attano ananucchavikaṁ nivasetvá párupitvá vicarati*, goes about wearing under and upper garments unsuitable for him (Dh. 114). *Nivásenti hi caṇḍálá kásáyáni*, for pariahs wear yellow clothes (Mah. 24). *Nivásetvána sákhante*, they covering their nakedness with branches (Mah. 44). *Pubbaṇhasamayaṁ nivásetvá*, having put on his robes early in the morning. P.p.p. *Nivattho*. *Nivásápeti*, to cause to put on (Ját. 50).

NIVĀSETI (*caus.*), To cause to dwell [caus. निवस्]. *Eten' eva niyámena katipáhaṁ nivásiya*, having entertained him in this way for several days (Mah. 247). *Anto yeva nivásetvá*, keeping him in the palace (Mah. 254). *Temásam bodhiyaṅgaṇe nivásetvána*, keeping (the image) for three months in the court of the Bo-tree (Mah. 241). *Khandháváraṁ n.*, to encamp, to entrench oneself, build a fortified camp (Mah. 62, 235, 256; Dh. 222, see *Niveseti*).

NIVĀSĪ (*adj.*), Dwelling [निवासिन्]. *Nivásí*, an inhabitant (Alw. I. 112).

NIVĀSO, Residence, dwelling, abode, station, night-quarters [निवास]. *Nivásaṁ gaṇháti*, to take up one's quarters, take up one's abode, station oneself, halt for the night (Dh. 232; F. Ját. 15; Ras. 38). *Tattha niváso*, residence in that place (Kh. 20). *Idh' eva niváso phásuko*, passing the night in the very place will be pleasant (Mh. 84). *Attano corakále sa nivásaṁ yesu nálabhi*, those among whom he did not receive an asylum at the time he was an outlaw (Mah. 209). *Bandhágáranivásena dukkhito*, afflicted by his imprisonment (Mah. 260). *Patirúpo niváso* a suitable halting-place (Att. 196).

NIVĀTO, Lowliness, humility. Kh. 5. *Nivátavutti*, of a meek or lowly disposition.

NIVATTANAM̆, Turning back; refutation [निवर्तन].

NIVATTATI, To turn back, return, depart; to stop, halt; to cease, desist [निवृत्]. Dh. 70; Alw. I. 79. *Nivattitabbaṁ bhante*, you ought to tarry here, lord (Mah. 84). *Tato nivattitvá*, returning thence (Mah. 106). Aor. *nivatti* (Dh. 84, 108, 157). P.p.p. *nivatto*. Caus. *nivatteti*, to cause to turn back; to cause to stop; to turn away, repel. *Mahájanaṁ nivattetvá*, having sent back the multitude (Das. 3). *Thero tattha nivattayi*, the thera induced him to halt there (Mah. 84). *Oragaṅgaṁ palápetvá nivattiya*, having routed them and driven them back across the river (Mah. 62). *Cakkaṁ nivattetuṁ*, to stop the wheels (Dh. 91). *Ekaṁ bhikkhuṁ nivattetvá gacchatha*, leave one priest behind and go (Dh. 249). P.pr. of the pass. caus. *nivattiyamáno* (Dh. 172, 203).

NIVATTHO (*p.p.p. niváseti*), Dressed, clothed; put on, worn. *Kásáyanivattho*, wearing the yellow robes (Dh. 129). *Dunnivattho*, badly or improperly dressed (Pát. x). *Nivattha* applies to the lower or under garments (see *Nivásanaṁ*). *Nivatthasáṭako*, a tunic put on as a lower garment (Dh. 235). Dh. 315. *Nivatthaṁ*, under clothing (Mah. 246). *Nivatthapárutaṁ sáṭakayugaṁ*, two cloths, one worn as an inner and one as an outer garment (Ját. 8).

NIVATTI (*f.*), Turning back, returning; stopping [निवर्ति]. Ab. 1178.

NIVATTO (*p.p.p. nivattati*), Returned, turned back, recoiling; stopped, ceased [निवृत्त]. *Nivattaṭṭhánaṁ*, halting-place (Mah. 84). *Satthu santiká nivattakále*, when I return from my visit to the Teacher (Dh. 247). Mah. 34.

NIVEDANAM̆, Informing, announcement [निवेदन]. Mah. 37.

NIVEDETI (*caus.*), To make known, inform, announce, report, relate [निवेदयति]. *Rañño nivedayi sabbaṁ pavattiṁ*, related to the king the whole occurrence (Mah. 40, 205). *Rañño nivedite*, it having been reported to the king (Alw. I. 97). *Aggasávakehi niveditaṁ*, announced by the two chief apostles (Dh. 116).

NIVEDĪ (*adj.*), Making known, informing [निवेदिन्]. Mah. 157.

NIVESANAM̆, Resting-place, residence, dwelling [निवेशन]. Ab. 206; Mah. 7, 241; Ten J. 112. *Sakanivesane*, at his own house (Dh. 98). *Rájanivesanaṁ*, palace (Ten J. 1; F. Ját. 17). Metaphorically, *anivesano*, free from attachment = *análayo* (Dh. 8, 202).

NIVESETI (*caus. nivisati*), To cause to enter, to introduce, to place; to cause to settle or dwell, to fix, place, establish; to found, build [निवेशयति]. *Gámasimá nivesayi*, fixed the boundaries of the

villages (Mah. 67). *Attánam eva paṭhamaṁ patirúpe nivesaye*, let him first establish himself in what is right (Dh. 29; comp. 50). *Kalyáṇe niveseti*, encourages him in virtue. *Matiṁ n.*, to apply the mind to, fix the mind on (Kh. 21). *Saraṇágamane n.*, to establish a person in the Three Refuges (Ját. 28). *Oparajje nivesiya*, having appointed him to the viceroyalty (Mah. lxxxvii). *Kálavelaṁ nivesesi yakkhaṁ purapuratthime*, fixed the quarters of the Yaksha K. in the east district of the city (Mah. 65). *Araññe gáme nivesayi*, set up villages in the forest (Mah. 46). *Pariveṇáni sabbáni násitáni nivesayi*, he rebuilt all the cells that had been demolished (Mah. 239). *Puppháni vanṭehi nivesetvána*, having stuck flowers into it by their stalks (Mah. 211). *Sakale gámadváre nivesetvá baliṁ tassa adápayi*, having set offerings at the entrance of every village caused them to be given to him (Mah. 231). *Paṭimáyo tattha nivesesi*, placed or set up the statues there (Mah. 241). *Áráme n.*, to lay out gardens. *Khandhávāraṁ niveseti*, "to set up a camp," instead of *nivásoti*, occurs at Mah. 235, line 11 (also in Ind. Off. MS.), and at Dh. 158. P.p.p. *nivesito* (Mah. 66, 165).

NIVISATI, To settle, encamp [निविश्].

NIVIṬṬHO (*p.p.p.* last), Encamped, settled, established, fixed on, devoted; married (of a woman) [निविष्ट]. Pát. 65. *Niviṭṭhapemo tasmiṁ so rájá*, the king having set his affection upon him (Mah. 25). *Hatapahate niviṭṭho*, in the habit of striking and slaying. *Aniviṭṭhá tásaṁ dhítaro*, their daughters were unmarried (Par. S. A.).

NIVUTO (*p.p.p.*), Surrounded, hemmed in, obstructed [निवृत]. Ab. 746; Alw. I. 106.

NIVUTTHO (*p.p.p. nivasati*), Inhabited. Mah. 239.

NĪY-, for words beginning thus, see *Niyy-*.

NIYĀMAKO (*adj.*), Curbing, governing, restraining, guiding [नियामक]. Ab. 988. *Niyámako*, a sailor or helmsman (Ab. 667).

NIYAMANAṀ, Restraining, regulation [नियमन].

NIYAMETI (*caus.*), To restrain; to fix; to prescribe, ordain [नियमयति]. Pát. 104; Kh. 21. P.pr. pass. *niyamiyamáno* (Dh. 89). P.p.p. *niyamito* (Att. 8).

NIYAMO, Ascertainment, certainty; restraint, training; a self-imposed religious observance, voluntary performance of a meritorious act [नियम]. Ab. 430, 444, 1078. *Aniyamo*, uncertainty (Ab. 949). At F. Ját. 11 *niyyamo* metri causâ.

NIYĀMO, Way, manner [नियाम]. *Etena niyámena* (Dh. 226). *Eten' eva niyámena*, in this very way (Ten J. 51; Dh. 109). *Sattharā desitaniyámen' eva dhammaṁ desesi*, preached the Law precisely in the way in which it was preached by Buddha (Dh. 168). *Kevalaṁ tvaṁ mayá vuttaniyámena paṭipajja*, only do you act in the way I told you (Att. 215). *Dhammacetiyasuttantaniyámena*, according to the Dh. Suttanta (Dh. 222, comp. 113, 310). *Gihiniyámena paridahitvá*, having dressed himself like a layman, lit. "after the manner of a layman" (Dh. 86).

NIYANTĀ (*m.*), One who restrains, guides or governs [नियन्तृ]. Ab. 988.

NIYATI (*f.*), Fate, luck, destiny [नियति]. Ab. 90.

NĪYATI, NĪYĀTI, see *Niyyati, Niyyáti*.

NIYATO (*p.p.p.*), Fixed, certain; self-controlled, temperate [नियत]. Dh. 26. *Niyatavivaraṇaṁ*, definite assurance of becoming Buddha (Man. B. 94). *Niyatamicchádiṭṭhidhammá*, absolutely or unquestionably false doctrines (Vij.). *Játassa náma niyato maccu*, for every being death is inevitable (Dh. 156). *Poráṇarájaniyataṁ puññakammaṁ*, meritorious practices established by former kings (Mah. 213). Adv. *niyataṁ*, always, constantly (Mah. 212).

NIYO (*adj.*), Own [निज]. Kh. 16; Sen. K. 209. See also *Nijo*.

NIYOGO, Injunction, appointment, order [नियोग]. Ab. 1162. *Mahárájaniyogato*, according to the king's command.

NIYOJANAṀ, Appointment, ordinance, bidding, enjoining [नियोजन]. Ab. 427, 1037.

NIYOJANIKO (*adj.*), One who urges or orders [नियोजन + इक]. Dh. 272.

NIYOJETI (*caus.*), To appoint, commission, enjoin, ordain, decree, urge [नियोजयति]. With dat. of thing enjoined: *Cetiyaṭṭhánabhúsáya amacce niyojayi*, gave instructions to his ministers for the decoration of the site of the Cetiya (Mah. 170, comp. Dh. 188). *Káretvá vejjasáláyo vejje tattha niyojayi*, having built hospitals he appointed physicians thereto (Mah. 245). With loc. of the thing enjoined: *Tasmiṁ kamme niyojiya*, having appointed him to that task (Mah. 110); *Appamáde niyojesi*, urged him to make haste to work out his

salvation (Mah. 261); *Satte dhammasavane niyojesi*, exhorted men to hear the Law (Ras. 29). With inf. *Navakammante kattuṁ niyojayi*, gave orders to construct new works (Att. 132). P.p.p. *niyojito*. *Sambhútatherena niyojito*, at the instigation of the elder S. (Mah. 16).

NIYURO, A bracelet. Ab. 285.

NIYUTTO (*p.p.p.*), Attached or appointed to [नियुक्त]. With loc. *Dváre niyutto dováriko*.

NIYYĀDETI, and NĪYĀDETI (*caus.*), To give back, restore; to hand over, give up [निर्यत]. *Rájá pakati-uyyánapálakass' eva uyyánaṁ niyyádetvá*, the king having restored the garden to the former gardener (F. Ját. 8). *Páto 'va paṭicchitvá sáyaṁ gaṇetvá sámikánaṁ niyyádetvá*, having received charge of them in the morning, in the evening having counted them and restored them to their owners (Dh. 151, of cows). *Amaccánaṁ rajjaṁ niyyádetvá*, having resigned his kingdom to his ministers (Ras. 18, comp. Dh. 153). Of delivering a present: *Rájá pakkosápetvá níyáditapaṇṇákáre vanditvá ṭhite pucchi*, the king, having sent for them, inquired of them as they stood saluting him, having handed over their presents (Alw. I. 97). The form *niyyáteti* sometimes occurs in later texts, but is merely a return to the Sanskrit, the dialectic Páli form being *niyyádeti* or *níyádeti*; see Att. 191, *mahásaṅghassa niyyátetvá*, "having committed him to the care of the priesthood." I have also met with it in Sám. S. A. and in Br. J. S. A.; at Pát. 98 *níyáteti* is from an aṭṭhakathá.

NIYYAMO, see *Niyamo*.

NIYYĀNAṀ, Setting out, departure, marching [निर्याण]. Ab. 395.

NIYYĀNIKO (*adj.*), Leading to salvation [निर्याण + इक]. This is an epithet of *Sásana*, the religion or Commandments of Buddha, and the meaning I have given is I think the true one. Gogerly renders it "leading to happiness"; Clough has "Nairyána, *s.* a vehicle, a mode of conveyance; metaphorically the means used for acquiring *nirvána* or final emancipation." D'Alwis renders it "very pure," which is a guess (Alw. I. 78). In Par. S. we have *diṭṭhi ariyá niyyániká*, sublime doctrine conducive to salvation.

NIYYĀSO, Any exudation of plants or trees, as juice, gum, resin [निर्यास]. Ab. 863.

NIYYĀTANAṀ, Return of a deposit; gift [निर्यातन]. Ab. 883.

NIYYĀTETI, see *Niyyádeti*.

NIYYATI, and NĪYATI (*pass. neti*), To be led, carried along, led away [नीयते]. Pr. *niyyate* (Cl. Gr. 124; Das. 35). P.pr. *niyyamáno* (Dh. 155), *níyamáno* (F. Ját. 17; Ras. 34).

NIYYĀTI, and NĪYĀTI, to go out, depart, escape; to fall out, result, conduct, lead to, conduce, tend [निर्या]. B. Lot. 403. *Níyanti dhírá lokamhá*, the wise escape from the world of existence (Dh. 32, 338). With dat. *Niyyáti sammádukkhakkhayáya*, conduces to the thorough destruction of suffering.

NIYYŪHO, A chaplet, crest; a clothes-peg; exudation of trees, as sap, gum; a door, gate [निर्यूह]. Ab. 863.

NO, A substitute for some of the cases of the plur. of the pronoun of the first person [नस्]. Sen. K. 208. For the nom. "we": *Gámaṁ no gaccheyyáma*, let us go to the village (Cl. Gr. 62). For dat. *Kiṁ no vakkhati*, what will he say to us? (Ten J. 55). For gen. *No Jino*, our Buddha, viz. the B. of our era (Mah. 1, 9). For acc. *Passatu no*, may he behold us (Cl. Gr. 62). For instr. *Kataṁ no*, done by us (Cl. Gr. 62), *Kammaṁ no niṭṭhitaṁ*, the work is finished by us (Mah. 12).

NO (*indecl.*), Not [नो]. Dh. 33. *Hoti vá no vá*, is there or is there not? *Jánáti nu kho uddhu no*, does he know or not? (Dh. 185). *Yathá no pateyyaṁ*, that I may not fall (Ten J. 118). *No ti vutte*, on receiving the answer "No" (Mah. 260). With foll. *hi*. *No h'etaṁ bhante*, certainly not, lord (Ten J. 20). *No virujjhati*, is not disturbed (Dh. 18). With following *na* it expresses a strong affirmative: *No n'atthi*, to be sure there is (Alw. K. 74). *No na ppahoti*, most certainly he is not unfit (Br. J. S. A.). *No na sakkomi*, to be sure I am able (Ját. 32). With foll. *ce*, "if not:" *No ce hatthaṁ mam' áyáti*, if he does not fall into my hands (Mah. 246). *No ce atthi*, if there be not any (Alw. I. 103). Without a verb: *no ce nágamissati*, if he does not (read it), he will not come (Das. 24). Dh. 58, 64.

NONĪTAṀ, see *Navanítaṁ*.

NU (*indecl.*), Now, pray!, I wonder [नु]. Ab. 1139, 1158, 1198. *Ko nu háso*, what laughter can there be? (Dh. 27). *Devatá nu si*, are you a deva, I wonder? (Dh. 96). *Ko nu abhinddeti daddaraṁ*, who is this filling the mountain with his roaring?

(F. Ját. 47). *Siyá nu,* might there be . . .? (Mah. 220). *Upaddavo nu atthi,* pray, has there been an accident? (Mah. 81). With foll. *kho*: *Kídisaṁ nu kho Tathágatassa rúpaṁ,* what, I wonder, can the form of Buddha himself be like? (Mah. 27). *Ko nu kho me doso,* pray what harm have I done? (Dh. 339). *Uccásane thero nisídeyya nu kho,* I wonder if the elder would sit on a high seat (Mah. 82). *Kataman nu kho cirena cintitaṁ,* now which were you longest thinking of? (Alw. I. xliii). *Ko nu kho pahoti,* now who is able . . .? (Alw. I. xlix). *Kahaṁ nu kho so,* I wonder where he can be (Ten J. 115). *Kacci nu* (Das. 25). For other instances see *Kiṁ* and *Ko*. With preceding *na*: *Na nu bhante vejjen' amha pavárità,* are we not, lord, invited by the doctor? (Dh. 82).

NUDAKO (*adj.*), Dispelling, putting away [नुद् + अक]. Sen. K. 525.

NUDANAṀ, Repulsion, rejection [नुद् + अन]. Sen. K. 525.

NUDATI, To remove, dispel, avert, reject, put away [नुद्]. Dh. 6. Aor. *nudi* (Mah. 230). P.p.p. *nunno, nutto*.

NUDO (*adj.*), Dispelling [नुद्]. *Tamanudo,* and *tamonudo,* dispelling darkness (Mah. 5).

NUHÍ (*f.*), Name of a plant (Ab. 587). *Nuhítaru* (Ras. 33).

NÚNA (*adv.*), Surely; perhaps, I suppose [नूनम्]. Ab. 1150, 1191. *Nibbutá núna sá nárí yassá 'yaṁ ídiso pati,* blest indeed is the woman who has such a husband (Dh. 118). *Núna rájá dhammena samena rajjaṁ káreti,* no doubt the king rules righteously and justly (Ten J. 108). *Núna máreti ajja,* he is sure to kill me to-day (Mah. 261). With opt. *Caṇḍálo núna so siyá,* methinks he is a Caṇḍála (Mah. 24). With fut. *Núna rájá adhammiko bhavissati,* the king must surely be unrighteous (Ten J. 109). I have met with *núnaṁ* only at Att. 190, 202, where it is no doubt merely a return to the Sanskrit form. See *Yannúna*.

NUNNO (*p.p.p. nudati*), Thrown, cast, dismissed, impelled [नुन्न]. Ab. 744. *Saddhánunno,* impelled by faith (Mah. 212). *Vege nunne,* his excitement being raised to the highest pitch (Mah. 117).

NÚPURO, An ornament for the feet, an anklet [नूपुर]. Ab. 288.

NÚTANO (*adj.*), New, fresh [नूतन]. Ab. 713.

NUTI (*f.*), Praise [नुति]. Ab. 118.

NUTO (*p.p.p.*), Praised [नुत]. Alw. I. vii.

NUṬṬHUBHATI, See *Niṭṭhubhati*.

NUTTO (*p.p.p. nudati*), Thrown [नुत्त]. Ab. 744.

NYÁSO, A deposit, pledge, mortgage; multitude, assemblage [न्यास]. Ab. 341, 472, 1008. *Nyásappanaṁ,* return of a deposit (Ab. 883). There is a grammatical work called *Nyáso* (Alw. I. 104).

O.

O, see *Ava*.

OBHAGGO (*p.p.p.*), Broken [अवभग्न]. Dh. 105, 315.

OBHÁSATI, To shine [अवभास्]. P.pr. *obhásamáno, obhásanto,* radiant (Mah. 89; Ras. 24). Caus. *obhásseti,* to illuminate (Mah. 89; Kh. 4).

OBHÁSATI, and **AVABH-**, To speak to, address [अव + भाष्]. Pát. 4, 69.

OBHÁSO, and **AVABH-**, Lustre, radiance, light; appearance, manifestation; reach, range; a hint [अवभास]. Ab. 37, 1043; B. Lot. 836. *Dehobhásena,* by the effulgence of your bodies (Mah. 178). *Gambhírávabháso,* seeming profound (*gambhíro 'va hutvá avabhásati dissatíti attho*). To comfort or exhort a disciple, Buddha sometimes when at a distance caused a luminous appearance of himself to present itself to him: this was called *obhásaṁ muñcati,* "to send forth a light" (Alw. I. xxi), or *obhásaṁ vissajjeti* (Dh. 195), or *obhásaṁ pharati* (Dh. 183, 385), or *rasmiṁ vissajjeti* (Dh. 95). The foll. passage from Sutta Nipáta Aṭṭh. describes one of these miraculous apparitions of the Buddha, *Tato Bhagavá gandhakuṭiyaṁ nisinno yeva tassa bhikkhuno upari sarírábháṁ muñci sá tassa mukhaṁ yeva ajjhotthari tato so kim etan ti ávajjento Bhagvantaṁ ágantvá samípe ṭhitaṁ iva disvá uṭṭháy' ásaná añjaliṁ paṇámesi,* "Then Buddha, even as he sat in his perfumed chamber (at Sávatthi), sent forth above that priest a luminous appearance of his body, which shone down upon his face. Then thinking, what can this be? and beholding as it were the Blessed One come to him and standing before him, he rose from his seat and bent his clasped hands towards the apparition" (Subh.). The apparition generally spoke a stanza of exhortation, and this was called *obhásagáthá,* "an apparition verse" (Dh. 195; Ras. 89, 90).—By *Obhásaṁ karoti* is meant "to

give a hint," viz. to say or do something which, without expressing in so many words the speaker's meaning or wish, yet throws light upon it, or shadows it forth pretty clearly. The phrase *obhásanimittakammaṁ karoti*, "to give hints and signs," is thus explained in a passage from a comment quoted by Subhúti, *Yehi kehici kárápetabbaṁ yaṁ kiñci kiccaṁ ujukaṁ sammá akathetvá yehi kehici upáyehi viññápanaṁ obhásakammanimittakammáni náma*, "The terms obhásakamma and nimittakamma mean giving to understand by various devices, and without speaking straight out and in express terms, that you want some business or other to be done by some people or other." Illustrations are then given: a priest who wants a prásáda built for him meeting some men says to them, "Devotees, where do you live?" They reply, "In a prásáda," when the priest observes, "There is no rule against priests living in prásádas, is there?" This is an instance of *obhása*, then follows an example of *nimitta*: a priest seeing some men coming begins stretching out a string and fixing sticks in the ground: "What are you doing, reverend sir?" they ask; "I am going to make myself a dwelling," he replies. In the above extract the compound is treated as a dvandva, but a ṭíká makes obhása qualify nimitta, *obhásanimittakamman ti obhásabhútanimittakammaṁ paribyattanimittakaraṇan ti attho*. In Par. S. I find *Oḷárike obháse kayiramáne*, "when this broad hint was given him." And in Vaṇṇupatha Játaka, *Obhásamattaṁ vá nimittamattaṁ vá uppádetuṁ násakkhi*, could not get a glimmer or a sign (of supernatural illumination, while striving to attain Jhána).

OCIKKHATI, To point out, draw attention to [अव-चक्ष्]. Dh. 271.

OCINATI, To gather, pick [अवचि]. Of flowers (Dh. 228, 268).

ODAHANAṀ, Depositing, stowing away (from next). Dh. 316, 317.

ODAHATI, To put in, to deposit; to attend, apply [अवधा]. *Sotaṁ o.*, to give ear, listen, attend (Alw. N. 23). P.p.p. *ohito*.

ODAKANTIKO, A deep pit or hole in the earth. This word is probably a derivative of उदकान्त; it means a pit (subaudi *áváṭo*) which goes as far as the water, that is to say, so deep as to reach water (Kh. 13). Or it may be *odaka*, "water" + *antika*.

ODAKO (*adj.*), Belonging to water, watery, aqueous [औदक]. Pát. 91. Neut. *odakaṁ*, water. *Odakogho*, a waterflood.

ODANAṀ, and -NO, Boiled rice [ओदन]. Ab. 465; Dh. 224.

ODANIKO, A cook [औदनिक]. Ab. 464.

ODĀTO (*p.p.p.*), White; pure, clean, clear [अवदात]. Ab. 95, 1068; B. Lot. 563. *Odátaroci*, white-shining, an epithet of the moon (Kh. 22).

ODḌETI, To place, set. This word is used of laying a fowler's snares and nets. The etymology is doubtful; Subh. says it is from *Ḍī khipane*, and quotes from a comment *oḍḍitán ti ṭhapitaṁ*; Yátrámullé says it is *Ḍī vehásagamane* with *ava*, he quotes *tattha páse ca jáláni ca oḍḍápesi*, "then he laid his snares and nets," and *attano oḍḍitaṁ jálañ ca pásañ ca patvá*, "when he reached the net and snare set for him;" he adds that Mahásaddaníti gives a dhátu *Ḍī khipanuḍḍanesu*, "Ḍī, in the sense of throwing and placing." Ten J. 50, 113.

ODHI (*m.*), Limit, limitation; district, division [अवधि]. Ab. 225, 1135; Ten J. 24. *Jannumattena odhiná*, by a limit extending to the knee, i.e. knee-deep (Dh. 266). *Odhiṁ katvá*, marking out the limits (of the incision, Ten J. 24).

ODHISO (*adv.*), At the end of a period, ultimately [अवधि + शस्]. Alw. I. 108.

ODISSA, A ger. from दिश् with अव; it appears to mean "expressly": *aññatra odissa anuññátá*, without express permission" (?).

ODUMBARO (*adj.*), Belonging to the udumbara tree, made of udumbara wood [औदुम्बर]. Sen. K. 392. Pl. *Odumbará*, name of a people.

OGACCHANAṀ, Going down (from गम् with अव]. Par. S.A.

OGADHO (*adj.*), Belonging to, connected with, contained in [अव + गाध]. Ab. 742. See *Antogadho*. Yátr. quotes from Abhidhánappadípiká Vaṇṇaná, *GĀDHA patiṭṭháyaṁ, anto ogádhatíti antogadho*, and adds that the ā is shortened.

OGĀHATI and **OGĀHETI**, To dive, plunge into, enter [अवगाह्]. *Ogáhitvá pokkharaṇiṁ*, diving into the tank (Mah. 33). Aor. *ogahi* (Mah. 152, *a* perhaps shortened metri causâ). Ger. *ogayha*, *ogáhitvá* (Ras. 89; Mah. 59). Anomalous ger. *ogayhitvá* (Mah. 261). P.pr. *ogákanto* (Dh. 105). *Ogáheti* at Mah. 116, *ogaheti* at Dh. 431. P.p.p. *ogáḷho*, plunging into, fording, entering.

OGĀHO, Plunging into, wading, fording [अवगाह]. *Mahásamuddo viya dukkhogáho*, unfordable as the ocean (Br. J. S. A.).

OGĀḶHO, see *Ogáhati*.

OGAMANAṀ, Going down, setting [अवगम्+अन].

OGAYHA, see *Ogáhati*.

OGHO, A flood, torrent, inundation, overflow; multitude, quantity [ओघ]. Ab. 629, 946. Metaphorically of evils or passions which overwhelm humanity like a flood: in this sense there are four floods, *kámogho, bhavogho, diṭṭhogho, avijjogho*, the flood of sensual desire, the flood of renewed existence, the flood of false doctrine, and the flood of ignorance (Dh. 432). At Dh. 182 these are called *catubbidho kilesogho*, the fourfold flood of evil passions. An Arhat is called *oghatiṇṇo*, one who has crossed the flood, as having escaped from the four oghas (Dh. 66, 421). *Janogho*, a multitude of people (Mah. 38, 124). *Balogho*, a large force of troops (Mah. 35, 124).

OGILATI, To swallow [अवगृ].

OGUṆṬHITO (*p.p.p.*), Covered, veiled, wrapped up [अवगुण्ठित]. Pát. 21.

OHĀRAṆAṀ, Removing (from next). Ab. 796.

OHĀRETI (*caus.*), To remove [caus. अवहृ]. *Kesamassuṁ o.*, to cut off the hair and beard (Alw. I. 92; B. Lot. 863). *Oháritakesamassu*, having the hair and beard shaved (Dh. 140).

OHĀRĪ (*adj.*), Dragging down [अवहार + इन]. Dh. 62.

OHĀYA, see *Ojahati*.

OHITO (*p.p.p. odahati*), Put in, deposited; put down, laid aside [अवहित]. Dh. 27. See *Kosohito*.

OHĪYATI (*pass. ojahati*), To be left [अवहीयते]. Opt. *ohíyeyya* (Pát. 97). Aor. *ohíyi* (Dh. 215).

OJĀ (*f.*), Strength, sap of life, vitality; sap, juice, [ऊर्ज्]. Ab. 942 (the text has *yápaná*, "that which supports life," the Sinhalese translation has *Çaríraýápanaya karannáwú rasójas* "the ojas juice which keeps the body alive;" this meaning belongs rather to Sanskrit ओजस्). *Dhammojapaññá* (Dh. 369, 378) is rendered by Vijesinha "Wisdom having truth for its essence, i.e. vipassaná." *Dibbojá*, celestial essences (Dh. 132, Subh. says "divyarasa, madhurarasasára"). *Paṭhavojá*, juice or sap of the earth (Dh. 274), probably the sweet substance described at Man. B. 64. See *Ojavá* and *Ojo*.

OJADĪPO, A name of Ceylon [ऊर्ज् + द्वीप] Att. 7; Mah. 88.

OJAHATI, To leave, forsake, abandon, renounce [अवहा]. Ger. *ohitvá, oháya* (Dh. 96; Sen. K. 504; B. Lot. 863). Pass. *ohíyati*.

OJAVĀ (*adj.*), Juicy, succulent, sweet, luscious [ऊर्जस्वत्]. Ten J. 108 (*ojavantáni nigrodhapakkáni*); Dh. 132 (*paṇítáni ojavantáni phaláphaláni*).

OJO, Light, splendour; strength, vigour [ओजस्]. Ab. 942 (दीप्ति and शक्ति).

OKAṀ, A house, dwelling; a resting-place, asylum [ओकस्]. Ab. 207, 1060. *Okam okaṁ jahanti*, they forsake every resting-place (Dh. 17).

OKAṀ, Water [उदक]. *Okapuṇṇehi cívarehi*, with drenched garments (Dh. 197). *Okamokato*, from its watery home (for *oka-okato*, Dh. 7).

OKAPPANĪYO (*adj.*), Becoming, suitable, proper [from कृप् with अव]. See *Saddhá*.

OKĀRO, Vileness, worthlessness [from कृ with अव, comp. *Vokáro*]. *Kámánaṁ okáro*, the vanity of sensual pleasure (Dh. 79).

OKĀSALOKO, World or realm of space [अवकाश + लोक]. This is one of the three great divisions of the universe, and answers to our Space or Ether, being the great void which contains the worlds. Subhúti writes, "Of the three worlds the *satta* and *saṅkhára* worlds are contained in the *okása* world, which is the empty air (çúnya ákáça)." Vijesinhe says that "the *antalikkha*, being the region of space above the *váyu*, belongs to *okásaloka*." Hardy calls it "the world of space, the empty void, the far-extended vacuum" (Man. B. 3). Vij. informs me that the lines at Das. 45 are from the Mahámandhátu Játaka, and that the idea they contain is "conceive a thousand worlds like that over which the sun and moon revolve, within such a *space* thy dominion extends."

OKĀSO, and AVAKĀSO, Place room, space; interval; occasion, opportunity; leave, permission; leisure; cause [अवकाश]. Ab. 1101. *Amhákaṁ rañño rathassa okásaṁ dehi*, make room for our king's chariot (Ten J. 3). *Tass' okásaṁ adatvá*, not giving it room (Dh. 183). *Tumhákaṁ cattálísadivasá okáso*, you have an interval or leisure of 40 days (Br. J. S. A.). *Gaccha amumhi okáse tiṭṭha*, go and stand in that place (Kamm. 3; Ras. 84). *Aññataraṁ okásaṁ gacchantaṁ*, going to a certain place (Dh. 122). *Aññesaṁ vacanassa*

okáso náma n' atthi, the rest have not an opportunity of saying a word (F. Ját. 16). *Majjhe ṭhapetvá okásaṁ*, leaving a space in the middle (Mah. 172). *Okásaṁ yácati*, to ask for leave (Dh. 128). *Okásaṁ karoti*, to give leave, to make room, to find time. When the multitude saw the brahmin Brahmáyu approaching—*taṁ okásam karoti yathá taṁ ñáṇassa yasassino*—they made such room for him as was due to a man renowned for his wisdom (Brahmáyu S.). *Sace me Bhagavá okásaṁ karoti pañhassa veyyákaraṇáya*, if the Blessed One has leisure to reply to my questions (Sám. S., comp. Ten J. 12). *Ānandattherassa okásakaraṇatthaṁ*, in order to make room (keep a place vacant) for the thera Ānanda (Br. J. S. A.). *Katávakáso*, having an opportunity (comp. *Hatávakáso*). *Anokásakato*, unauthorized (Pát. 111). *Okásaṁ labhati*, to have an opportunity, to get leave. *Sákuṇiko okásaṁ labhissati*, the fowler will have a chance. *Okásaṁ labhitvá*, having received permission (Dh. 103). *Dubbinicchayaṁ aṭṭaṁ vinicchinanto okásam alabhitvá*, my time having been entirely taken up with trying a case of great difficulty, lit. not having had any leisure while trying a case very difficult to try (Ten J. 1). *Laddhokáso*, having seized an opportunity (Att. 197), having obtained permission (Att. 198). In gram. *okáso* is the name of the locative relation (see *Kárakaṁ*).

OKIRAṆAṀ, Sprinkling (from next). Mah. 258.

OKIRATI, To sprinkle [अव + कॄ]. Aor. *okiri* (Mah. 86). Ger. *okiritvá* (Dh. 135). Pass. *okiríyati*. Caus. *okirápeti*, to cause to be sprinkled (Dh. 78; Mah. 211).

OKKĀKO, A proper name [इक्ष्वाकु]. Mah. 8.

OKKAMANAṀ, Descent (from next).

OKKAMATI, To descend, step down; to disembark; to fall into, enter or come into [अवक्रम्]. *Niddaṁ o.*, to fall asleep (F. Ját. 3). *Niddaṁ anokkamanto*, getting no sleep (Dh. 81). *Sárajjaṁ okkami*, got into a nervous state (F. Ját. 46). *Buddhánaṁ bhagavantánaṁ sattesu mahákaruṇá okkamati*, great compassion for mortals enters the hearts of the blessed Buddhas (B. Lot. 377). *Lajjidhammaṁ okkamitvá*, becoming ashamed (Das. 44). *Maggá* (*abl.*) *o.*, to get off the road, leave the road (Pát. xxvi; Dh. 303), to make way for a person entitled to respect (Dh. 403). *Samuddá thalam okkamuṁ*, came on shore; lit. descended from the sea on the land (Mah. 168). *Mátukucchiṁ o.*, to enter the mother's womb, viz. to be conceived (see *Gabbhávakkanti*). *Dípakasmiṁ okkamiṁsu*, landed on an island (Mah. 46). Ger. *okkamma*, *okkamitvá* (Sen. K. 504).

OKKANTI (*f.*), Descent, falling upon [अवक्रान्ति].

OKKANTO (*p.p.p. okkamati*), Descended, entered; embarked [अव + क्रान्त]. Mah. 46, 131.

OKKASSA (*ger.*), Having dragged away or abducted [ger. fr. अवकृष्].

OKKAṬṬHO (*p.p.p. avakaḍḍhati*), Lowered, low [अवकृष्ट].

OKKHITTO (*p.p.p.*), Cast down, lowered [अवक्षिप्त]. *Okkhittacakkhu*, with downcast eyes (Pát. 20).

OLAGITO (*p.p.p.*), Hanging down [अव + लगित].

OLAMBAKO (*adj.*), Hanging [अवलम्बक]. Ját. 51.

OLAMBATI, To hang down [अवलम्ब्]. Dh. 191; Ten J. 114. Caus. *olambeti*, to suspend (Ját. 9)

OLAMBO, Something hanging, an appendage [अव-लम्ब]. *Muttolambo*, hanging festoons of pearls (Mah. 213).

OḶĀRIKO (*adj.*), Large, great; gross, coarse; material [औदारिक]. *Appatirúpaṁ oḷárikaṁ*, a gross impropriety (Dh. 293). *Oḷáriko obháso*, a broad hint. *Oḷáriko sukhumo*, material and immaterial (Gog. Ev. 43, of the body and the mind respectively). The food which we take into our bodies is called *oḷáriko* or material, as opposed to the subtle Nutriments *phasso*, *manosañcetaná*, and *viññáṇaṁ* (see *Āháro*).

OLIGALLO, A dirty pool near a village (Ab. 684).

OLOKANAṀ, Looking, looking at [अवलोकन]. Dh. 121, 155, 371. For *mukholokanaṁ*, see next.

OLOKETI, and **OLOKATI**, and **AVALOKETI**, To look, see, look at, behold, look down upon; to look for, await, watch; to consider, regard [अव-लोक्]. *Lokaṁ olokento*, surveying the world (Das. 1). *Phásukaṭṭhánaṁ oloketvá*, looking out for a comfortable place (Ját. 8). *Ito c' ito ca olokento*, looking this way and that (Ditto). *Mátugámaṁ oloketvá*, having seen a woman (Ten J. 46). *Dibbena cakkhuná olokento*, seeing with the divine eye (Alw. I. cxxiv). *Ākásaṁ oloketvá*, looking at the sky (F. Ját. 52; so *nakkhattaṁ*, Das. 46). *Adho o.*, to look down. *Olokesi mahábodhiṁ*, fixed his gaze on the Bo-tree (Mah. 112, comp. 199). *Attano devasiriṁ olokento*, contemplating his celestial bliss (Dh. 153). *Aññamaññaṁ mukháni oloketvá*, looking in each other's faces (Dh.

390). *Oloketum pi asakkontá*, unable even to look you in the face (Dh. 154, comp. Alw. 101). *Asse oloketvá*, having examined the horses (Ras. 38). *Tvaṁ mama dhanacchedanaṁ na olokesi*, you don't consider the waste of my property (Dh. 93). *Anolokento viya*, as if he was not looking, viz. pretending not to see (Dh. 371, 372). *Buddhabháváya samayaṁ olokento*, await his time for becoming a Buddha (Mah. 199). Pass. p.pr. *olokiyamáno*, being looked at (Dh. 372). *Avalokitaṁ*, a look or glance. *Avalokitamattena*, with a mere look. *Mukhaṁ o.*, is happily rendered by Mr. Trenckner, "to be a respecter of persons" (Dh. 126, 127, comp. προσωπολήπτης). Vij. renders *mukholokanadánaṁ*, "a gift made through partiality or favouritism" (Ten J. 35). *Mukholokena*, out of favouritism (Dh. 125)

OḶUMPIKO (*adj.*), Belonging to a raft [उडुप + इक]. Crossing on a raft (Sen. K. 390).

OMAKO (*adj.*), Low, inferior, vile [अवमक]. Ab. 700. *Omakasatto*, a low person (Dh. 164; Att. 190). Pát. 81.

OMASATI, To revile, reproach [अव+मृश्]. Pát. 83.

OMASAVĀDO, Scornful, contemptuous, reproachful speech [अवमृश् + अ + वाद्]. Pát. 12, 83. Subh. quotes *khuṁsanagarahanavacane*, "said of harsh, reviling speech," and *játi-ádíhi ghaṭṭetvá vacane*, "said of speech reviling a man for his low birth, etc."

OMUÑCATI, To take off, unloose, remove [अवमुच्]. *Ābharaṇáni* (Dh. 142). *Muttáháraṁ* (Dh. 118; Ját. 61). *Upáhaná* (Pát. xx). At Ras. 32 *omaṇḍitvá* is no doubt a mistake for *omuñcitvá*. Of taking off clothes (Ját. 9).

OMUTTETI, To make water upon [अवमूत्र]. Dh. 283.

ONADDHO, and AVANADDHO (*p.p.p. onandhati*), Covered, bound [अवनद्ध]. *Cammávanaddhapádá hatthí*, elephants whose feet were cased in leather (Mah. 169, comp. Ab. 140). *Andhakárena onaddho*, shrouded in darkness (Dh. 27). *Onaddhá vinaddhá sákhá*, branches tangled together (F. Ját. 7).

OṆAMATI, To bow, to stoop [अवनम्]. *Anoṇamanto*, without stooping (B. Lot. 569). P.p.p. *oṇato*. Caus. *oṇameti*, *oṇámeti*, to bend (*saríraṁ*, Dh. 288).

ONANDHANAṀ, Tying, entangling (from next).

ONANDHATI, To cover; to bind [अवनह्]. P.p.p. *onaddho*. Comp. *Pilandhati*.

OṆATO (*p.p.p. oṇamati*), Bent, stooping [अवनत]. *Oṇataggá rukkhá*, trees with their tops bent.

OÑĀTO, and AVAÑĀTO (*p.p.p.*), Low-born [अव + ज्ञात]. Pát. 83.

ONAVĪSATIVASSO (*adj.*), One who is less than twenty years old, i.e. under age for ordination (derivative of *únavísativassa*).

OṆĪTO (*p.p.p.*), Drawn out, removed [अव + नीत]. *Oṇítapattapáṇi*, whose hand is removed from the bowl, viz. who has finished his meal: *oṇíto pattato páṇi yena so oṇítapattapáṇi* (Vij.).

OPADHIKO (*adj.*), Belonging to upadhi [उपधि + क].

OPAGAVO, Belonging to Upagu [औपगव]. Sen. K. 389.

OPAMMAṀ, A simile, comparison, metaphor, analogy [औपम्य]. Ab. 530. *Opammaṁ karohi*, give me an illustration, put an analogous case (Alw. I. xlii; Gog. Ev. 43). Das. 44.

OPANAYIKO (*adj.*), Conducive [उपनय + इक]. Sen. K. 418. As an epithet of *dhamma*, or the Truth, this word no doubt means leading to Nirváṇa. Gogerly renders it "leading to perfection." Alw. I. 77, 87. Comp. *Niyyániko*.

OPAPĀTIKO (*adj.*), Accidental, phenomenal, apparitional [उपपात + इक]. Ab. 741. This is one of the numerous Páli words which have been sadly ill-treated by the northern Buddhists. It is simply formed from *upapáta*, "accident," and *opapátiko satto* means a being reborn in another world without the intervention of parents, and therefore as it were uncaused, and seeming to appear by chance. All the higher devas are opapátika, there being no sexual intercourse or birth in the higher heavens, and instances are even recorded of human beings having miraculously appeared ready-formed on this earth. The word aupapátika not being found in Sanskrit, it seems to have greatly puzzled the northern Buddhists, when in later times they came to translate the Páli texts into Sanskrit, and having a confused idea of its meaning, they referred it to the root पद्, and coined a word औपपादुक, or औपपादक, as its equivalent (B. Lot. 394). Unfortunately for their etymology the compound verb उपपद् in Páli means "to be born" in the usual way (e.g. *gabbhaṁ eke upapajjanti*, Dh. v. 126). For other instances of these northern blunders, see *Iddhipádo*, *Pátimokkho*, *Upádiseso*, *Paṭisambhidá*, *Uposatho*, *Phásu*. I may add, that from not know-

ing the meaning of the Páli *karavîka*, the author of the Lalita Vistara appears to have ascribed to Buddha the attribute of being sparrow-voiced! (B. Lot. 566).

OPARAJJAM, The office of sub-king, viceroyalty [उपराज + य]. Dh. 305, 416; Das. 46.

OPASAMIKO (*adj.*), Leading to quiet or cessation [उपशम + इक]. An epithet of *dhamma*, or, The Truth, as leading to Nirvána.

OPASILESIKO (*adj.*), Relating to immediate contact, containing, embracing [औपश्लेषिक]. A grammatical term designating one of the relations of the locative case (Sen. K. 333).

OPATITO (*p.p.p.*), Fallen down [अव + पतित].

OPAVAYHO (*adj.*), Intended for riding on [औपवाह्य]. Of a king's riding elephant (Ab. 366; Ten J. 27).

OPĀYIKO (*adj.*), Proper, fit, right [उपाय + इक, औपयिक]. Ab. 353; Sen. K. 418. Adv. *opáyikaṁ*, right! good! yes! (Ab. 1144).

OPUNĀTI, To winnow, sift; metaphorically, to expose, lay bare, e g. the fault of others [अव + पू]. Dh. 45.

OPUÑJATI, To heap or collect together [अव + पुञ्ज]. Alw. I. 103.

ORABBHIKO, A butcher (?) [औरभ्रिक]. Ab. 513, Sen. K. 391 (in both instances it is said to be one who lives by slaying rams).

ORAṀ, see *Oro*.

ORAMATTAKO (*adj.*), Belonging merely to the present life, mundane, sublunary [अवर + मात्र + क].

ORAMBHĀGIYO (*adj.*), Belonging to the lower part or lot, belonging to kámabhava [अवरम् + भाग + य]. See *Saṁyojanaṁ*. Sometimes wrongly written *orabh-* (Ras. 88).

ORAPĀRAṀ, The hither and the further side [अवार + पार]. *Gaṅgáya orapáramhi*, on both sides of the river (Mah. 127). See *Párápáraṁ*.

ORASASŪNUTĀ (*f.*), Own-sonship [औरस + सूनु + ता]. Alw. I. vii.

ORASO (*adj.*), Legitimate, own [औरस]. *Sugatassa orasá puttá*, own sons of Buddha (Br.J.S.A., of the priests). *Oraso*, an own or legitimate son (Ab. 2). *Lokanáthorasá*, true sons of the saviour of the world (Mah. 20). *Sissoraso*, pupil-son (Alw. I. xiv).

ORASO (*adv.*), On this side [अवार + शस्].

ORATO (*adv.*), On this side [अवारतस्]. Kh. 20; Alw. I. 96.

ORIMO (*adj.*), Hither, on this side [अवार + इम]. *Orimaṁ tîraṁ*, near bank of a river. *Orimabhâge pacchimamásassa*, on this side of the last month, viz. before the last month (Pát. 82).

ORO (*adj.*), Below; less; posterior, later; hither, on this side [अवर, अवार]. Neut. *oraṁ*, the near or hither bank or side (Ab. 665. See *Orapáraṁ*). *Orato páraṁ gacchati párato oraṁ ágacchati*, goes from this end of the field to the further end, and back again from the far end to this (Ját. 57, of a king ploughing). Adv. *oraṁ*, less, subsequently, below, on this side (with abl.). *Tato oraṁ*, less than this (Pát. xv), since then, subsequently to that period (Mah. 20), on this side of it. *Bhuñjassu páragaṅgan tvaṁ má 'gá oran tato*, do thou rule over the country beyond the river, come not on this side of it (Mah. 62). *Mahábodhipatitthâná oraṁ*, since the setting up of the Bo-tree (Mah. 257). *Oraṁ Gámaṇivapiyá*, on this side of the G. tank (Mah. 67). *Oragaṅgá* (*f.*), district on the near bank of the river (Mah. 254, 62). Instr. *orena* (*adv.*), within, in less than. With gen. *Orena channaṁ vassánaṁ*, within six years (Pát. 10, 11, 80).

ORODHO, Harem, seraglio, apartments of the royal ladies [अवरोध]. Ab. 215; Alw. I. 79; Mah. 35.

OROHAṆAṀ, Descent [अवरोहण]. *Devorohaṇaṁ*, descent from the deva world (Mah. 181; Kh. 20).

OROHATI and **ORUHATI**, To descend; to disembark [अवरुह्]. *Paṭhavîtalam oruhi*, alighted on the earth (Mah. 114). P.pr. *orohanto* (Dh. 303; Das. 40). *Oruyha Damile*, falling upon the Tamils (Mah. 150). *Āsaná oruyha*, leaving the pulpit (F. Ját. 46). *Tamhá oruyha selamhá*, descending from that rock (Mah. 240). Ger. *orohitvá* (Mah. 167; Att. 8), *oruyha*, *avaruyha* (Dh. 99).

OROPANAṀ, Taking down, removal [अवरोपण]. Mah. 107. *Bhára-m-oropanaṁ*, delivery of a pregnant woman.

OROPETI (*caus. orohati*), To cause to descend, take down, put down [अव + रोपयति]. *Daṇḍaṁ o.*, to put away the stick, or to lay aside punishment (Dh. 430, comp. 310). *Oropetvá mahábodhiṁ*, taking down the Bo-tree from its car (Mah. 118). P.p.p. *oropito* (Mah. 206). Mah. 59.

OSĀDETI (*caus. osîdati*), To cause to sink, to depress [अवसादयति]. Mah. 178.

OSADHAṀ, A herb; a herb used in medicine, a simple; a drug, medicine [औषध]. Ab. 330, 592;

Dh. 160; Mah. 70. *Visosadhaṁ jánáti*, knows a cure for snake-bite (Ras. 34).

OSADHĪ (*f.*), A herb, plant, annual [ओषधि, ओषधी] Ab. 541, 592. *Osadhitáraká*, or *osadhi táraká* is the designation of a particular star that shines with a white light (see Cl. Gr. 39, Ját. 23). In his Sinh. Dict. Clough has "Osadhitáraká (ósadhi *medicine*, táraká *a star*), the star that presides over medicine; the morning star." It is not, as one would expect, the moon. Subhúti sends me the following extracts from Ṭíkás, *pabhá etáya dhíyati osadhínaṁ vá anubalappadáyikattá osadhíti evaṁ laddhanámá táraká*; and *andhakáraṁ dahanti vinásenti osá te ettha dhíyanti patiṭṭhahantíti osadhí tárakáviseso, ussanná pabhá etáya dhíyatíti vá osadhi*. Comp. *seyyathá pi náma osadhitáraká odátá odátavaṇṇá odátanidassaná odátanibhásá* (Par. S.). See also Dh. 99, *obhásentí disá sabbá osadhí viya táraká*, "shedding light on every side like the morning star."[1]

OSADHĪSO, The moon [ओषधीश]. Ab. 52.

OSAKKATI, To draw back, refuse; to give way, retreat. Dh. 376. P.pr. *osakkamáno* (Ten J. 28). *Balaṁ osakkati*, the army is giving way (Ten J. 29). Comp. *Paccosakkati*.

OSĀNAṀ, and AVASĀNAṀ, End, conclusion [अवसान]. Ab. 771; Dh. 356. *Osánadivase*, on the last day (Dh. 250). *Osánagáthá*, the final stanza (Ten J. 121). Loc. *avasane*, in the end, finally, ultimately (Dh. 341, 376).

OSĀPETI (*caus.*), To finish, complete [caus. अवसो].

OSĀRAṆĀ (*f.*), and -ṆAṀ, Restoration of a priest who has been temporarily secluded from his brother priests as a penance for an offence (from *osáreti*). Pát. 60, 92, 96.

OSARAṆAṀ, Resort, rendezvous, haunt, habitation (from next). *Osaraṇaṭṭhánaṁ*, place of resort.

OSARATI, and AVASARATI, To go to, resort, repair, approach [अव + सृ]. *Ahaṁ ahaṁ pathaman ti ekappahāren' eva osaranti*, run to church in a body saying, "I'll be there first, I'll be there first" (Pát. xvi). *Tad avasari*, repaired thither. *Nadiyo osaranti mahodadhiṁ*, the rivers run into the ocean (Ját. 28). Caus. *osáreti*, to lower; to bring forward, to exhibit, to propound; to restore a priest who has been undergoing penance. *Ujukam eva hatthaṁ o.*, to lower the hand into the bowl keeping it straight (Dh. 269). *Osáresi sakaṁ mataṁ*, exhibited his own knowledge (Mah. 251). *Osáressámi saṅghassa Maṅgalasuttaṁ*, I will propound to the priests the M. Sutta (Mah. 196). *Abbhánakammavasena osáretabbo*, must be restored by an Abbhána ceremony (Yátr.). *Osáreyyáti osáraṇakammaṁ kareyya* (Pát. 98). P.p.p. *osárito*, restored, rehabilitated (of a priest who has been undergoing penance, Pát. 27). *Anosárito*, not yet restored, still in disgrace (Pát. 92).

OSĪDANAṀ, Sinking (*from osídati*). Mah. 178.

OSĪDĀPANAṀ, Causing to sink (from *osídápeti*). *Pajánaṁ vaṭṭe osídápanasamatthaṁ*, able to make men sink in (the ocean of) Saṁsára (Dh. 195).

OSĪDATI, To settle down, to sink, to decline [अवसद्]. *Kammante osídamáne*, when business is declining. Of sinking in a fluid (F. Ját. 7; Ten J. 36). P.p.p. *avasanno*. Caus. *osádeti* (see sep.), *osídápeti* (Dh. 180).

OSIÑCATI, To sprinkle [अवसिच्]. Dh. 96.

OSO, Beam, ray [ओष].

OSSAJJATI, and OSSAJATI, To give up, relinquish, renounce [अवसृज्]. Ger. *ossajja* (Alw. I. vii). Aor. *ossajji, ossaji*. This word occurs in a somewhat difficult passage in Mah. 118, *kulehi so soḷasahi . . oropetvá mahábodhiṁ patiṭṭhápetum ossaji*. Turnour's translation is conjectural; I think the meaning is, "having caused the Bo-tree to be taken down (from its car) by the sixteen castes in order to set it up (viz. plant it), he let it go;" the next words are, "the instant it was released from his hand." P.p.p. *ossaṭṭho*.

OSUMIKO (*adj.*), Relating to heat [उष्मन् + इक].

OTARAṆAṀ, and AVAT-, Descent, entrance into, going down into [अवतरण]. Ab. 981, 1118. *Tassa otaraṇasaddena*, at the sound of the bird's swoop (Dh. 154).

OTĀRAṆAṀ, Causing to descend [अवतारण]. *Kúṭasakkhiṁ otáraṇaṁ*, bringing a false witness into court (Dh. 100).

OTARATI, and AVATARATI, To descend; to disembark; to depart; to betake oneself to, go to, enter [अवतॄ]. *Ahaṁ otarámi*, I'll get down (from a cart, Dh. 300). *Pakkhe vissajjetvá otari*, dropping his wings he swooped down (Dh. 154).

[1] Since writing the above, I have, with the help of Mr. Mutu Coomaraswamy, been able to identify it with the planet Venus.

Thúpaṭṭháne otariṁsu, they alighted on the site of the dagoba (Mah. 81). *Otaritvá*, having disembarked (Ten J. 89). *Náváya* (*abl.*) *otaranto*, landing from the ship (Mah. 41). *Ákásá otari*, flew down (Ten J. 114). *Pásádá otariṁsu*, they descended from the upper story of the palace (Das. 2). *Nadiṁ otarittha*, he descended into the river (Mah. 255). *Saraṁ otarati*, to go down to the lake side (Dh. 304; comp. 148). *Otarittha mahávíthiṁ*, entered the main street (Mah. 249). *Caṅkamaṁ otari*, entered the cloister (Dh. 88). *Otari*, went down stairs (Dh. 175). *Otarathodakaṁ*, go down into the water (Das. 4). Pass. *otiṇṇo*. Caus. *otáreti*, to cause to descend, to take down, to set down, to let down. *Gadrabhassa piṭṭhito bhaṇḍáni otáretvá*, taking down his wares from the ass's back (F. Ját. 14). *Puttakaṁ me otárehi*, lift down my child (Dh. 155). *Otáresi Somadeviṁ*, assisted S. to alight from her carriage (Mah. 203). *Koṭṭhato víhí otáriyamane disvá*, seeing paddy being taken out of the barn (Dh. 141). *Jetavanapokkharaṇatíre mañcaṁ otáretvá*, having set down the couch at the brink of the J. tank (Dh. 148). *Ukkárabhúmiyaṁ otáretvá*, setting him down on a dunghill (Ten J. 56). *Ñáṇaṁ otáreti*, appears to mean "to gain knowledge of," "to learn" (Dh. 319, 118).

OTÁRO, and **AVATÁRO**, Descent; entrance; a landing-place (*tittha*); a defect, fault (*vivara*) [अवतार]. Ab. 981, 1118. *Dípabhásáya Saddhammotáraṁ akárayi*, caused the introduction of religion in the Sinhalese language (Mah. 83). As the name of a certain Páli grammar *Bálávatáro* (*bála-avatáro*) means, I think, Introduction of the young student to Pali grammar. *Otárápekkho viharati*, is constantly looking out for faults (Subh.).

OTATO (*p.p.p.*), Covered, overspread, overgrown [अवतत]. Dh. 29.

OTIṆṆAKO (*adj.*), One who descends [next + क]. Das. 41.

OTIṆṆO, and **AVATIṆṆO** (*p.p.p. otarati*), Gone down, descended; disembarked; having entered [अवतीर्ण]. *Saraṁ otiṇṇo*, gone down to the lake (Dh. 304). *Saṅgámaṁ otiṇṇo*, having entered the fray (Dh. 170). *Dibbavaṁsávatiṇṇam iva attánaṁ maññamáná*, thinking themselves descended from a divine race (Att. 199). Disembarked (Mah. 17, 155). At Pát. 4, *yo pana bhikkhu otiṇṇo*, probably means, as Gogerly translates it, "any priest who shall so lower himself as to . ."

OTTÁPÍ (*adj.*), Fearful of sinning, conscientious [उत्ताप + इन्]. Alw. N. 121. The *o* is probably due to the false analogy of *ottappa*.

OTTAPPAṀ, Fear of sinning, shrinking from sin, having a tender conscience, conscientiousness. This word would be in Sanskrit औत्ताप्य, a derivative of उत्ताप. *Musávádassa ottappaṁ*, fear of speaking lies (Cl. Gr. 143). At Ab. 158 it is explained by *pápabhírutá*. Das. 41 says *pápato ubbegass' etam adhivacanaṁ*, "this is a name for shrinking from sin;" and *káyaduccaritádihi yeva ottappatíti otta, paṁ*, "ottappa means a man's being distressed at sins of deed, word, etc." (comp. *Tappati*). See *Añottappaṁ*, *Hirottappaṁ*.

OṬṬHAJO (*adj.*), Labial [ओष्ठ + ज]. The labial letters are *u*, *ú*, *p*, *ph*, *b*, *bh*, *m*.

OTTHARATI, and **AVATTH-**, To spread; to cover; to scatter; to overspread, pervade [अवस्तृ]. *Ottharanto gacchati*, spreads far and wide (Dh. 254, of an odour). Also p.pr. *avattharamáno* (Ját. 74). Of catching in a net (Dh. 337). *Turiyabhaṇḍáni avatttharitvá*, scattering about their musical instruments (Ját. 61). Caus. *Samudden' ottharápesuṁ taṁ desaṁ*, caused that district to be submerged (Mah. 131). *Saddo sakalanagaraṁ avatthareyya*, the sound would fill the whole city (Ját. 62). P.p.p. *otthaṭo*. *Rañño tejena otthaṭo*, overwhelmed by the merit of the king (Mah. 129). *Márajálena otthaṭesu sattesu*, when mortals are caught in Mára's net (Dh. 337).

OṬṬHO, The lip [ओष्ठ]. Ab. 262, 1106; Dh. 159; Ras. 20. *Adharoṭṭho uttaroṭṭho*, the lower and upper lips (F. Ját. 12).

OṬṬHO, A camel [उष्ट्र]. Ab. 502, 1106; Dh. 284.

OVÁDAKO (*adj.*), Admonishing [अववाद + क]. Pát. xiv.

OVADATI, To admonish, exhort, edify, advise, instruct [अववद्]. Dh. 14; B. Lot. 305. *Thero ovaditvá anekadhá appamáde niyojesi*, the elder having administered exhortation to him in various ways urged him to be zealous (Mah. 261). *Rájánaṁ ovaditukámo*, desirous of admonishing the king (F. Ját. 17). Pass. p.pr. *ovadiyamáno*, being admonished (Dh. 110). P.p.p. *ovadito*. *Agatigamanaṁ paháya dhammena rajjaṁ karehíti ovadito*, having been thus admonished, "put away partiality and rule with justice" (Dh. 341).

OVÂDO, Admonition, exhortation [अववाद्]. Ab. 354; B. Lot. 304. *Mátápitunnaṁ ovádaṁ sutvá*, listening to their parent's injunctions (Dh. 110). *Ovádaṁ deti*, to admonish (Ten J. 6). *Ovádadá-naṁ*, admonition (Ten J. 6). *Ovádaṁ gaṇháti*, to receive admonition, to take advice (Ditto).

OVARAKO, An inner room, store room [अव + वृ + अक]. Ab. 214, 943.

OVAṬṬO (*p.p.p.*), Rained down [अव + वृष्ट]. Ját. 18.

OVIJJHATI, To pierce, annoy [अव + व्यध्]. Pát. 83; Ten J. 36.

P.

PA, A preposition much used in composition with verbs and their derivatives, Sansk. प्र. Ab. 1168.

PÂ, = प्राक्. See *Pageva*.

PABALATTAṀ, Power [प्रबल + त्व]. Ab. 1168.

PABALO (*adj.*), Strong, mighty [प्रबल].

PABANDHO, A continuous series; a narrative; a literary composition, fiction [प्रबन्ध]. Ab. 113. *Rañño guṇappabandhena pasanná*, delighted with the king's series of virtuous acts (Att. 210, 218).

PABBAJANAṀ, Embracing asceticism, becoming a Buddhist monk [प्रव्रज् + अन]. Dh. 141. See *Pabbajjá*. *Yasapabbajanaṁ*, Yasa's entrance into the priesthood (Mah. 180).

PABBÂJANAṀ, Banishment; causing to become a Buddhist monk, ordination [प्रव्राजन]. Dh. 426.

PABBAJATI, To go forth, to exile oneself; to give up the world, to embrace the ascetic life; to become a Buddhist monk, to take the robe, to take orders [प्रव्रज्]. *Agárasmá anagáriyaṁ pabbajituṁ*, leaving house and home to go forth into the houseless state (Alw. I. 92). *Pabbaji Jinasásane*, took orders, or embraced asceticism, in Buddha's religion (Mah. 210, comp. Ras. 29, *pabbajitvána sásane*, and Mah. 34). Fut. *pabbajissati* (Dh. 141, 153; Mah. 36). Imperat. 2nd pers. *pabbaja*, *pabbajáhi* (Dh. 139, 141). P.p.p. *pabbajito*. Caus. *pabbájéti*, to banish, to put away; to cause or induce to become a Buddhist monk; to admit to the priesthood, to ordain. *Rágádimalaṁ pabbájento*, putting away the sins of lust, etc. (Dh. 426). *Saṅghamittaṁ bhikkhuniṁ taṁ pabbájetuṁ visajjiya*, having sent Saṅghamittá to ordain her (Mah. 111). *Mayaṁ attano putte pabbájema*, let us make our sons go into the church (Dh. 139). *Âyasmá Mahákaccá-yano Sonaṁ upásakaṁ pabbájesi*, the venerable Mahákaccáyana ordained the lay brother Sona (Alw. I. 92). P.f.p. *pabbájaniyo* (Mah. 111), *pabbá-jetabbo* (Alw. I. 72). P.pr. *pabbájayaṁ* (Dh. 69).

PABBAJITATÂ (*f.*), State of being an ascetic or Buddhist monk [प्रव्रजित + ता] Dh. 411.

PABBAJITO (*p.p.p. pabbajati*), Having given up the world, having become an ascetic or Buddhist monk; having taken the robe, ordained [प्रव्रजित]. *Mahantaṁ ñátisaṅghaṁ oháya pabbajito*, having abandoned a large circle of kinsmen and entered the priesthood (B. Lot. 863). *Pabbajitakálato paṭṭháya*, from the time he became a monk (Dh. 402). *Paláyitvá bhikkhúsu pabbajito hoti*, having fled, embraced the ascetic life among the Buddhist priests (Alw. I. 72). *Anupabbajitánaṁ*. of those who took orders from his example (Mah. 34) *Gahaṭṭho vá pabbajito vá*, layman or priest (Dh. 346). Masc. *pabbajito*, an ascetic, a Buddhist monk or priest (Ab. 433; Dh. 69).

PABBAJJÂ (*f.*), Leaving the world, adopting the ascetic life; state of being a Buddhist monk or priest, the monastic life; taking the robe, ordination [प्रव्रज्या]. As a Buddhist technical term *pabbajjá* means the condition of being a Buddhist monk or nun. The ceremony of admission to the priesthood is called *pabbajjá* or *pabbajanaṁ*, if viewed as the act of the recipient of orders, and *pabbájanaṁ* (from the caus.) if viewed as the act of the priest conferring orders. The layman desiring to renounce the world, having chosen a monastery, goes to one of the upasampanna priests of that monastery, bringing with him a robe, and asks to be ordained. The priest then invests him with the robe, and makes him repeat the Saraṇattaya or Creed, and the Dasasíla or Ten Commandments, and with this simple ceremony the candidate becomes a member of the saṅgha, or church militant of Buddha with all its holy privileges (see *Saṅgho*). Eight is the lowest age at which the candidate is admitted to the priesthood. Until he receives upasampadá or priest's orders (at the age of twenty), he is a Sámaṇera, "novice" or "deacon."[1] The terms *pabbajita*, *samaṇa*, and

[1] I have taken these details from Chapter IV. of Hardy's Manual of Buddhism. A detailed account, by Mr. J. F. Dickson, of the ceremony of conferring deacon's orders by a chapter of priests, will be found in the Journ. Roy. As. Soc. 1874.

bhikkhu are applied to all members of the Buddhist priesthood; while *sámanera* and *thera* designate respectively the orders of deacon and priest. The phrase *santike pabbajati* or *santike pabbajjam labhati* is used of the recipient of orders: *Labheyyáma mayam bhante Bhagavato santike pabbajjam*, Lord, vouchsafe to let us receive ordination at thy hands (Dh. 124); *Satthu santike pabbajitvá*, having received ordination at the Teacher's hands (Dh. 105). Buddha at first ordained his disciples by merely saying, "Come So-and-so," e.g. *ehi Yasa*, "follow me, Yasa" (Dh. 119). Vij. has pointed out to me that *ehibhikkhupabbajjá* at Dh. 119 is a compound, which he renders "come-priest-induction." The phrase *ehibhikkhubhávena pabbájetvá*, a little further on, he renders, "having robed him with the formula, Come, priest."—*Tápasapabbajjam pabbajitvá*, having adopted the ascetic life of a hermit (Dh. 406, Ját. 8). *Isipabbajjam pabbajitva*, having adopted the ascetic life of a Rishi (F. Ját. 2; Ten J. 107). *Pabbajjam yáci sádaro*, reverently requested admission to the priesthood (Mah. 34). *Pabbajjá mahatí matá*, holy orders are much thought of (Mah. 36). *Pabbajjápekho*, desirous of ordination (Pát. 59). *Pabbajjásukham*, the bliss of retirement from the world (Ját. 65).

PABBAJJATĀ (*f.*), State of being a Buddhist monk [प्रव्रज्या + ता]. *Ganha pabbajjatam*, take holy orders (Mah. 251).

PABBAJO (*adj.*), Made of bulrushes [पर्वन् + ज]. Dh. 345 (*tinehi vá sanhavákádíhi vá rajjum katvá*). At Pát. 86, *váka-usiramuñjapabbajádínam aññataramayam*, where it seems to be used as a noun meaning reed or bulrush.

PABBAM, A knot or joint in a branch or creeper, or in a cane or reed, or in grass; certain days of the lunar month, the full and change of the moon, etc [पर्वन्]. Ab. 600, 889. *Añgulipabbam*, a finger joint (Pát. 105).

PABBATĀYATI, To act like a mountain (denom. from पर्वत). Sen. K. 434.

PABBATEYYO (*adj.*), Belonging to mountains [पार्वतेय]. *Pabbateyyá nágá*, mountain Nágas (Mah. 5).

PABBATO, A mountain [पर्वत]. Ab. 605. The neut. pl. *pabbatáni*, at Dh. v. 188, is probably an instance of attraction (the termination being adopted from the foll. *vanáni*). Mount Meru is called *pabbatarájá*, king of mountains (Gog. Ev. 15).

PABBHĀRO, A cave in a mountain [प्राग्भार]. *Nandamúlakapabbháram agamamsu* (Dh. 178, Rogers translates it "mountain cave"; Ten J. 120). *Cetiyapabbate pakkhipápesi Kaníravhe pabbháramhi asílake*, "imprisoned those impious persons in the Kaníra cave, in the Cetiya mountain" (Mah. 216, I have given Turnour's rendering). *Pandavapabbatapabbháre nisinno*, sitting in the P. mountain cave (Dh. 118).

PABHĀ (*f.*), Light, radiance [प्रभा]. Ab. 64.

PABHAÑGUNAM, Breaking up, dissolution, destruction, decay, corruption [प्रभङ्गुर]. Dh. 25, 27. From Dh. 301 there appears to be also a form *pabhañgu* = प्रभङ्गु; for the *u* comp. *kammuná*, *sammuñjaní*, *ketubha*, *addhagú*, *kataññú*, etc.

PABHAÑKARO (*adj.*), Light-giving [प्रभा + कर]. Sen. K. 474. Epithet of the sun (Ab. 62; Gog. Ev. 29), epithet of Buddha (B. Lot. 332).

PABHĀSATI, To talk, to prate [प्रभाष्]. F. Ját. 49, 50.

PABHĀSETI (*caus.*), To illumine [प्रभासयति]. Dh. 31, 68.

PABHĀSO, Shining, illumination [प्रभास]. Ten J. 47.

PABHASSARO (*adj.*), Shining, bright [प्रभास्वर]. Mah. 182; Dh. 91, 95.

PĀBHATAM, Money, price; a present, douceur [प्राभृत]. Ab. 355, 471, 1127.

PABHĀTI, To become light, to begin to dawn [प्रभा]. *Pabháyamánáya rattiyá*, as night was yielding to day (Dh. 155).

PABHĀTO (*p.p.p.* last), Become clear or light [प्रभात]. *Pabhátáya rattiyá*, when night gave way to dawn, lit. when the night had become light (Ten J. 46). Neut. *pabhátam*, morning, daybreak (Ab. 68). Loc. *pabháte*, in the morning, at dawn (Mah. 81, 166).

PABHAVATI, To spring up, arise, originate; to be able [प्रभू]. *Himavantá pabhavanti pañca mahánadiyo*, the five great rivers take their rise in H. (Sen. K. 318). *Dhammam kathetum pabhavámi*, I am able to preach the Law (Ras. 22). See *Pahoti*, *Pahúto*.

PABHAVO, Production, birth; origin, source, cause; place where an object is first perceived, birthplace [प्रभव]. Ab. 91, 900. *Neruttikánam pabhava-*

bhúto, who was the father of philologists (Alw. I. xxix).

PABHĀVO, Power, might, majesty, dignity [प्रभाव]. Ab. 351; Das. 5.

PABHEDANAṀ, The juice that flows from an elephant's temples when in rut [प्रभेदन]. Dh. 57.

PABHEDO, Difference, distinction; sort, kind [प्रभेद]. *Lavaṇassa pañca pabhedá*, five kinds of salt (Ab. 461). *Navappabhedo*, nine-fold. *Iddhippabhedo*, the different sorts of supernatural power.

PABHIJJATI (*pass.*), To be split, to be broken, to burst open; to be broken up, to perish [प्रभिद्यते]. Dh. 401. *Akkhíni c'eva kilesá ca pabhijjiṁsu*, at once eyesight and human passion were destroyed (Dh. 83). Ger. *pabhijjitvá* (Pát. 117). P.p.p. *pabhinno*, broken off, separated; of an elephant, mad, furious; discriminated. Ab. 362; Dh. 405; Alw. K. 65. *Hatthippabhinno*, an elephant in rut, a furious elephant (Dh. 58). *Pabhinná dvidhá*, divided into two parties (Mah. 107). See *Paṭisambhidá*.

PABHŪ (*adj.*), Able, powerful [प्रभु]. *Gaṇhantu pabhú me dhítaraṁ*, let them who are able take my daughter (Mah. 5?). Masc. *pabhú*, lord, master, owner (Ab. 725). *Araññassa pabhú*, lord of the forest (Sen. K. 330).

PABHUTI (*f.*), Commencement [प्रभृति]. At the end of a compound used in the sense of "commencing with," "et cætera." *Gabhírappabhuti*, the words beginning with Gabhíra (Ab. 670). *Satthesu nekesv api Síhalesu chandonighaṇḍuppabhutísu*, in many Sinhalese sciences, prosody, philology, etc. (Alw. I. 112).

PABHUTI (*adv.*), Since, after, subsequently to [प्रभृति]. With abl. *Punadivasato ppabhuti*, from that day forward. *Tato pabhuti*, from that time forward, thenceforth (Mah. 207). As last part of a compound: *cirappabhuti*, "depuis longtemps" (Mah. 69), *ajjappabhuti*, from to-day (Sen. K. 428), *hiyoppabhuti*, since yesterday (Sen. K. 427), *tadáppabhuti*, from that time (Mah. 129).

PABHUTTAṀ, Lordship [प्रभुत्व]. Ab. 898.

PABODHANAṀ, Waking, arising; instruction [प्रबोधन].

PABODHETI (*caus. pabujjhati*), To arouse, to set going, to give rise to [प्रबोधयति]. *Sádhukáraṁ pabodhayi*, raised a shout of Sádhu (Mah. 113).

PABODHO, Awakening, enlightenment, instruction [प्रबोध]. *Bálappabodho*, instruction of the ignorant (Alw. I. xiv).

PABUJJHATI, To wake up, rouse oneself; to be awake, to watch, to be vigilant [प्रबुध्यते]. Dh. 52. Aor. *pabujjhi* (Ten J. 113). Ger. *pabujjhitvá* (F. Ját. 4). P.p.p. *pabuddho*, awakened, vigilant, enlightened (Ras. 40; Dh. 52; Ját. 50). Caus. *pabodheti*.

PACĀ (*f.*), Ripeness [पच् + आ]. Ab. 762.

PĀCĀ (*f.*), Cooking, digesting [पाचा]. Ab. 972.

PĀCAKO, A cook [पाचक]. Sen. K. 514.

PACĀLAKO (*adj.*), Shaking, swinging [प्रचालक]. Pát. 21.

PACALĀYIKĀ (*f.*), Nodding, dozing [प्रचलाय् + इका]. Ab. 176.

PACALO (*adj.*), Shaking, trembling [प्रचल].

PACANAṀ, Cooking [पचन]. Sen. K. 471.

PĀCANAṀ, A goad [प्राजन]. Ab. 448. Comp. *Páceti*.

PACAṆḌATI, To be furious [प्र + चण्ड्]. Dh. 401.

PĀCANO (*adj.*), Causing to ripen or come to perfection [पाचन]. Ját. 20.

PACĀPETI (*caus. pacati*), To cause to be cooked. Dh. 126, 302; F. Ját. 15. Pass. *pacápíyati* (Cl. Gr. 128).

PĀCARIYO, A pupil [प्राचार्य].

PACATI, To cook, dress food; to digest; to be tormented in hell [पच्]. *Tassa maṁsaṁ pacitvá*, having cooked its (the boar's) flesh (F. Ját. 4, comp. 55). *Bahúni vassasatasahassáni niraye pacitvá*, having suffered in hell many hundred thousand years (Dh. 177, 205, 394). Pass. *paccati*, to be cooked, to be tormented, to ripen, to come to perfection. *Niraye paccati*, to be tormented in hell (Dh. 148, 149, 394, 395). *Yadá ca paccati pápaṁ*, but when his sin has brought forth fruit (Dh. 13). P.p.p. *pakko*, *pacito*. Caus. *pácápeti*, *páceti*.

PACCABHĀSI, see *Paṭibhásati*.

PACCĀCIKKHATI, To reject, repudiate, disallow [प्रत्याचक्ष्]. Pát. 99. See also *Paccakkháti*.

PACCĀDESO, Rejection, refusal [प्रत्यादेश]. Ab. 775.

PACCĀGACCHATI, To return [प्रत्यागम्]. Aor. *paccágami*, *paccágamási* (Dh. 223, 263). Fut. *paccágamissati*.

PACCĀGAMANAṀ, Return [प्रत्यागमन]. Dh. 149.

PACCAGGHO (*adj.*), New [प्रत्यग्र]. Ab. 713; Att. 141; Ját. 80.

PACCĀHARATI, To bring back, take back [प्रत्याहृ]. Sen. K. 209; Pát. 103; Ját. 20.

PACCĀHĀRO, Drawing back, refusal, objection; restraint of the organs, abstraction [प्रत्याहार]. Ab. 1018; E. Mon. 305. *Kiñci paccáháraṁ akatvá*, not making any difficulties. lit. not at all making a refusal. (Dh. 402).

PACCĀJĀYATI, To be born, to be reborn in a new existence [प्रति + आ + जात]. P.p.p. *paccájáto*. *Nícakule paccájáto*, born in a low family.

PACCAKKHĀNAṀ, Rejection, denial, refusal [प्रत्याख्यान]. Ab. 773.

PACCAKKHĀTI, To reject, refuse, deny, disallow, repudiate, abandon [प्रत्याख्या]. Pát. xliii. Ger. *paccakkháya* (Dh. 93; Pát. 3). *Sikkhaṁ p.*, to abandon the precepts (Pát. xliii, 3; Gogerly adds "and return to a layman's life"). P.p.p. *paccakkháto*. *Vejjena paccakkháto*, given up by the doctor, viz. he would have nothing more to say to him (Dh. 83). *Sikkhápaccakkhátako*, one who has abandoned the precepts (Pát. 28). Comp. *Paccácikkhati*.

PACCAKKHO (*adj.*), Perceptible to the senses, visible, evident, present [प्रत्यक्ष]. Ab. 716. *Paccakkho atíto kálo*, determinate past time (Sen. K. 428). *Paccakkhakaraṇaṁ*, making clear or evident (Pát. 68).

PACCAKKOSANAṀ, Recrimination (from next). Dh. 388.

PACCAKKOSATI, To revile in return, to recriminate [प्रत्याक्रुश्]. Dh. 102.

PACCĀMITTO, An enemy, adversary [प्रत्यमित्र]. Ab. 345; F. Ját. 3.

PACCANAṀ, Being tormented (from *paccati*). Dh. 145.

PACCAṄGAṀ, Minor limb; minor requisite [प्रति + अङ्ग]. *Díghádíhi aṅgapaccaṅgehi saṇṭhitaṁ attabhávaṁ*, the human frame provided with the greater and lesser members (Dh. 312, comp. 234). *Rathassa aṅgapaccaṅgáni*, the principal and minor parts of a chariot. *Sabbaṅgapaccaṅgasampannaṁ nagaraṁ*, a city provided with all requisites great and small.

PACCANĪKO (*adj.*), Opposite, adverse, hostile [प्रत्यनीक]. Ab. 345.

PACCAÑJANAṀ, Anointing [प्रत्यञ्जन].

PACCAÑÑASI, see *Paṭijánáti*.

PACCANTAṀ (*adv.*), Finally [प्रति + अन्त]. Dh. 128. *Paccantaṁ yeva parinibbáyati*, finally attains Nirváṇa.

PACCANTIMO (*adj.*), Same meaning as next [प्रत्यन्त + इम]. Alw. I. xlv, 94.

PACCANTO (*adj.*), Bordering on, adjacent, skirting [प्रत्यन्त]. *Paccantaṁ nagaraṁ*, a frontier fort (Dh. 56). *Paccantadeso, paccantapadeso, paccantajanapado*, border country, foreign country (Alw. I. 74; Ten J. 111, 114). *Paccantagámo*, a border village (Dh. 81; Mah. 44). *Netvá paccantaṁ ávásaṁ*, having got him safely over the border (lit. having brought him to a border residence, Mah. 255). *Paccantaselo*, an adjacent hill, a small hill near a mountain (Ab 1030). Masc. *paccanto*, border, frontier, a bordering or foreign country, one occupied by barbarians (Ab. 186). *Vihárapaccante vasati*, lives in the outskirts of the monastery viz. outside it (Das. 38; Ten J. 13; Dh. 302). *Paccantaṁ otaritvá*, repairing to a border country (Ten J. 51). *Paccanto* evidently may mean the district just within the border of a kingdom, the more distant provinces of a kingdom, e.g. see Dh. 221, *paccanto kupito*, our border provinces are agitated or in insurrection; also Dh. 128, *paccante kupite tassa vúpasamatth※ya pesitá paccantaṁ vúpasametvá pitu santikaṁ ágamuṁsu*, the border provinces having broken into revolt, the princes having been sent to reduce them to order, and having accomplished their mission, went back to their father; see also Dh. 336.

PACCANUBHOTI, To enjoy one by one [प्रत्यनुभू].

PACCAPĀDI, see *Paṭipajjati*.

PACCARĪ (*f.*), A raft. Ab. 665. *Paccarí* is the name of one of the ancient collections of aṭṭhakathás (Pát. xv).

PACCĀROCETI (*caus.*), To say in return [प्रति + आ + रोचयति]. *Tam eva pucchaṁ therassa paccárocesi*, retorted this very question on the thera (Mah. 32).

PACCĀSĀ (*f.*), Expectation, desire, hope [प्रत्याशा]. Pát. 8, 106, 114.

PACCĀSIṀSATI, To desire, long for, look for, expect [प्रति + आ + शंस्]. With inf. *Dátuṁ paccásiṁsati*, is longing to give (Dh. 108). With acc. *Ágamanaṁ p.*, to long for or await a person's return (Dh. 212, 85, 300). P.pr. *paccásiṁsamáno* (Dh. 130). P.f.p. *paccásiṁsitabbo* (Pát. 108). With loc. *Mayi p.*, expects of me.

PACCASSOSI, see *Paṭisuṇáti*.

PACCATI, see *Pacati*.

PACCATTAM̊ (*adv.*), Singly, severally, individually [प्रत्यात्मम्]. Dh. 30; Alw. I. 77; Sen. K. 215.

PACCATTHARAṆAM̊, A cushion or carpet to sit on; the cushions or bedding of a couch [comp. प्रत्यास्तार]. Mah. 164; Dh. 174, 302.

PACCATTHIKO (*adj.*), Hostile, adverse [प्रत्यर्थिक]. Das. 25. *Paccatthiká janá*, the disaffected inhabitants (Mah. lxxxvii). *Paccatthiko*, an enemy (Ab. 344; Ját. 8; Mah. lxxxvi). *Atthapaccatthiká*, friends and foes (Das. 25).

PACCAVEKKHANAM̊, Looking at, consideration, contemplation [प्रत्यवेचण]. Dh. 102, 119; Das. 44; Ab. 794. There are five paccavekkhanas or subjects of self-examination for the Sotápanna, Sakadágámin and Anágámin. They are the Path, the Fruition of the Path, the passions already destroyed, the passions yet to be destroyed, and lastly Nirváṇa. The following is the text as applied to the Sotápanna, *Eso maggam̊ paccavekkhati, phalam̊ paccavekkhati, pahínakilese paccavekkhati, "tato ime náma kilesá avasiṭṭhá" ti uparimaggattayavajjhe kilese paccavekkhati, avasáne "ayam̊ me dhammo árammaṇato paṭividdho" ti amatam̊ nibbánam̊ paccavekkhati* (Vis. Magga). The Arhat, having no human passion remaining, has only four paccavekkhanas. (I owe the above to Vijesinha.)

PACCAVEKKHATI, To look at, regard, consider, contemplate [प्रत्यवेच्]. Dh. 293.

PACCAYĀKĀRO, This is a compound of the adverb *paccayá* with कार (compare words like इकार, *sádhukára*, फुत्कार), and is used to designate the Nidánas or the Paṭiccasamuppáda (*avijjápaccayá saṅkhárá*, etc.). *Paccayákáre* (loc.) *ñáṇam̊*, knowledge of the causes of existence (Dh. 118, 319, comp. Man. B. 179). B. Lot. 532.

PACCAYIKO (*adj.*), Trustworthy [प्रात्ययिक].

PACCAYO, Belief, conviction, trust, faith; ground, motive; cause; a requisite or necessary; in grammar an affix [प्रत्यय]. Ab. 91, 857. *Aham̊ imesam̊ paccayo patiṭṭhá játo*, I became their trust and refuge (Dh. 329). *Ko hetu ko paccayo*, what is the reason, what is the cause . . ? (followed by dat.). *Yo tesam̊ paccayo hoti*, he who instigates them, lit. he who is a cause to them (Dh. 90). *Káyaviveko 'va cittavivekassa paccayo hoti*, bodily seclusion stands to mental abstraction in the relation of cause and effect (Dh. 270). *Kocid eva paccayo senágamanáya*, any (proper reason) for visiting the army (Pát. 15). *Mamedam̊ sísadánam̊ sabbaññutañáṇalábháya paccayo bhavatu*, may this offering of my head be the cause of my receiving omniscience (Att. 215). *Etad eva paccayam̊ karitvá anaññam̊*, giving this as his only reason, lit. making this thing and no other his motive (Pát. 15, 18). At. Dh. 148, the words *áyatibhavassa paccayam̊ kátum̊ sakkhissati* appear to mean "he will gain assurance of future happiness," lit. "he will make confidence of future existence." The twelve Nidánas are also called Paccayas (*khayo paccayánam̊*, cessation of the causes of existence, Journ. Ceylon As. Soc., 1845, p. 17). *Tathárúpo paccayo*, a reason of this sort, viz. a sufficient or satisfactory reason (Pát. 15, 27, 90). The four paccayas or necessaries of a Buddhist priest are *cívaram̊, piṇḍapáto, senásanam̊, bhesajjam̊*, clothing, food, bedding, medicine (see *Catupaccayam̊*). *Paccayasantoso*, contentment with the four requisites, one of the virtues of a Buddhist priest (Alw. I. 88). *Mahagghehi paccayehi*, with priestly requisites of a costly description (Alw. I. x). *Gilánapaccayá*, requisites for the sick, medicines and sick diet (Mah. 37; E. Mon. 81). *Paccayadáyako*, one who maintains a Buddhist priest, supplies him with the necessaries of life (Dh. 103).—The abl. *paccayá* is used adverbially as the second part of a compound, in the sense of "by means of," "in consequence of," "as the result of." *Tesam̊ kammapaccayá*, on account of their evil Karma (Kh. 11). *Taṇhápaccayá upádánam̊*, from Desire springs Attachment, lit. "as a consequence of Desire (there is) Attachment" (Alw. N. 36; Gog. Ev. 69; B. Lot. 521). *Tassa puppháráme caritapaccayá*, on account of or as a consequence of his going into the flower-garden (Dh. 228).

PACCEKO (*adj.*), Each one, single, several [प्रत्येक]. *Paccekabáhásu gahetvána*, taking her by each of her arms, viz. one holding her at each side. *Paccekapuṭṭham̊*, each several question (Pát. 2, comp. 8). *Paccekabuddho*, or *paccekasambuddho*, a Pratyeka Buddha, that is, one who has attained, like a Buddha, by his unaided powers the knowledge necessary to Nirváṇa, but does not preach it to men (Mah. 5, 27; B. Int. 94, 297, 438; Alw. I. 76; Ten J. 119; Man. B. 37). He is not omniscient, and is in all respects inferior to a *sammásambuddho* or Supreme Buddha (E. Mon. 290). *Paccekabodhisatto*, one destined to become a Pratyeka Buddha

(Ten J. 119). *Paccekabodhi*, the condition of a Pratyeka Buddha, Pratyekabuddhaship (Kh. 14). *Paccekabodhiñáṇaṁ*, the knowledge conferred by Pratyekabuddhaship (Ten J. 117).—*Paccekaṁ* (*adv.*), singly, individually, severally. *Pújemi te 'haṁ paccekaṁ vihárena*, I will present them with a vihára each (Mah. 26). *Tesaṁ pádási paccekaṁ*, gave to them severally (Mah. lxxxix).

PACCETI, To return, to come back upon [प्रती]. Dh. 23. P.p.p. *patíto* (which see).

PACCHĀ (*adv.*), Behind, back, afterwards; westwards [पश्चा, पश्चात्]. With abl. *Jinanibbánato pacchá*, after the death of Buddha (Mah. 22). With gen. *Rañño pacchá nisinno*, sitting behind the king (Mah. 156). *Maṁsaṁ kháditvá pacchá gantuṁ*, eat his flesh and then be off (F. Ját. 4). *Pacchá adhammikehi bráhmaṇehi kato*, composed in later times by irreligious brahmins (Alw. I. cxxiv). *Pubbe pamajjitvá pacchá na ppamajjati*, having first been indifferent to religion, afterwards ceases to be indifferent (Dh. 31). *Pacchá gacchanto*, walking behind (Att. 196, so *pacchá yanto*, Mah. 228). *Pacchá pesento*, sending (a present) afterwards or in return (Alw. I. 75). *Pacchá-laddho*, subsequently received (Ten J. 34). *Pacchábhimukho*, facing the west. Comp. *Pacchato*.

PACCHĀBANDHO, This is a nautical term, apparently designating a large oar used by way of rudder. Subhúti writes to me, "nævé nohot uḷumpaʒé passakelavaré habalayi, it is an oar at the posterior extremity of a boat or raft," and he quotes the Ṭíká on Abhidhánappadípiká as follows, *tarassa pacchábhάge bandhitábbo ti pacchábandho*, "it is called pacchábandha because it has to be fastened in the stern of the raft."

PACCHĀBHĀGO, Hind or after part [पश्चात् + भाग]. Dh. 416.

PACCHĀBHATTAṀ, After a meal, after the noon-day meal, in the afternoon [पश्चात् + भक्त]. Mah. 87, 89; Dh. 175.

PACCHĀBHATTIKO (*adj.*), One who eats afterwards, i.e. after it has become improper to do so [पश्चत् + भक्त + इक]. Visuddhi Magga says, *paváritena satá pacchá laddhaṁ bhattaṁ náma pacchábhattaṁ, tassa pacchábhattassa bhojanaṁ pacchábhattabhojanaṁ, tasmiṁ pacchábhattabhojane pacchábhattasaññaṁ katvá pacchábhattaṁ sílam assúti pacchábhattiko*. The seventh Dhutaṅga precept is *khalupacchábhattikaṅgaṁ*, and the foll. explanation of it is given by Hardy at pp. 99, 100 of East. Mon., "The priest who keeps this ordinance cannot eat any more after he has met with that which is akapa,[1] i e. if he has for any reason to refuse that which is brought to him when he is eating; or if he be presented with that which is improper to be eaten from its loathsomeness or otherwise. He who keeps the superior ordinance may only eat that which is in his mouth and nothing more, although even the first handful of food that he takes is akapa. He who keeps the middle ordinance may eat that which is akapa, but nothing more. He who keeps the inferior ordinance may eat as long as he remains in one seat." Clough, in his Sinhalese Dictionary under Telesdhútáṅga, calls it Pacchábhattikaṅga, and this word he explains in its place as follows, "Pacchábhattikaṅga *s.* (paccha *after*, bhaktika *not desired* [sic], aṅga *an ordinance*), an ordinance of the *buddhist* priesthood enjoining it upon the priests to live on one meal à day, which meal must not be eaten before or after midday." Vijesinha writes to me, "The aṅga enjoins the non-acceptance of a second course in meals: the yogin accepts the first bowl of meat offered, but refuses to be served with any other whatever. Buddhaghosa thus explains the first part of the compound, *khalúti patisedhanatthe nipáto . . . na pacchábhattiko khalupacchábhattiko . . . paṭikkhittátirittabhojanass' etaṁ námaṁ*, khalu is an indeclinable used in the sense of refusal, khalupacchábhattiko is equivalent to na pacchábhattiko, the term is used for one by whom food in excess of what is permitted is refused" (comp. *Atiritto*). Vij. also quotes from a commentary the foll. whimsical derivation, *khalúti eko sakuṇiko, so mukhena phalaṁ gahetvá tasmiṁ patite puna aññaṁ na khádati, tádiso ayan ti khalupacchábhattiko* (comp. E. Mon. 99). Hardy's explanation above given is undoubtedly the correct one, as the foll. passage, which I take from Visuddhi Magga, will show, *Khalupacchábhattikaṅgam pi "atirittabhojanaṁ paṭikkhipámi" "khalupacchábhattikaṅgaṁ samádiyámíti" imesaṁ aññataravacanena samádinnaṁ hoti. Tena pana khalupacchábhattikena pavάretvá punabhojanaṁ kappiyaṁ káretvá na bhuñjitabbaṁ idam assa vidhá-*

[1] The Sinhalese form of *akappiya*.

nam, pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho yasmá paṭhamapiṇḍe pavárańá náma n'átthi tasmiṁ pana ajjhohariyamáne aññaṁ paṭikkhipato hoti tasmá evaṁ pavárito paṭhamapiṇḍaṁ ajjhoharitvá dutiyapiṇḍaṁ na bhuñjati. Majjhimo yasmiṁ bhojane pavárito tad eva bhuñjati. Mudako yáva ásuná na vuṭṭháti táva bhuñjati.

PACCHĀBHĀVO, Posteriority [पश्चात् + भाव].

PĀCCHĀJĀTO (*adj.*), Born afterwards, junior [पश्चात् + जात]. Cl. Gr. 92; B. Lot. 463.

PACCHĀMUKHO (*adj.*), Looking westward [पश्चात् + मुख]. Att. 135.

PACCHĀNIPĀTĪ (*adj.*), One who retires to rest after another [पश्चात् + निपातिन्]. This is an epithet of a good servant. The Comment on Sám. S. says, *pacchá sámikassa nipatati sayanaṁ karotiti pacchánipátí*, "p. is one who lies down and sleeps after his master."

PACCHĀNUTĀPANAṀ, Remorse [पश्चात् + अनुतापन]. Dh. 326.

PACCHĀSAMAṆO, A junior priest who accompanies a senior priest when he leaves the monastery to beg alms or to make a journey, and walks behind him at a short distance [पश्चाच्छ्रमण]. B. Lot. 314 (note 2); Pát. 22. *Ekaṁ pacchásamaṇaṁ gahetvá*, taking with him an attendant priest (Das. 1). Buddha is accompanied by one (Das. 30).

PACCHĀTĀPO, Repentance, remorse [पश्चात्ताप]. Ab. 169.

PACCHATO (*adv.*), After; behind; back [पश्च + तस्]. Dh. 62. *Pacchato ágataṁ disvá*, seeing him approach from behind (Mah. 63). *Pacchato olokentá*, looking back, looking behind them (Dh. 154). With gen. *Tava p.* after you (Mah. 81). *Mama p.* after my time (Dh. 129). *Sabbesaṁ tesaṁ p. gacchantaṁ*, walking behind them all (Dh. 114). *Mama puttena katakammaṁ pacchato pacchato anubandhi*, the deed done by my son followed ever in his footsteps (Dh. 89). *Rodanto p. p. agamási*, continued to walk behind weeping (Dh. 109). *Corá p. p. anubandhiṁsu*, the robbers still pressed in pursuit (Ras. 40).

PACCHEDANAṀ, Cutting off, removal [प्रच्छेदन].

PACCHI (*f.*), A basket. Ab. 524; Alw. I. 103; Mah. 204.

PACCHIJJATI (*pass.*), To be cut off, to be destroyed; to be cut short, to cease [fr. प्रच्छिद्]. *Vaṁso pacchijji Dámiḷo*, the Tamil dynasty became extinct (Mah. 256; Ten J. 2). P.p.p. *pacchinno* (Mah. 239).

PACCHIMO (*adj.*), Hindermost; last; western [पश्चिम]. Ab. 29, 714. *Pacchimá disá*, the west (Alw. I. 94; Kh. 20). *Pacchimodadhitiraṁ*, the shore of the western sea, viz. the west coast of Ceylon (Mah. 217). *Pacchimadváraṁ*, west gate of a city (Mah. 66); also the back door of a house. *Pacchimabhavo*, last existence (before attaining Nirváṇa). *Pacchimabhaviko*, one in his last existence before attaining Nirváṇa (Ját. 56). *Pacchimuttaro*, south-western (Mah. 66).

PACCHINNO, see *Pacchijjati.*

PACCORŪHATI, To come down again [प्रत्यवरुह्]. *Yáná paccorohitvá*, having alighted from her carriage (Dh. 231). *Nágá p.*, to dismount from an elephant.

PACCOSAKKATI, To retreat. Mah. 156.

PACCUDĀVATTATI, To retreat [प्रति + उद् + आ + वृत्]. P.p.p. *paccudávatto* (Mah. 194).

PACCUDDHĀRO, This appears to have been some formal ceremony gone through when a priest was presented with a robe; Gogerly calls it "regular form of investiture" [प्रत्युद् + धृ]. Pát. 16, 48, 91. The verb *paccuddharati* occurs at Pát. 76. The form appears to have been repeating the words *mayhaṁ santakaṁ paribhuñja vá vissajjehi vá yathápaccayaṁ vá karohi*, "this is my robe, wear it or part with it, or do with it as you like (?)" see Pát. 48.

PACCUGGACCHATI, To go out, to set out, to go to meet [प्रत्युद्गम्]. *Yuddháya p.* to set out on a campaign (Mah. 235). *Rájá paccuggami tahiṁ*, the king went thither to meet him (Mah. 40). Ger. *paccuggantvá* (Dh. 212).

PACCUGGAMANAṀ, Going forth to meet a guest as a sign of respect [प्रत्युद्गमन]. *P. karoti* with gen., to go to meet, to welcome. *Paccuggamanam etassa dípasatthussa katvá*, going forth to welcome this teacher of the island (Mah. 240; Dh. 106, 231).

PACCŪHO, An obstacle [प्रत्यूह]. Ab. 765.

PACCUPAKĀRO, Service in return, requital [प्रत्युपकार]. Att. 214; Ten J. 35.

PACCUPAṬṬHĀPETI (*caus.*), To obtain, provide [caus. प्रति + उप + स्था]. Ját. 57. *Hiri-ottappaṁ paccupaṭṭhápetvá*, having recovered his sense of shame (Dh. 303; Das. 39).

PACCUPAṬṬHITO (*p.p.p.*), Approaching, imminent, present [प्रति + उप + स्थित]. *Disvá saṅgá-*

mam paccupaṭṭhitaṁ, seeing a conflict imminent (Mah. 4, 5). *Kammavipáke paccupaṭṭhite*, when the reward of Karma has arrived (B. Lot. 569). *Na ca Bhagavato satataṁ samitaṁ ñáṇadassanaṁ paccupaṭṭhitaṁ*, but divine insight is not constantly and continuously present to Buddha, i.e. he does not always exercise his omniscience (Gog. Ev. 2). *Paccupaṭṭhitá kámá* are the pleasures of human beings, petas, asuras, animals, and of the devas from the Távatiṁsas to the Tusitas.

PACCUPPANNO (*p.p.p.*), Existing, ready, present [प्रत्युत्पन्न]. *Paccuppanno addhá*, present time. Loc. *paccuppanne*, at present, now.

PACCŪSO, Morning, dawn [प्रत्यूष]. Ab. 68. *Paccúsakále, paccúsasamaye*, at dawn, in the morning (Ten J. 112; Das. 1).

PACCUTTARAM, Reply [प्रत्युत्तर].

PACCUTTARATI, To betake oneself to? [प्रत्युत्तॄ]. Sen K. 209.

PACCUṬṬHĀNAṀ, Rising from one's seat as a mark of respect to a visitor [प्रत्युत्थान]. Att. 134.

PACCUṬṬHĀTI, To rise from one's seat in token of respect; to rise in the morning; to rise in another place, reappear [प्रत्युत्था]. Dh. 213. P.p.p. *paccuṭṭhito*.

PACESSATI, see *Pacinati*.

PĀCETI, see *Pacati*.

PĀCETI, To drive [प्र + अज्]. *Gávo p.*, to drive cattle (Dh. 25). Cl. P. Verbs, 2. Comp. *Pácanaṁ*. See also *Pájeti*.

PĀCĪ (*f.*), The east [प्राची]. Ab. 29.

PĀCĪNAKO (*adj.*), Eastern [प्राचीन + क]. Mah. 114.

PACINATI, To pick, gather, collect [प्रचि]. Dh. 9. Fut. *pacessati* (Dh. 9).

PĀCĪNO (*adj.*), Eastern [प्राचीन]. Mah. 84, 166, 211. *Pácínato* (*adv.*), on the east, eastwards.

PACITĀ (*m.*), A cook [पच् + तृ]. Sen. K. 514.

PACITO, see *Pacati*.

PĀCITTIYO (*adj.*), Requiring expiation, expiatory [प्राय + चित्ति + य, comp. प्रायश्चित्तिक, प्रायश्चित्तीय]. There are ninety-two *pácittiyá dhamma*, or priestly offences requiring confession and absolution, enumerated in the Vinaya (E. Mon. 819; B. Int. 302). The first three are lying, abusive language, and slander (Pát. 12). *Pácittiyápatti*, or simply *pácittiyaṁ*, a Pácittiya offence (Pát. 76). *Pácittiyaṁ* is the name of one of the books of the Vinaya.

PACURO (*adj.*), Much, many, frequent [प्रचुर]. Ab. 703.

PĀDĀ, see *Pádási*.

PADABHĀJANAṀ, A sort of commentary, separating the words of a sentence, analysing and explaining them, a scholium [पद् + भाजन, comp. पद्भञ्जन]. Pát. 67, 75.

PADABHĀṆAKO, One who recites or preaches the Scriptures [next + क].

PADABHĀṆAṀ, Reciting or preaching the Scriptures [पद् + भाण]. Dh. 402; F. Ját. 45, 46.

PADACETIYAṀ, A holy footprint, a miraculous footprint left on the ground by a holy man, as a Buddha or Arhat, and ever afterwards treated with veneration [पद् + चैत्य]. Dh. 163.

PĀDAGANṬHI (*m.*), The ankle [पाद् + ग्रन्थि]. Ab. 277.

PĀDAGGAṀ, The point of the foot [पादाग्र]. Ab. 277.

PADAGO, A foot soldier [पद्ग]. Ab. 377.

PADAHATI, To strive, exert [प्रधा]. Aor. *padahi*. Inf. *padahituṁ* (Ját. 67). *Padahitvána chabbassaṁ*, having striven for six years (Mah. 10). See *Padhánaṁ*.

PĀDAKAṬAKO, An anklet or foot bangle [पाद्कटक]. Ab. 288.

PADAKKHIṆO, and -ṆĀ (*f.*), and -ṆAṀ, A mode of reverential salutation by walking round a person (or object), keeping the right side turned to him [प्रदक्षिण]. *Padakkhiṇaṁ karoti*, to perform the P., to salute reverentially (Dh. 265). With acc. of the object: *Viháraṅ ca puraṅ c'eva kurumáno padakkhiṇaṁ*, marching in solemn procession round the monastery and the city (Mah. 99, comp. 194, 199). *Maháthúpapadakkhiṇaṁ karonto*, circumambulating the Great Shrine (Mah. 125).

PADAKO, One acquainted with words, an etymologist? [पद्क]. Alw. I. lxx, lxxi, where it is twice wrongly written *pádaka*. The commentary says *padaṁ jánátíti padako* (Subh.). It is possibly the same as the S. पद्क, "familiar with the Padapáṭha of the Veda."

PĀDAKO (*adj.*), Having feet [पाद्क]. *Aṭṭhaṅgulipádako*, having legs eight inches long (Pát. 19, of a chair).

PADĀLETI (*caus.*), To cleave, break, burst open; to destroy [caus. प्र + दल्]. Dh. 165, 319. *Sabbakilese p.* (Ten J. 119).

PADAṀ, Step, stride; footprint, trace, track, vestige, mark; a foot; footing, station, site, place; office, rank, appointment; abode, home, lot; Nirváṇa; business, matter, thing; subject, occasion, cause; a part, portion; a quarter or line of a stanza; a word; a sentence [पद्]. Ab. 91, 819. *Sattapadaṁ*, seven steps or strides (Ját. 53). *Dvinnam pi otaraṇapadaṁ disvá*, seeing the footprints of two people who had gone down to the lake (Dh. 304). *Therapadánugo*, following in the thera's footsteps (Mah. 167). *Hatthipadaṁ*, elephant's track. *Ākáse padaṁ n'atthi*, there are no footprints in the air (Dh. 45). *Sakunánaṁ padanikkhepo*, birds setting down their feet (Dh. 282, this may however be referable to *pado*). *Natthîti padaṁ na sutapubbaṁ*, had never before heard the words "There are none left" (Dh. 139). *Abhidhammapadáni*, sentences or articles of the Abhidharma (Trenckner's Milinda Pañha). As the title of one of the Tripiṭaka books *Dhammapadaṁ* means "Texts of the Law," or "Religious Sentences:" for the sing. comp. *Kammavácaṁ*, "Collection of Kammavácás:" the work answers to its title, being a collection of striking verses culled from different books of the Tripiṭaka, and arranged under various heads. In another application *dhammapadaṁ* means constituent or basis of Religion (see the four dhammapadas under art. *Dhammapadaṁ*). *Buddhassa subhásitaṁ padaṁ*, the well-spoken words, lit. sentences, of Buddha (Alw. N. 66). At Pát. 80 the words *Yo vohúraṁ gacchati* are called a *pada* or "sentence." *Evaṁsílavá ahosi evaṁdussîlo ti ádiná nayena pavattáni guṇáguṇapadáni*, words of praise and blame, such as "he had such and such virtues or such and such vices" (Sám. S. A.). *Caturo padá*, the four sentences in which the four Ariyasaccas are embodied (Dh. 48, there are many instances of neut. nouns assuming a masc. form in the plural). *Akkharapadáni*, letters and words (Alw. I. xvi). *Vividhaṁ padaṁ*, various grammatical forms (Ditto). *Punappuna vuccamánam pi mantapadaṁ vattuṁ asakkontiṁ*, unable to say a word of the spell even when it was repeated for her (Dh. 159). *Ākhyátapadaṁ*, a verb. *Nipátapadaṁ*, an adverb. *Anatthapadaṁ atthapadaṁ*, unprofitable words and profitable words (Dh. 19, 285). *Padaṁ dvísu*, the word "dvísu" (Alw. I. viii). *Ekúnavísatipado*, containing twenty-one words. *Padáni vyañjanáni*, words and letters (Mah. 252). *Appamádo amatapadaṁ*, diligence is the way of Nirváṇa (Dh. 5, here the commentator says *padan ti upáyo maggo*, pada is 'means,' 'way'). *Sampuṇṇapado*, complete in all its parts (Mah. 250). *Pada* is used like *páda* for a quarter of a stanza. At Alw. I. 106 the four parts of an anushṭubh stanza are called *imáni cattári padáni*. At. Pát. 84 we have *tattha padan ti eko gáthápádo*, "here by pada is meant one quarter of a stanza," and further on *manopubbaṅgamá dhammá* is called a pada. *Padadvayaṁ*, a hemistich (Dh. 123). *Catuppadiká gáthá*, and *catuppadá gáthá*, a stanza of four members, a complete verse (Ras. 18, 67). *Amataṁ padaṁ*, the eternal lot (Dh. 21). *Santaṁ padaṁ*, the tranquil place or lot (Dh. 66). *Sukhapadaṁ*, blissful lot (Alw. I. vii, *p* doubled metri causâ). *Padaṁ* in the sense of "the Lot" is one of the names of Nirváṇa (Ab. 8). *Ādipádapadaṁ datvá*, assigning him the post of Ādipáda (Mah. lxxxvii). As an epithet of an Arhat *apado* means "free from occasions, or conditions, or attributes." The phrase *apadaṁ kena padena nessatha* at Dh. 33 is difficult to translate because it contains a play upon two different meanings of *pada*: "the Trackless by what track will ye lead him" is very inadequate. Here *apado* means devoid of conditions for rebirth, such as human passion, desire, karma, kleça, etc., and *kena padena nessatha* means that the Buddha's track or passage through Saṁsára has come to an end, and cannot be prolonged through any new existence, but at death he will cease to exist. There is an exactly parallel passage to this at Dh. vv. 92, 93, *ákáse va sakuntánaṁ padaṁ tassa durannayaṁ*, for my remarks on which see p. 270 of this Dictionary, column 2, line 1. The true reading of the commentary on verse 180 I have been favoured with by Subhúti, and it is as follows, *apadaṁ kena padenâti, yassa hi rágapadádisu ekapadam pi atthi taṁ tumhe neyyátha, Buddhassa pana ekapadam pi n'atthi, taṁ apadaṁ Buddhaṁ kena padena nessatha*, "the man who is possessed of even a single one of such conditions as rága, etc., him ye may lead forward; but the Buddha has not even one condition or basis of renewed existence, and this unconditioned Buddha by what track will you lead him?" The version of the above in Fausböll's ed., p. 343, is extremely corrupt.

PĀDAMŪLAṀ, The sole of the foot, the foot

[पादमूल]. *Satthu pádamúle ṭhapetvá*, laying it down at the Teacher's feet (Dh. 291). Dh. 84, 85; F. Ját. 5, 49; Mah. 45, 216; Ten J. 29.

PADĀNAṀ, Giving, imparting [प्रदान]. Ab. 964.

PĀDANGADAṀ, An anklet, foot-bangle [पादाङ्गद]. Ab. 288.

PĀDANGUṬṬHO, The great toe [पादाङ्गुष्ठ]. Mah. 218. *Pádaṅguṭṭhako* at Dh. 224.

PADĀNUGO (*adj.*), Following in the footsteps of, attendant on [पदानुग]. Mah. 167.

PĀDAPARICĀRIKĀ (*f.*), A wife [पाद + परिचारिका]. Ab. 237; Dh. 162, 189.

PĀDAPHOṬO, A tumour on the foot [पाद + स्फोट]. Ab. 325.

PĀDAPĪṬHAṀ, A footstool [पादपीठ]. B. Lot. 305.

PĀDAPO, A tree [पादप]. Ab. 539.

PADARO, Splitting, rending; a crevice or chasm in the earth; a plank [प्रदर]. Ab. 1009; Mah. 125 (of the panels of a city gate) *Bhinnapadará vaccakuṭi*, a cesspool the wooden lid of which was broken (Ten J. 13).

PADASĀ, see *Pado*.

PĀDĀSI, and PĀDĀ, He gave [aorists fr. प्रदा]. The present I have not met with, it would probably be *padadáti*. Mah. 5, 203, 212; Dh. 434.

PADASO (*adv.*), Sentence by sentence; word by word; step by step, by degrees [पद + शस्]. Pát. 12, 84.

PĀDASO (*adv.*), For the worth of a páda [पाद + शस्]. Kh. 29.

PADASSETI (*caus.*), To show [प्रदर्शयति]. Mah. 167.

PADĀTABBO (*p.f.p.*), To be given or presented [प्रदातव्य]. Pát. 10.

PĀDATALAṀ, The sole of the foot [पादतल].

PADĀTI (*m.*), A pedestrian, peon, foot-soldier [पदाति]. Ab. 377.

PĀDATO (*adv.*), At or by the feet [पादतस्]. *Rájánaṁ pádato katvá*, with his feet toward the king, lit. putting the king at his feet (Mah. 156).

PADAṬṬHĀNAṀ, A proximate cause [पदस्थान]. Ab. 92 (*káraṇaṁ yaṁ samásannaṁ padaṭṭhánaṁ ti taṁ mataṁ*).

PADATTHO, Meaning of a word [पद + अर्थ]. Ab. 807, 1188.

PADAVĪ (*f.*), A road [पदवी]. Ab. 191.

PADDHATI (*f.*), A road; a line [पद्धति]. Ab. 191, 258.

PADESANAṀ, A present, gift [प्रदेशन]. Ab. 420.

PADESO, A place, spot, region, district, country [प्रदेश]. *Padesarájá*, the governor of a province (comp. *padesarajjaṁ*, Kh. 14). *Padesapaññatti*, a local enactment. *Sabbesaṁ sarírappadesánaṁ*, of all the parts of her body (Dh. 315). *Na vijjati so jagatippadeso*, there is not a spot on earth . . (Dh. 23). *Himavantapadeso*, the Himalaya region or district. There is a measure called *padeso*, being the space from the tip of the thumb to the tip of the forefinger (Ab. 267).

PADHĀNAṀ, A king's chief companion or minister; exertion, energetic effort, striving [प्रधान]. Ab 92, 156, 340, 982. *Padhánaṁ anuyuñja khippaṁ hohisi anásavo*, strive earnestly and thou shalt quickly attain Arhatship (Br. J. S. A.). *Tassa cittaṁ na namati átappáya anuyogáya sátaccáya padhánáya*, his mind does not bend itself to zeal, to exertion, to perseverance, to striving (text of the Cetokhilas). *Padhánabhúmi*, a cloister in a monastery for monks to walk in who are striving to attain Arhatship (Mah. 232). The four Padhánas or Exertions are *saṁvarapadhánaṁ, pahánapadhánaṁ, bhávanápadhánaṁ, anurakkhanápadhánaṁ*, i.e. those efforts which result in the restraint of the senses, in the abandonment of sinful thoughts (*vitakka*), in the attainment of the Bojjhaṅgas, and in the preservation of the nimitta necessary to the ecstatic meditation (Saṅgíti S.). When Gotama Buddha renounced the world, he spent six years in the practice of all sorts of austerities and religious exercises, and these efforts resulted in his attainment of Buddhahood. This period of wrestling with the flesh is called *Mahápadhánaṁ*, "the great Exertion." See Dh. 118, *chabbassáni mahápadhánaṁ padahitvá*, "having spent six years in strenuous efforts" (comp. Alw. I. 77). Comp. *Sammappadhánaṁ*. *Padhána* in Páli as a technical term means only "exertion," in the sense of Nature it is merely borrowed from the Sáṅkhya terminology, and is non-Buddhistic (see Ab. 92, and *Pakati*). Comp. *Padahati*, and see *Iddhipádo*.

PADHĀNIYAṄGAṀ, Quality to be striven after [a p.f.p. from प्रधा compounded with अङ्ग]. There are five, viz. faith in Buddha, an equable state of body and mind, correct views, diligence in good works, and true wisdom (Saṅgíti S.).

PADHĀNO (*adj.*), Principal, chief; pre-eminent, excellent [प्रधान]. Ab. 693. *Padhánabhúto*, pre-

eminent (Att. 196). *Pútippadháno*, pre-eminent in loathsomeness (Att. 215).

PADHĀRITO (*p.p.p.*), Considered, understood [p.p.p. प्रधारयति]. Pát. 106.

PADIKO, A pedestrian, a foot-soldier [पद्दिक]. Ab. 377.

PADĪPAKO (*adj.*), Illuminating, illustrating, explaining [प्रदीपक]. Fem. *padípiká*; also as a noun, "a lamp."

PADĪPETI (*caus.*), To kindle [प्रदीपयति]. *Padípaṁ p.*, to light a lamp (Gog. Ev. 44).

PADĪPEYYAṀ, That which is connected with lighting, lamps and their accessories [प्रदीप्+एय]. Ab. 422.

PADĪPO, A lamp; an enlightener [प्रदीप]. Ab. 316; Kh. 10; Dh. 27. *Mahápadípá nibbápitá*, these great lights (of religion) were extinguished (viz. attained Nirváṇa, said of some Buddhist saints, Mah. 14).

PADISSATI (*pass.*), To be seen [pass. प्रदृश्]. Ját. 17.

PADO (*adj.*), Giving, bestowing [प्रद्]. *Bahuppado*, giving much. *Sukhappado*, bliss-giving (Alw. I. vii).

PADO, The foot; a sentence [पद्]. Ab. 277. *Dakkhiṇo pado*, right foot (Ját. 17). *Kuṇṭhapado*, slow-footed (Dh. 184). *Bahuppado*, many-footed (see sep.). Inst. *padasá*, and *padasá 'va*, on foot (Dh. 233, 309). *Tassa padasá gamanakále*, as soon as the child was able to go alone (Dh. 205). *Kilantá padaságamanena*, weary with walking (Att. 8). Loc. *padasi* (Sen. K. 283). *Padasaddo*, "sound of footsteps," no doubt represents the S. पच्छब्द (see Dh. 87), but it is not always easy to tell whether *pada* represents पद् or पद्. For *caturo padá* see *Padaṁ*.

PĀDO, A foot; a hill at the foot of a mountain; a ray of light; a quarter [पाद्]. Ab. 277, 1030. Foot of a tree (Ab. 549). Base of a stúpa (Mah. 215). *Pabbatapádo*, foot or base of a mountain (Mah. 7; Dh. 131; F. Ját. 52). *Therassa pádesu patitvá*, falling at the elder's feet (Dh. 123). *Pallaṅkapádo*, pedestal of a couch (Alw. I. 75). Leg or foot of a bird (Ten J. 114). There is a coin called *pádo* (Ab. 480): Subhúti quotes *poráṇakahápaṇassa catuttho bhágo pádo*, and states it is worth about sevenpence; Dickson gives its value as "a quarter of a pagoda, somewhat less than two shillings." *Pádáraho*, worth a páda (Kamm. 10). Sometimes added to proper names in token of respect: *Sílatherapádo*, the venerable Sílathera. *Dhímatá theren' átumapádapañjaragato*, admitted into the cage of his feet (metaphorically of tuition) by the learned thera (Alw. I. xiii). *Pádo* is used like *padam* for the fourth part of a stanza or half a hemistich. Instr. *pádena*, on foot.

PADODAKAṀ, Water for washing the feet [पादोदक]. Dh. 198; Ab. 425.

PADOSO, Fault, corruption, sin; twilight, evening [प्रदोष]. Ab. 68, 1027; Dh. 221.

PĀDŪ (*f.*), A shoe [पादू]. Ab. 525.

PĀDŪDARO, A snake [पादोदर]. Ab. 654.

PĀDUKĀ (*f.*), A shoe, a slipper [पादुका]. Ab. 525; Mah. 70, 175.

PADUMAKAṀ, A lotus ornament in architectural decoration [पद्मक]. Mah. 163, 179.

PADUMINĪ (*f.*), The lotus plant, Nelumbrium Speciosum; a lotus pond [पद्मिनी]. Das. 40.

PADUMO, and -MAṀ, A lotus, lotus-flower; (neut.) name of a hell; (neut.) one of the high numerals, 10,000,000[17], or 1 followed by 119 ciphers [पद्म]. Ab. 476, 685, 895; Dh. 11; Ten J. 1. *Padumo* is the name of one of the twenty-four Buddhas (see *Buddho*). *Padumarágo*, a ruby (Ab. 491).

PADUMUTTARO, Name of one of the twenty-four Buddhas [पद्मोत्तर]. Dh. 117.

PADUSSANAṀ, Deterioration, corruption, defilement (from next). Ab. 1027, 1184.

PADUSSATI, To be corrupt, to sin; to sin against, offend [प्रदुष्]. Dh. 301.

PADUṬṬHO (*p.p.p.* last), Corrupt, wicked [प्रदुष्ट]. Dh. 1, 25.

PAGABBHO (*adj.*), Bold, daring; audacious, impudent, forward [प्रगल्भ]. Dh. 44.

PAGE (*adv.*), In the morning, at dawn, early [प्रगे]. Ab. 1152.

PAGEVA, or PAG EVA (*adv.*), Much more, à fortiori [प्रागेव]. *So ce adhammaṁ carati pageva itará pajá*, if the king lives unrighteously much more will the people (Ten J. 109). *Uttamayasasamaṅgino pi áyasakyaṁ pápuṇanti pageva aparisuddhá*, even people of the highest reputation sometimes fall into disgrace, how much more the impure (Ten J. 46). *Catusu pana dípesu cakkavattasiriṁ dátuṁ samatthá mátápitaro pi náma puttánaṁ n'atthi, pag eva dibbasampattiṁ vá pa-*

ṭhamajjhánádisampattiṁ vá, lokuttaradhammasampattidáne kathá'va n'atthi, there are no parents able to give their sons the splendour of a cakkavatti monarch, much less are there any able to give them the bliss of heaven, or such holy privileges as the first Jhána,—giving them the nine transcendent conditions is of course out of the question (Dh. 208). At Sen. K. 221 a form *pá eva* is given.

PAGGAHESI, see *Paggaṇháti.*

PAGGAHO, Stretching, tension; holding out, stretching forth; exertion, energy; favour, kindness, patronage [प्रग्रह]. *Paggahaṁ karoti,* to favour, befriend (Mah. 18, 205). *Añjalimpaggahá devá,* devas stretching forth their clasped hands (Mah. 182, see *Paggaṇháti*).

PAGGĀHO, Energy, striving [प्र + ग्राह].

PAGGAṆHĀTI, To hold out, stretch forth; to favour, befriend; to strain, exert; to persevere, continue; to take hold of, grasp [प्रग्रह्]. *Báhá p.*, to stretch forth the arms (Dh. 86, 95). *Añjaliṁ p.*, to perform a respectful salutation, by stretching out the clasped hands and raising them towards the forehead (see *Añjali*). *Sugatasásanaṁ pagganhanto,* befriending the religion of Buddha (Att. 200). *Cittaṁ p.*, to exert the mind (comp. *Paggáho* and *Paggaho*). *Tath' eva pagganheyya,* persevere in that course, viz. continue his evil conduct (Pát. 5, 95, 99). Aor. *paggahesi.* Ger. *paggayha, paggaṇhitvá, paggahetvá* (Ten J. 120; Dh. 384; Mah. 112). P.p.p. *paggahíto,* held out, strained. *Paggahitadhajákulo,* crowded with uplifted banners (Mah. 162). *Paggahitamano,* with strenuous mind (Ját. 22). *Paggahitaviriyo,* exerting strength (Ten J. 30). Caus. *paggaṇhápeti.*

PAGHĀNO, A covered terrace before a house [प्रघण, प्रघाण]. Ab. 218.

PAGGHARAṆAṀ, Oozing, trickling, fluidity (from next). Dh. 313.

PAGGHARATI, To ooze, trickle, flow [प्र + घृ]. *Akkhíhi dhárá paggharanti,* streams flow from his eyes (Dh. 81). P.p.p. *paggharito,* flowing, trickling (Dh. 308; Ját. 61).

PAGUMBO, Forest, jungle, thicket [प्र + गुल्म]. Kh. 9, 27.

PAGUṆATĀ (*f.*), Knowing by heart, familiarity with [प्रगुण + ता]. *Tiṇṇaṁ vedánaṁ paguṇatáya,* from her acquaintance with the three Vedas (Dh. 163).

PĀGUÑÑAṀ, Familiarity with, experience [प्रगुण + य]. By the addition of -ता, *páguññatá* (Man. B. 417).

PAGUṆO (*adj.*), Straight, plain; familiar, well known, known by heart [प्रगुण]. Ab. 708. *Paguṇaṁ karoti,* to make familiar to oneself, to learn by heart. *Dve mátiká paguṇá katvá,* having thoroughly mastered the two Mátṛikás (Pát. xv). *Gáthá me paguṇá játá,* I have got the verse by heart (F. Ját. 10). *Yassa vinayapiṭakaṁ paguṇaṁ,* he to whom the Vinayapiṭaka is thoroughly familiar (Pát. xv). *Dve vibhaṅgá paguṇá kátabbá,* the two Vibhaṅgas have to be learnt (Ditto).

PAHAṀSATI, To strike. F. Ját. 2, 4. Can it be a desiderative from प्रहन्? comp. हिंस्.

PAHĀNAṀ, Leaving, abandonment, getting rid of, rejection [प्रहाण]. Ras. 85, 90. *Sabbassa dukkhassa sukhaṁ paháṇaṁ,* 'tis sweet to leave behind all sorrow (Dh. 49, comp. 408). *Akusalánaṁ dhammánaṁ paháṇaṁ,* putting away evil things (Alw. I. 107). *Anavasesappaháṇaṁ,* entire rejection. *Nívaraṇappaháṇaṁ,* freeing oneself from the obstacles to a religious life (Alw. I. 88). *Rágo pahíno doso pahíno moho pahíno ti attano kilesapaháṇaṁ,* getting rid of one's lusts, saying "Lust is gone, anger is gone, ignorance is gone." See *Padhánaṁ.*

PAHĀRĀDO, Name of an Asura. Ab. 14.

PAHARAṆAṀ, Striking; a weapon [प्रहरण]. Ab. 385; Dh. 200.

PAHARATI, To strike; to hurt; to assail [प्रहृ]. *Páṇiṁ p.*, to clap the hands (Ten J. 114). *Accharaṁ paharati,* to snap the fingers (Das. 2; Ten J. 114). *Corá gámaṁ paharanti,* robbers harry the village. Aor. *pahari* (F. Ját. 12; Dh. 199). Ger. *paharitvá* (F. Ját. 4). Opt. *pahareyya* (Dh. 70). Dh. 221. P.p.p. *pahaṭo.*

PAHĀRO, Striking, hitting; a stroke, blow, shot; a yáma or watch of four hours [प्रहार]. Ab. 72, 1124. *Pahárań dehi,* strike! (Mah. 50; Dh. 351). *Kaṇḍappahāro,* an arrow shot (Trenckner's Mil. Pañha). *Páṇippaháro,* a blow with the fist (Dh. 294). *Dve tayo sammuñjanippaháre datvá,* giving two or three strokes of the broom (Dh. 372).

PAHĀSO, Loud laughter [प्रहास].

PAHASSATI, PAHĀTABBO, etc, see *Pajahati.*

PAHAṬO (*p.p.p. paharati*), Struck, smitten, wounded, hurt [प्रहृत]. *Síse* (loc.) *pahaṭo,* struck on the head (Dh. 199). Dh. 299, 328, 426; F. Ját 3.

PAHAṬṬHO (*p.p.p.*), Glad, delighted [प्रहृष्ट]. *Haṭṭhapahaṭṭho*, pleased and delighted (Dh. 121). Mah. 142, 195; Ten J. 30.

PAHĀYA, see *Pajahati.*

PAHĀYĪ (*adj.*), Forsaking, abandoning [प्र + हायिन्]. Dh. 186, 189.

PAHEṆAKAṀ, and PAHIṆAKAṀ, An offering, a present, especially of food [प्रहेणक]. I believe this word to be a derivative of praHI and not praHIL, the S. praheṇaka and prahelaka "sweetmeats" being identical with it, while prahelaka "a riddle" is really from HIL. The form *pahiṇaka* strengthens this conclusion, while for the *e* comp. praheti, prahetṛi. The original meaning is "something sent, a present," and the meaning "sweetmeat" is a secondary one, and arose from sweetmeats being one of the commonest forms of a present. At Ab. 355, 356 *paheṇaka* is given as a synonym of *upadá, pábhata, upáyana, ukkoca,* and *paṇṇákára,* all of which mean a present generally. At Dh. 113 the present is boiled rice (*bhikkhá*). The secondary sense of a present of sweetmeats is probably intended at Pát. 89, where we read *púvaṁ náma pahiṇakatthâya paṭiyattaṁ,* "púva is anything prepared as a present:" the ṭíká however explains *paheṇakatthâya* by *paṇṇákáratthâya.* In Sám. S. A. I find *hutan ti paheṇakasakkáro.*

PAHIṆATI, and PĀHETI, to send [प्रहि]. Aor. *páhesi* (F. Ját, 5, 26; Mah. 81, 131, 157, 260), *pahiṇi* (Ten J. 41, 51; Dh. 107, 139, 140, 162, 434), *páhiṇi* (Mah. 130). Fut. *pahiṇissati* (Alw. I. 76; Dh. 84, 101). P. pr. *pahiṇanto* (Dh. 232). Ger. *pahiṇitvá* (Dh. 139). From the false analogy of the aor. *páhiṇi* we have an opt. *páhiṇeyya* at Pát. 83. But a far more remarkable instance of false analogy is the present *páheti* "he sends." This form is deduced back by false analogy from *páhesi,* which of course is the regular S. aor. प्राहैषीत्, but *looks* as though it pointed to a present *páheti,* in the same way that the aor. *bhávesi* points to a present *bháveti.* *Dútaṁ páhetha,* "send ye a messenger," occurs in Milinda Pañha, and at Pát. 28 we have *páhetabbo.* P.p.p. *pahito,* sent, despatched (Dh. 82, 139, 167). *Pahitatto* at Dh. 254 means resolute, intent (prahita + átman); Subh. says, *viriyakaraṇádisu pahito pesito attá yassa so pahitatto.*

PAHĪNO, PAHĪYATI, see *Pajahati.*

PAHITO, see *Pahiṇati.*

PAHO (*adj.*), Dismissing [from प्रहा]. *Aghappaho,* "sin-scaring" (Alw. I. vii).

PAHONAKO (*adj.*), Competent, adequate, sufficient [in Sanskr. would be प्रभवनक]. *Nágalatádantakaṭṭhaṁ ánesuṁ Himavantato anekesaṁ sahassánaṁ devá eva pahonakaṁ,* the devas themselves brought from H. nágalatá tooth-cleaners for many thousand people (Mah. 22). *Iṭṭhaká ekekáhapahonaká,* bricks sufficient for each day's work (Mah. 175). *Amhákaṁ pahonakáni gaṇhitvá sesáni jiṇṇacívarakánaṁ dassámi,* keeping for myself as many as suffice for my requirements, I give the rest to ragged people (Dh. 174).

PAHOTI, To be able, competent, useful; to be effectual; to suffice [प्रभू]. *Balakáyassa bhattapacanaddárúni na ppahonti,* there's not sufficient cooking fuel for this great multitude (Dh. 236). *Ko nu kho pahoti samaṇena Gotamena saddhiṁ asmiṁ vacane paṭimantetuṁ,* who is able to dispute with the Çramaṇa Gautama in this matter? (Alw. I. lxix). *Tesu appahontesu,* if these are insufficient (Dh. 325). *Tesaṁ Tathágatassa guṇaṁ kathentánaṁ mukhaṁ na ppahoti,* their tongue (lit. mouth) is not adequate to describe the virtues of Buddha (Dh. 314). *Idaṁ udakaṁ n'eva tumhákaṁ n'eva amhákaṁ pahossati,* this water will be sufficient neither for you nor for us (Dh. 351). *Kiṁ Ānando na ppahoti?* what! is not Ānanda competent for the office? (Br. J. S. A.). P.p.p. *pahúto.* See *Pabhavati.*

PĀHUṆEYYO (*adj.*), Worthy of being guests, worthy of hospitality [प्राघुण + एय]. Alw. I. 78.

PĀHUNO (*adj.*), Sufficient (comp. *pahonako*). See Mah. 205, and erratum; the Ind. Off. MS. also reads *páhuná.* It represents a S. form प्रभवन, the transition being *pabhavana, pahavana, paahvana, páhvana, páhuna.*

PĀHUṆO, A guest [प्राघुण]. Ab. 424.

PAHŪTO (*p.p.p. pahoti*), Much, abundant, large, sufficient, considerable [प्रभूत]. Ab. 703; Dh. 288. *Pahútajivho,* large-tongued (B. Lot. 567). *Pahútaṁ annapánaṁ,* abundant food and drink (Kh. 11).

PAJĀ (*f.*), Progeny, descendants, race, family; creature, living being; people; mankind [प्रजा]. Ab. 93. *Manusí pajá,* the human race (Kh. 6). *Itará pajá,* the rest of the people (Ten J. 109).

Sokiní pajá, the sorrowing world (Dh. 6). Dh. 16, 19, 61, 64.

PAJAHATI, To forsake, abandon, give up, renounce, get rid of, escape from [प्रहा]. *Senápatiṭṭhánádini p.*, resign the post of commander-in-chief, and similar appointments (Alw. I. 78). *Dukkhaṁ p.*, leave behind sorrow (Dh. 26). Of laying aside a garment (Ját. 8). *Akusalaṁ p.*, forsake sin (Das. 43). *Rágaṁ p.*, put away lust (Dh. 4). Pres. *pajahati* (Das. 43; Ten J. 119). Aor. *pajahi* (Ten J. 119; Ját. 8). Fut. *pahassati* (Dh. 26), *pajahissati* (Dh. 311). P.pr. *pajahaṁ* (Das. 36), *pajahanto* (Dh. 200). Ger. *paháya* (Dh. 6, 62; Das. 1; Alw. I. 78), *pahatvá* (Dh. 44, 73), *pajahitvá*. Inf. *pahátuṁ* (Dh. 197), *pahátave* (Dh. 7). Pass. *pahíyati*, to be abandoned, to pass away, vanish, cease (Ras. 88; Dh. 354), also *paháyati*. P.f.p. *pahátabbo* (Dh. 382, 435). P.p.p. *pahíno*, relinquished, abandoned, rejected, perished, destroyed, ceased (Alw. N. 34; Ten J. 119; Dh. 8, 17).

PAJĀNAṀ, Knowledge (from प्रज्ञा). *Sammappajáno* (adj.), having right knowledge (Dh. 4). *Te te pavakkhanti yathá pajánaṁ*, they shall speak to thee according to thy knowledge (Ten J. 119).

PAJĀNANAṀ, Knowing, understanding, discernment (from next).

PAJĀNĀTI, To know, understand, discern, distinguish, find out [प्रज्ञा]. *Sakkaṁ pajánámi*, I know Indra (Dh. 185). *Tuvaṁ yeva pajána símáya gamanaṭṭhánaṁ*, do thou thyself determine the course of the boundary (Mah. 98). Dh. 72, 866; Ras. 21. Pass. *paññáyati*. P.p.p. *paññáto*. Caus. *paññápeti*. P.p.p. of the caus. *paññatto*.

PAJĀPATI (*m.*), A name of the Hindu Brahman; a name of Mára; the Hindu god Prajápati [प्रजापति]. Ab. 15, 43, 1000. *Prajápatí* (fem.), a wife (Ab. 237, 1000; Dh. 185, 245).

PAJAPPO, Muttering, murmuring, complaint [प्रजल्प]. Das. 37.

PĀJETI, and PĀCETI, To drive [प्र + अज्]. *Rathaṁ* or *yánakaṁ p.*, to drive a carriage (Mah. 260; Dh. 193, 199). For *Páceti*, see sep.; it is the earlier form.

PĀJITĀ (*m.*), A driver, charioteer [प्राजितृ]. Ab. 376.

PAJJALATI, To burn, blaze [प्रज्वल्]. Gog. Ev. 15. P.p.p. *pajjalito* (Mah. 182). Neut. *pajjalitaṁ*, burning, blaze. *Niccaṁ pajjalite sati*, when there is ever (a) burning (Dh. 27, metaphorically of the fires of human passion and suffering, see *Aggi*).

PAJJAṀ, A verse [पद्य]. Ab. 1035.

PAJJARAKO (*adj.*), Febrile [प्र + ज्वर् + क]. *Rogo pajjarako*, malignant fever (Mah. 88).

PAJJO, A path, road [पद्य]. Ab. 191, 1035.

PAJJO (*adj.*), What belongs or is suitable to the feet [पाद्य]. Ab. 1035. Neut. *pajjaṁ*, water for washing the feet (Ab. 425).

PAJJOTAKO (*adj.*), Illumining [प्र + द्युत् + अक]. Ras. 27.

PAJJOTATI, To shine brightly [प्रद्युत्].

PAJJOTO, Light, lustre, splendour, brilliancy; a lamp [प्रद्योत]. Ab. 316. The term *sásanapajjoto*, "lamp or light of religion," is used of a man eminent for piety (Mah. 37). *Kásávapajjoto*, glittering with yellow robes (Mah. 73).

PAJJUNNO, A cloud [पर्जन्य]. Ab. 47; Mah. 129.

PAKAPPETI (*caus.*), To plan, design, appoint [प्रकल्पयति]. Pát. 66.

PAKARANAM, Dissertation, exposition, literary composition, work, book [प्रकरण]. Alw. I. xxi; Kh. 21.

PAKĀRO, Sort, kind; way, manner [प्रकार]. Ab. 1049. *Anekehi pakárehi alaṅkaruṁ*, adorned in various ways (Mah. 170). *Tena pakárena*, in that manner. *Sammásambuddhena vuttappakáro Mágadhako vohára*, the vernacular of Magadha as spoken by Buddha, lit. of the sort spoken (Pát. xlii). Dh. 200.

PĀKĀRO, An encircling wall, inclosure, fence [प्राकार]. Ab. 203. *Sáṇipákáraṁ sayanaṁ*, a couch surrounded by a curtain screen (Mah. 49).

PAKAROTI, To make, perform [प्रकृ]. Ras. 21. P.p.p. *pakato*.

PAKĀSAKO (*adj.*), Explaining, illustrating, making known [प्रकाशक]. Dh. 285; Ras. 28. Fem. *pakásiká*.

PAKĀSANAṀ, Illumination; illustrating, explaining; making known, exposition, publication [प्रकाशन] Ab. 971; Dh. 360, 418; Ras. 26.

PAKĀSANIYO (*adj.*), To be explained [प्रकाशनीय] Dh. 143.

PĀKASĀSANO, A name of Sakka or Indra [पाकशासन]. Ab. 20.

PAKĀSATI, To be visible, to become known [प्रकाश] Alw. I. 106. Inf. *pakásituṁ* (Gog. Ev. 6). Caus. *pakáseti*, to make known, declare, tell,

publish; to explain. *Attaná katam sabbam pakásesi,* told him all that he had done (Ras. 35). *Imáhi gáthâhi aniccatam pakásesi,* in these stanzas he illustrated the transitory nature of the universe (Das. 7). At Dh. v. 304 *pakásenti* is probably an átmane form, the phrase meaning, "the righteous manifest themselves afar." Publishing a literary composition (Alw. I. xxii). *Pakásetuṁ tam abbhutaṁ,* to perpetuate the fame of that miracle (Mah. 117). *Nepuññaṁ pakásetuṁ,* to test (bring to light) his skill (Mah. 252). *Bráhmaṇaṁ pakásento imaṁ gáthaṁ áha,* in illustration of his meaning spoke this stanza to the brahmin (Dh. 434). P.p.p. *pakásito* (Ab 147).

PAKĀSO (*adj.*), Manifest, known, public [प्रकाश], Ab. 1016. As a noun, *pakáso,* light, lustre. publicity, renown (Ab. 37; Alw. I. xv).

PAKATI (*f.*), Original or natural form, origin; natural state; pudendum muliebre; the seven rajjaṅgas or constituent elements of the state; the crude or uninflected form of a word [प्रकृति]. Ab. 177. *Issápakati* (*adj.*), of an envious disposition (Dh. 397). *Pakati-uyyánapálako,* the original gardener (F. Ját. 8). *Pakatibhávo,* natural, original, unaltered state (Alw. I. 64). *Pakatisávaká,* the ordinary arhat disciples of Buddha, as opposed to the mahásávakas and aggasávakas. *Pakatigamanen' eva sálaṁ pavisi,* entered the hall at her previous or usual pace (Dh. 233, viz. without hurrying). *Pakatirúpá honti,* retain their original form (Sen. K. 211). At Ab. 92 *pakati* and *padhánaṁ* are given as synonyms with the marginal explanation sámyávasthá (equipoise) of sattva, rajas and tamas: also at Ab. 818 (this meaning is non-Buddhist). The instr. *pakatiyá* at Dh. 247, 249, appears to mean "as of old, as usual, as was his custom." Vij. says "usually, habitually." At Dh. 247 *pakatiyá 'va dahará ca sámaṇerá ca* means, according to Subh., "those who were naturally young (viz. young in years), and novices, viz. those who were young in ordination and learning." He quotes *So pakatiyá 'va paṇḍito na kevalasatthuggahanádíhi,* which evidently means "naturally or artlessly wise (abnormis sapiens), not wise by rule, by being learned in all the sciences." *Síhaladípake pakatináli mahantá Damiḷanáli khuddaká,* in the island of Ceylon the ordinary Náli measure is large, while the Tamil one is small (Pát. 81). *Pakativacanena ápucchituṁ,* to ask leave in the usual terms (Pát. 90).

PAKATIJO (*adj.*), Springing from nature [प्रकृतिज]. Ab. 883.

PĀKAṬĪKATO (*adj.*), Manifested [प्रकटीकृत].

PAKATIKO (*adj.*), Of a certain nature [प्रकृति + क]. As a substitute for *pakati.* At the end of a compound *dhanalobhapakatiko,* of a covetous nature (Ten J. 42).

PĀKATIKO (*adj.*), Natural, original, ordinary; in its original state, sound, healthy [प्राकृतिक]. *Pákatiká muttá,* ordinary pearls as opposed to rare varieties (Mah. 68, comp. Pát. 80). *Pákatikaṁ karoti,* to make what it originally was, to restore to its former condition, to mend, repair (Mah. 239). *Thúpaṁ pákatikaṁ katvá,* repairing the Dagoba (Mah. 129). *Ekabhesajjen' eva akkhíni pákatikáni ahesuṁ,* with a single application of the remedy her eyes became well (Dh. 89). *Sammápákatikakaraṇaṁ,* complete restoration. *Saddhá pi bhogá pi pákatiká 'va honti,* both their faith and their wealth are unimpaired (Dh. 228).

PAKATO (*p.p.p. pakaroti*), Made [प्रकृत]. *Kosiyasuttena pakataṁ,* made of silk thread (Ab. 315). *Icchápakato,* covetous (Pat. 68).

PĀKAṬO (*adj.*), Clear, evident, manifest, public, well known, renowned [प्रकट]. Ab. 225, 724. *Sakalajambudípe pákaṭo ahosi,* became known all over India (Dh. 107). *Khandhávárapiṭṭhíti námenâhosi pákaṭaṁ,* became known by the name of Kh. (Mah. 151, comp. 211). *Apákaṭo,* invisible, unperceived (Mah. 57). *Pákaṭaṁ karoti,* to make manifest (F. Ját. 19).

PĀKAṬṬHĀNAṀ, A kitchen [पाकस्थान]. Ab. 211.

PAKAṬṬHO (*p.p.p.*), Pre-eminent, excellent, prominent, high [प्रकृष्ट]. Ab. 699.

PAKHUMAṀ, and PAMHAṀ, An eyelash [पक्ष्मन्]. Ab. 259.

PAKIṆṆAKO (*adj.*), Miscellaneous [प्रकीर्णक].

PAKIRIYO, The plant Guilandina Bonduc [प्रकीर्य]. Ab. 566.

PAKITTETI, To proclaim [प्रकृत्]. Ját. 17.

PAKKAMATI, To set out, start; to depart, go away [प्रक्रम्]. Aor. *pakkami* (F. Ját. 16; Dh. 84, 124; Mah. 62, 133), *apakkami* (Mah. 62), *pakkámi* (F. Ját. 3, 14; Ten J. 111; Dh. 78, 154, 299): at Mah. 167 we have both forms in the same hemistich, *adási tesaṁ pakkámuṁ tayo eko na*

pakkami (*pakkámi* is the result of confusion between the imperfect and aorist). *Cárikaṁ pakkámi*, went forth on his begging rounds. P. pr. *pakkamanto* (Mah. 205). P.f.p. *pakkamitabbo*. *Disá na pakkamitabbá*, they are not to go off to great distances, lit. distant regions are not to be started for by them (Pát. xxi). P.p.p. *pakkanto*, departed, gone (Dh. 163). *Acirapakkanto*, not long gone.

PAKKAMO, Departure, flight; beginning [प्रक्रम]. Ab. 402, 773.

PAKKHABIḶĀLO, A flying fox (a sort of bat) [पक्ष + बिडाल]. Ab. 642.

PAKKHALATI, To stumble, trip, stagger [प्रस्खल्]. Dh. 234; Ját. 7.

PAKKHĀLETI (*caus.*), To wash, cleanse [प्रक्षालयति]. B. Lot. 305.

PAKKHANDANAṀ, Leaping, springing [प्रस्कन्दन]. Dh. 370.

PAKKHANDATI, To spring forwards [प्रस्कन्द्]. *Ākásaṁ pakkhandiṁsu*, flew up into the air (F. Ját. 17; Dh. 299). *Samuddaṁ pakkhandiṁsu*, went to sea (Dh. 325). Of a lion's spring (Ten J. 36). *Gaṇhituṁ pakkhandi*, made a rush forward to seize him (Dh. 115; comp. 107, misprinted *pakkandi*). *Ekavacanen' eva pakkhanditvá*, having run off on his errand the moment he was told (Dh. 161). With loc. *nekkhamme cittaṁ pakkhandati*, his heart rejoices in abnegation (lit. leaps). P.p.p. *pakkhonto* (F. Ját. 11), *pakkhandito*. *Nává pakkhanditodadhiṁ*, the ship bounding over the ocean, or dashing out to sea (Mah. 117, *pakkhanditá udadhiṁ*).

PAKKHANDĪ (*adj.*), Bold; braggart [प्रस्कन्दिन्]. Dh. 44. *Pakkhandí*, a bravo, a bold warrior: *pakkhandino ti ye "kassa sísaṁ vá ávudhaṁ vá áharámáti" vatvá "asukassáti" vuttá saṅgámaṁ pakkhanditvá tad eva áharanti*, Bravos are people who having said, "Whose head or sword shall we bring back?" and being told, "Bring so and so's," rush into the fray and bring back the very head or sword designated (Sám. S. A.).

PAKKHANDIKĀ (*f.*), Diarrhœa, dysentery [प्रस्कन्दिका]. Ab. 325.

PAKKHANTARO (*adj.*), Belonging to the opposite party, changing one's mind [पक्ष + अन्तर्]. Dh. 286.

PAKKHAPĀSO, The planks of a ceiling? Ab. 223.

PAKKHAPĀTITTAṀ, Partisanship [पक्षपातित्व]. Att. 199.

PAKKHATO (*adv.*), On the side of [पक्ष + तस्]. *Mátipakkhato*, on the mother's side (Dh. 78).

PAKKHATTAṀ, Partisanship [पक्षत्व]. Mah. 18.

PAKKHEPANAṀ, Putting or throwing [प्रक्षेपण]. Dh. 223.

PAKKHEPO, Throwing in, insertion, interpolation [प्रक्षेप]. Alw. I. 104.

PAKKHĪ (*m.*), A bird [पक्षिन्]. Ab. 624.

PAKKHIKO (*adj.*), Belonging to a party or faction [पाक्षिक]. *Bráhmaṇapakkhiko*, belonging to the brahminical faction (Mah. 23). *Pakkhikaṁ*, a feast held on the eighth day of the month (Kamm. 9).

PAKKHIKO, A fowler [पक्षिन् + क].

PAKKHIPATI, To throw or put in, to insert, add, interpolate [प्रक्षिप्]. With loc. of the receptacle: *Samugge pakkhipitvána*, placing the infant in a box (Mah. 59; comp. Pát. 22). *Lekhane paṭibimbarúpaṁ pakkhipitvá*, inclosing a photograph in the letter (letter to me from Yátrámullé). *Páṇátipátádíni pakkhipitvá*, introducing life-slaughter and other novelties (Alw. I. cxxiv). *Ūnañ ce hoti pakkhipati*, if there is not enough he adds some (Dh. 386). *Nirayádisu pakkhipati*, hurls them into hell and the other places of punishment (Dh. 331). *Dibbojaṁ pakkhipiṁsu*, imparted to the fruit a divine flavour (Dh. 132). Alw. N. 36. Pass. *pakkhippati* (Ját. 24). P.p.p. *pakkhitto*. *Pakkhitto lohakumbhiyaṁ*, cast into hell (Mah. 17). Alw. I. cxxiv. Caus. *pakkhipápeti*. *Madhuraṁ paṁsuṁ pakkhipápetvá*, having caused sweet earth to be laid down (F. Ját. 8). *Náváya pakkhipápetvá*, having had them put on board ship (Mah. 46).

PAKKHIYO (*adj.*), Siding with, belonging to a party [पक्ष्य]. *Pitupakkhiyo*, belonging to his father's party (Mah. 259). Dh. 327.

PAKKHO, A wing; feathers of an arrow; a side, party, faction; a partisan, adherent; a multitude, host; half a lunar month, a fortnight [पक्ष]. Ab. 390, 627, 865. *Avirúḷhapakkho*, unfledged (F. Ját. 49). The light or moon-lit fortnight of the month is called *sukkapakkho*, the dark or moonless one *káḷapakkho* (Ab. 74, 78). *Pañcamiyaṁ pakkhassa*, on the fifth day of the half month (Dh. 119). *Aññaṁ pakkhaṁ labhitvá*, taking another side, forming another party (Alw. I. 63; comp.

Pát. iii). *Tañ ca pakkhaṁ labhitvána,* having got him on their side, having gained him over (Alw. I. 55). *Dhammapakkhaṁ rocayi,* embraced the cause of true religion (Mah. 18). *Pakkhaṁ pariyesati,* seeks partisans or a faction (Pát. 74). *Pakkho tesaṁ bhavitvá,* becoming a partisan of these (Mah. 18).

PAKKHO, A cripple (Ab. 320).

PAKKO (*p.p.p. pacati*), Cooked; heated; ripe; decaying, ripe for destruction [पक्व]. Ab. 745, 1017. *Mama sarire pakke,* when I am roasted (F. Ját. 56). *Ghate pakká púvá,* cakes fried in ghee (Mah. 196). *Pakkaṁ telaṁ,* boiling oil. *Asukena me telaṁ pakkaṁ,* so-and-so has prepared some ointment for me, lit. boiled some oil (Dh. 83). *Pakko ayoguḷo,* a red-hot ball of iron (Mah. 152). *Supakkaṁ ambapakkaṁ,* a beautifully ripe mango (Mah. 87). *Pakkaṁ sassaṁ,* ripe crops (Mah. 72). Neut. *pakkaṁ,* a fruit (Ab. 1017). *Ambapakkaṁ,* a mango fruit (F. Ját. 5).

PAKKOSANĀ (*f.*), Summons (from next). Mah. 30.

PAKKOSATI, To call, summon, send for [प्रक्रुश्]. *Vejjaṁ pakkosi,* sent for the doctor (Dh. 93). Ger. *pakkositvá* (F. Ját. 6). Caus. *pakkoseti* (Mah. 206), p.p.p. *pakkosito* (Ras. 34). Also caus. *pakkosápeti,* to send for (Mah. 25, 82; Alw. I. 97; Dh. 79, 231), p.p.p. *pakkosápito* (F. Ját. 6).

PAKO, see *Khírapako.*

PĀKO, Cooking; ripeness; maturity, accomplishment, fulfilment, result [पाक]. Ab. 762, 1050; F. Ját. 55; Att. 197.

PAKOPO, Effervescence, ebullition, anger, fury [प्रकोप]. Dh. 41.

PAKOTI (*f.*), One of the high numerals = 100,000,000,000,000, or a hundred billions [प्र + कोटि]. See *Saṅkhyá.*

PAKOṬṬHO, The fore-arm [प्रकोष्ठ]. Ab. 265.

PAKUJJHATI, To be angry [प्र+क्रुध्]. Mah. 256.

PAKUPPATI, To be angry [प्रकुप्]. Mah. 260.

PAḶACCARAṀ, Old clothes, rags [पटच्चर]. Ab. 293.

PALAGAṆḌO, A mason [पलगण्ड]. Ab. 506.

PĀLAKO, A keeper, guardian [पालक]. *Dvárapálako,* a doorkeeper. *Uyyánapálako,* gardener (Mah. 87). Fem. *pálikú,* comp. *Kulapáliká.* See also *Pálo.*

PALĀLO, and -LAṀ, Straw [पलाल]. Ab. 453; Dh. 299.

PALAṀ, see *Phalaṁ* (1).

PALAMBHETI, To cheat, trick, deceive [perhaps a denom. fr. प्रलम्भ].

PĀLANAṀ, Guarding, keeping, maintaining [पालन].

PALAṆḌU (*m.*), An onion [पलाण्डु]. Ab. 595.

PALĀPETI (*caus. paláyati*), To cause to go away or escape; to drive away, put to flight. Mah. 219, 226; Dh. 158, 169; F. Ját. 29.

PALAPITAṀ, (*p.p.p. neut.*), Idle talk [प्रलपित]. Att. 199.

PALĀPO, Prattle, nonsense [प्रलाप]. Ab. 123, 1124. Also adj. *palápo,* a babbler.

PALĀPO, Chaff of corn [पलाव]. Ab. 1096, 1124.

PALĀSĀDO, A rhinoceros [पलाश + खद्]. Ab. 613.

PALĀSAṀ, and -SO, A leaf [पलाश]. Ab. 543. *Paṇḍupaláso,* a withered leaf (Dh. 42).

PALĀSO, The tree Butea Frondosa; the colour green [पलाश]. Ab. 95, 555; Kh. 27.

PALĀTO, see *Paláyati.*

PALĀYANAṀ, Flight [पलायन]. Ab. 402.

PALĀYATI, To run away, flee, escape, retreat [पलायति]. Mah. 52, 203. Aor. *paláyi* (F. Ját. 7; Dh. 246). Fut. *paláyissati* (F. Ját. 3). Ger. *paláyitvá* (Alw. I. 72). P.p.p. *paláyito. Kiṁ paláyitena,* what's the use of flight? (Dh. 246). Also p.p.p. *paláto,* fled (Dh. 200, 239; Mah. lxxxvii; Att. 217). A contracted form *paleti* occurs at Dh. v. 49.

PALAYO, Destruction, dissolution; death; the destruction of a universe at the end of a Kappa [प्रलय]. Ab. 82, 404, 1051.

PALETI, see *Paláyati.*

PĀLETI (*caus.*), To guard, keep, preserve, maintain, observe [पालयति]. Das. 5. *Sikkhá páletabbá,* the precepts must be kept (Cl. Gr. 145). *Āyu pálayaṁ,* maintaining his life, keeping alive (Dh. 402). Imperat. *pálayatu* (Ten J. 47).

PĀLI (*f.*), A line, row, range; a ridge, bank, causeway; a sacred text; a passage in a text [पालि]. Ab. 539, 996. *Āvásapáli vyádhánaṁ tadá ási nivesitá,* "a range of buildings was at the same time constructed for the king's huntsmen" (Mah. 66; in Ceylon the ranges of huts in which the coolies on a coffee estate live are called lines). Viewed as a body of sacred literature, the Buddhist canon is called *páli,* literally the "Series" or "Catena," because it consists of a series of texts of various lengths. *Tanti* (तन्ति, तन्त्री) is used

in exactly the same way, and comp. the use of Tantra and Sútra in Sanskrit. The word *pálibhásá*, which we render "Pali language," really means "language of the sacred texts," and the geographical name of this language is *Mágadhí*, "Magadhese," or *Magadhabhásá*, "Magadha language." As, however, there are two or three dialects of Magadhese, the term *pálibhásá*, or "Language of the Buddhist Scriptures," is really the most accurate, specifying as it does a particular dialect of Magadha originally obscure and ignoble, but rendered immortal by the peerless literature of which it is the vehicle. The term *páli* as a name for the Buddhist scriptures was of late introduction, probably dating from the first or second century after Christ. Gotama Buddha's name for his teaching as committed to memory by his faithful disciples was simply *dhammavinaya*, "doctrine and discipline" (*yo vo Ānanda mayá dhammo ca vinayo ca desito paññatto so vo mam' accayena satthá*, "let the doctrine I have preached you, the discipline I have prescribed for you, be your Teacher when I am gone," Br.J.S.A.); and this is the only name by which it was known at the first Great Rehearsal immediately after Buddha's death (*idáni dhammavinayasañgahaṁ karoma*, "now we would make a recension of the Doctrine and Discipline," Br. J. S. A.). It will be seen that the foll. examples of the use of the word *páli* in the sense of "sacred text" are all taken from late works. *Neva páliyaṁ na aṭṭhakatháyaṁ dissati*, is to be found neither in the text nor in the commentary (Sám. S. A.). *Páliyaṁ pana Buddho ti ken' atthena*, but why is he called "the Buddha" in the text? (B. Lot. 71, from Jina Alañkara). *Yo pana attham eva sampádeti na pálim*, he who masters the sense but not the text (Dh. 419). *Pálim viya tam aggahum*, held the commentary in the same estimation as the text (Mah. 253). *Piṭakattayapáliñ ca tassá aṭṭhakathañ ca*, the text of the Tripiṭaka and its comment (Mah. 207). *Theravádehi pálihi padehi vyañjanehi ca aññatthattam ahú n'eva potthakesu pi tísu pi*, in the three versions there was not the slightest variation from the theravádas, from the texts of the scriptures, from the words or from the letters (Mah. 252). *Pálimattam idh' ánitaṁ n' atthi aṭṭhakathá idha*, the text alone was brought here, we have not got the commentaries (Mah. 251). *Taṁ nivattanatthaṁ ayaṁ Cúlavaggapáli*, to disprove this there is the following passage from Cúlavagga (Sandesakathá, quite a recent work). *Pálim áhâbhidhammassa*, recited a passage of the Abhidharma (Mah. 251). *Tatráyaṁ páli*, here I may quote the following passage (Pát. 76, in one instance the passage quoted is not from a Tripiṭaka text, but from an ancient commentary). *Imáya páliyá*, in this passage (Ját. 7, from a Tripiṭaka text). *Pálimuttiká dhammakathá*, a religious discourse not belonging to the sacred canon (Par. A.: Vijesinha tells me that he has found in a Ṭíka on the Vinaya the foll. explanation of this term, *sañgaha-ąnáruḷha-pakiṇṇakadesaná*, "miscellaneous discourses which did not enter into the Recensions," and therefore do not form part of the Tripiṭaka).—A grammatical work in the Ind. Off. says *saddatthaṁ páletíti páli*, "text is so called because it pro-tects the sense of the words" (!). Clough's contribution to the elucidation of the word is as follows, "a name of the *Magadabhásháva*, i.e. the ancient language of South Bahar, or India within the Ganges; it bears this epithet in consequence of the perfection of its grammatical structure" (! Sinhalese Dict. s. v.). D'Alwis' explanation, so far as it is intelligible, contains at least the germs of the truth (Alw. I. iv, v). The Sinhalese often write *páḷi*, but this spelling is of late introduction (see Ját. 7).

PĀLIBHADDO, The Kiṁçuka tree, Butea Frondosa [पारिभद्र]. Ab. 553.

PALIBODHO, Obstacle, hindrance, drawback, impediment. *Gharávásaṁ palibodhato disvá*, looking on a householder's life as an obstacle to religious life (Ját, 9). In Br. J. S. A. we have, *yassa rogapalibodho vá ácariyupajjháyapalibodho vá mátápitupalibodho vá atthi*, "he who is prevented from attending by sickness, or by his spiritual masters and teachers, or by his parents." It is probably the result of a confusion between परिरोध and परिबाध. Or it may perhaps be a dialectic variety of परिबाध, as *dhovana* of धोवन. *Palibuddhati* (which see) also seems to point to a confusion of roots. In Clough's Sinhalese Dict. *Palibodha* and *Palirodha* are given with the same significations, and of the former Clough says that it is compounded of "*pali*, revenge, and *bodha*, substituted for *rudha*, to produce" (!!). Dh.

296; Cl. Gr. 15. *Parirundhati* will be found sub voce.

PALIBUDDHANAM̆, Hindering (from next). *Amhákaṁ ganthanakileso palibuddhanakileso n'atthi*, we have neither fettering lust nor hampering lust (Sám. S. A.). *Amhákaṁ palibuddhanaṭṭhena ekam pi kiñcanaṁ n'atthi*, we have not a single thing by way of hindrance (Dh. 353, see *Kiñcanaṁ*).

PALIBUDDHATI, To hinder. Dh. 264 (*varasenásanaṁ palibuddhanto*, preventing them having good sleeping places).

PĀLICCAM̆, Hoariness, greyness of hair [पालित्य]. Comp. *Phalito*.

PALIGHO, An iron beam or bar for fastening up a door; an obstacle, hindrance [परिघ]. Ab. 217; Dh. 71, 296. Of ignorance as a bar to religious progress (Dh. 428).

PALIGUṆṬHITO (*p.p.p.*), Entangled [p.p.p. परि + गुण्ठ्]. Dh. 146; Alw. N. 121.

PĀLIKĀ, see *Pálako*.

PĀLIKO (*adj.*), Having lines or ridges [पालि + क]. At the end of a compound, the term *-ka* belonging to the whole compound: *saṁvaḍḍhituccat-áyáma-vitthára-tthira-páliká vápi* (later portion of Maháváṁsa).

PALIPANNO, said in Payoga Siddhi to be another form of *paripanno*.

PALIPATHAM̆, A miry road, slough, quagmire [परि + पथ + अ]. Dh. 73, 432. Subhúti quotes the Sinhalese scholiast on Dh. 414 as follows, *palipatham rágádi-keles namæti kalal maḍa sahita márggaya*, "p. is a road beset with mire and slough, by which is meant lust and the other Kleças."

PALITO, see *Phalito*.

PĀLITO (*adv.*), According to the text or words of the scriptures [पालि + तस्]. Opposed to *atthato*, "according to the meaning."

PĀLITO (*p.p.p. páleti*), Preserved, guarded, maintained [पालित]. Ab. 754.

PALIVEṬHANAM̆, Surrounding, encumbrance [परिवेष्टन]. Dh. 410.

PALIVEṬHETI (*caus.*), To wrap up, clothe, cover, surround, encircle, encumber, fetter [परिवेष्ट्]. *Setavatthena paliveṭhetvá*, wrapping it up in a white cloth (Das. 23, comp. Dh. 188). P.p.p. *paliveṭhito*. *Kásávena paliveṭhitakaṇṭhá*, their shoulders clothed with the yellow robe (Dh. 394). *Taṇháya paliveṭhitá*, fettered by desire (Dh. 411).

PALLALAM̆, A small tank, pond, pool [पल्वल]. Ab. 678; Dh. 17, 28.

PALLAṄKO, A couch, bed, sofa, divan, throne; a litter, palanquin [पर्यङ्क]. Ab. 308. *Nisídi rájapallaṅke*, took his seat on the royal throne (Mah. 25; Ras. 17). *Pallaṅkaṁ ábhujati*, or *bandhati*, to sit cross-legged, e.g. as Buddha engaged in meditation, an attitude of great dignity: not as Monier Williams says in his Dictionary "to sit on the hams," for which see next; Burnouf rightly renders it "les jambes ramenées sous le corps" (Lot. 334; Att. 106, 215). Mah. 2, 25, 92, 163, 180. *Pallaṅkábhujanaṁ*, sitting cross-legged (Ját. 17), also *pallaṅkábhujo* (Ditto).

PALLATTHIKĀ (*f.*), Sitting on the hams, squatting, lolling [पर्यस्तिका]. Pát. 21, 23.

PALLAVO, and -VAM̆, A sprout, shoot, spray [पल्लव]. Ab. 543.

PĀLO, A guardian, keeper [पाल]. *Uyyánapálo*, a gardener (F. Ját. 6). *Antepurapálá*, keepers of the harem (Dh. 162). *Khettapálo*, a field watcher (see *Khettaṁ*).

PALOBHANAM̆, Allurement, temptation [प्रलोभन]. Dh. 164.

PALOBHETI (*caus.*), To allure, tempt, seduce [प्रलोभयति]. Dh. 156. P. pr. átm. *palobhiyamáno*.

PALUJJATI, To fall down, crumble (of a mountain peak) [प्ररुज्]. Gog. Ev. 16. P.p.p. *paluggo* = प्ररुग्ण, of a shattered ship (Ját. 5).

PAMĀ (*f.*), True knowledge [प्रमा]. Ab. 763.

PAMADĀ (*f.*), A handsome woman, or a woman in general [प्रमदा]. Ab. 230.

PAMĀDAVĀ (*adj.*), Remiss, indifferent [प्रमादवत्]. Mah. 75

PAMADDANO (*adj.*), Crushing, destroying [प्रमर्दन]. B. Lot. 581.

PAMĀDĪ (*adj.*), Negligent, slothful [प्रमादिन्]. Dh. 176.

PAMADO, Pleasure [प्रमद्]. *Pamadavanaṁ*, royal pleasure garden attached to the harem (Ab. 538).

PAMĀDO, Carelessness, remissness, indifference, sloth, indolence, delay [प्रमाद्]. Ab. 173. *Rájapurisánaṁ pamádaṁ disvá*, observing the royal attendants off their guard (Ras. 32). *Yathá bhadro asso pamádam ágamma kasáya niviṭṭho*, like a spirited horse struck with the whip for being lazy (Dh. 310). *Má pamádena kálaṁ vítinámayittha*, pass not away your time in idleness (Dh.

182). *Pamádo rakkhato malaṁ*, carelessness in one who watches is a blot (Dh. 43, comment says, as if one set to watch cows should go to sleep or play). *Pamádo maccuno padaṁ*, sloth is the way of death (Dh. 5). *Vajjayitvá pamádalekhaṁ*, barring errors of transcription, lit. inadvertent writing. *Pamádacáraṁ carituṁ*, to live a life of sloth (Ját. 9). *Pamádaṭṭhánam* = प्रमाद् + स्थान, cause or subject of delay or indifference to religion or waste of time. There are several, e.g. *majjapamádaṭṭhánaṁ*, strong drink (Kh. 3), *jútappamádaṭṭhánaṁ*, gambling. *Idaṁ rajjaṁ náma mahantaṁ pamádaṭṭhánaṁ kiṁ me rajjena káritena*, this kingship is a very great temptation to me, what is the use of my being a king? (Dh. 406).

PAMAJJANAṀ, Indifference, heedlessness (from next). Dh. 179.

PAMAJJATI, To delay, waste one's time; to be negligent, heedless, indifferent, slothful, remiss; to be tempted [प्रमद्]. With acc. *Dhammaṁ na ppamajjati*, does not neglect the Law, is not indifferent to religion (Dh. 46). With loc. *ko nám' añño sásanakiccamhi pamajje*, who else could be lukewarm in the cause of religion? (Mah. 43). *Evaṁ sampattiyo náma calá vijjullatopamá kasmá tásu pamajjeyya ko hi náma sacetano*, thus worldly prosperity is transient as the lightning, why then should any rational man be tempted thereby? (Mah. 260). *Ime dáraká tava bhárá imesu má pamajji*, these children are your charge, take great care of of them, lit. be not careless of them (Dh. 207). At Dh. 190 perhaps used in the sense of being intoxicated. Much used of religious indifference or want of zeal (Dh. 31). Aor. *pamádi* (Mah. 198), *pamajji* (Mah. 105). P.p.p. *pamatto*.

PĀMAṀ, Scab, herpes [पामन्]. Ab 327.

PAMĀṆAKO (*adj.*), At the end of a compound = *pramáṇa* [प्रमाणक]. *Rathacakkappamáṇako*, as big as a chariot wheel (Mah. 201). *Ekavísappamáṇake khandháváre nivásetvá*, having built as many as twenty-one entrenched camps (Mah. 256). Also absolutely: *pamáṇiká* (fem.) *káretabbá*, it must be made according to measure, i.e. of the legitimate size (Pát. 106). Comp. *Pamáṇiko*.

PAMĀṆAṀ, Measure, rate, scale, standard, dimensions, size, length, weight, etc.; rule, sanction, authority, warrant; a decider, one whose word is an authority; cause, motive [प्रमाण]. Ab. 815. *Attano pamáṇaṁ na jánási*, you do not know your own measure, viz. you overestimate your importance (Ten J. 55). *Tesaṁ kittakaṁ áyuppamáṇaṁ*, what is the duration or extent of their life? (Gog. Ev. 18). *Ekatálappamáṇaṁ uggamma*, having risen in the air to the height of one palm (Dh. 308). *Maṁ pamáṇaṁ katvá bhikkhú máressanti*, following my example, lit. making me their authority or sanction (Dh. 364). *Mátigottaṁ náma kiṁ karissati pitigottam eva pamáṇaṁ*, what does the mother's family matter, the father's family is the true measure (of a man's social importance. Dh. 218). *Pamáṇajánanaṁ*, knowledge of the right measure (Dh. 345). *Tesaṁ pana kesánaṁ yávajívaṁ tad eva pamáṇaṁ ahosi*, that was the exact length of his hair for the rest of his life (B. Lot. 864). *Atirekappamáṇaṁ bhásati*, talks to excess (F. Ját 50). *Pamáṇátikkantaṁ bhásanto*, talking immoderately, lit. talking what exceeds measure (F. Ját. 19). *Bhárena pamáṇena ca rañño sísasadisaṁ*, resembling the king's head in weight and size.(Att. 219). *Pamáṇarahito*, immeasurable, boundless (Ját. 1). As the last part of a compound forms many adjectives: *Ghaṭappamáṇo*, as big as a bowl (F. Ját. 5); *Nábhippamáṇe áváṭe khanápetvá*, having buried them in a waist-deep pit (Dh. 176); *Sattatálappamáṇamhi nabhasi ṭṭhito*, poised in the air at the height of seven palm trees (Mah. 107; Dh. 308). *Pamáṇato* (adv.), in respect of measure or quantity. *Dhátú doṇamattá pamáṇato*, relics a droṇa in quantity (Mah. 108).

PAMĀṆIKO (*adj.*), Forming a measure or standard [प्रमाणिक]. *Rúpappamáṇiká* (pl.) *ghosappamáṇiká*, those who go by what they see of a person, those who go by what they hear of him (Dh. 314).

PAMĀTĀ (*m.*), Knowing well, competent to judge, an authority [प्रमातृ]. Ab. 815, probably also 1131.

PAMATHITO (*p.p.p.*), Agitated [प्रमथित]. Dh. 63.

PAMATTO (*p.p.p. pamajjati*), Slothful, indolent, careless, reckless, indifferent, thoughtless; tempted [प्रमत्त]. Dh. 4, 5, 55, 66. *Pamattaṁ taṁ na yuttaṁ vijjhituṁ*, it is not fair to shoot the stag standing, lit. off his guard (Mah. 78). *Pamattabandhu*, a name of Mára (Ab. 43). *Ayaṁ rájá pamatto sakalaraṭṭhaṁ vinassati*, this is a roi fainéant, the whole kingdom is going to ruin (Das. 21).

PAMĀYA (*ger.*), Having measured [ger. प्रमा].

PAMHAM̆, see *Pakhumaṁ.*

PAMITI (*f.*), Correct knowledge, certainty [प्रमिति]. Ab. 763.

PAMOCANAM̆, Deliverance [प्रमोचन].

PAMOCETI, see *Pamuñcati.*

PAMODANĀ (*f.*), Joy [प्रमोदन].

PAMODATI, To rejoice [प्रमुद्]. With loc. to rejoice in (Dh. 5). P.p.p. *pamudito,* (Ját 17), *pamodito,* (Ját. 75).

PAMODO, Joy, happiness [प्रमोद्]. Ab. 88.

PAMOHANAM̆, Delusion, infatuation [प्रमोहन]. Dh. 48.

PĀMOJJAM̆, and PĀMUJJAM̆, Joy, delight, bliss, happiness [प्रमोद् + य]. Ab. 88; Dh. 67; Ját. 17.

PAMOKKHATI, see *Pamuñcati.*

PAMOKKHO, Release, deliverance [प्रमोच]. Kh. 19; Mah. 158.

PĀMOKKHO (*adj.*), Principal, chief, eminent [प्रमुख + य]. Ab. 695. *Disápámokkho,* far-famed, eminent far and wide (F. Ját. 32). *Agárattaya-pámokkhe agáre tattha kárayi dvádas',* he built there twelve apartments, three of which were the principal ones (Mah. 120). *Pámokkhabhikkhavo,* eminent priests (Mah. 11, comp. Alw. I. 54). *Bráhmaṇapámokkho,* an eminent brahmin (Ját. 50).

PAMPAKO, and PAMPAṬAKO, A loris. Ab. 618.

PAM̆SU (*m.*), Dust, dirt, earth, soil [पांसु]. Ab. 395. *Paṁsupiṇḍo,* a lump of earth (Mah. 144). *Paṁsúnaṁ gandhamissánaṁ puṇṇo,* full of scented loam (Mah. 119, comp. F. Ját. 8). *Paṁsukíḷanaṁ,* playing with sand, making dirt pies: *paṁsukíḷanato paṭṭháya,* from childhood (Att. 37, 195). *Sahapaṁsukíḷitá,* playfellows (Dh. 131). *Paṁsukúlaṁ,* rags from a dust heap (Dh. 71).

PAM̆SUKŪLIKO (*adj.*), One who wears clothes made of rags taken from a dust heap [पांसुकूलिक]. Dh. 144, 427. The theory of the dress of a Buddhist monk was that it should be made of dirty rags taken from a dust or refuse heap, or from a cemetery, and pieced together; numerous exceptions were however allowed (they are mentioned in the Ordination service), and at the present day the rule is never enforced. *Paṁsukúlikaṅgaṁ* is one of the Dhutaṅgas (B. Int. 305; Man. B. 118, 119, 327).

PAMUCCATI, see *Pamuñcati.*

PAMUDITO (*p.p.p. pamodati*), Pleased, glad [प्रमुदित]. Ab. 752. *Pamuditacitto,* with cheerful heart (F. Ját. 57).

PAMUDO, Joy [प्रमुद]. Ab. 87 (should it be *pamudá,* f. ?).

PĀMUJJAM̆, see *Pámojjaṁ.*

PAMUKHO (*adj.*), In front of, facing; first, chief, principal [प्रमुख]. Ab. 694, 932. *Tassá pamukhe pabbatale,* in a plateau in front of it (Ten J. 112). *Gáyattipamukhaṁ chandaṁ,* metres, the first of which is Gáyatrí (Ab. 417). *Buddhapamukhassa bhikkhusaṅghassa dánaṁ datvá,* giving presents to the priests with Buddha at their head, or a company of priests of whom B. was the chief (Dh. 126, 173; F. Ját. 52). *Vijayappamukhá sabbe taṁ upecca apucchisuṁ,* with V. at their head the whole party approached him and asked (Mah. 47). Neut. *pamukhaṁ,* a terrace before a house (Ab. 218).

PAMUKKO, see next.

PAMUÑCATI, To emit, utter; to loose, release; to cast off [प्रमुच्]. *Vácaṁ pamuñce kusalaṁ,* let him speak appropriate language (F. Ját. 18). *Pupphánì maddavánì pamuñcati,* sheds its withered flowers (Dh. 67). Pass. *pamuccati* (Dh. 34, 65). Fut. pass. *pamokkhati* (Dh. 49). P.p.p. *pamatto, pamukko* (Ab. 796). Caus. *pamoceti,* to set free, release, deliver (Mah. 1, 245; Ras. 27)

PAMUSSATI, To leave behind, forget, lose [प्रमुष्]. *Bhante Visákhá pasádhanaṁ pamussitvá gatá,* if you please, Sir, Visákhá's gone away and left her diamonds behind (Dh. 247). *Eko puriso attano ávudhaṁ pamussitvá nivatto,* one of the attendants having forgotten his sword, went back for it (Dh. 218). P p.p. *pamuṭṭho. Abhijánási ca taṁ puṭṭhabhávaṁ na te pamuṭṭhaṁ,* and you admit the fact of this having been asked by you, you have not forgotten it (Sám. S. A.). *Kulamanussánaṁ pamuṭṭhabhaṇḍakaṁ thero paṭisámeti,* the thera puts away things left behind by the gentlefolks of his congregation (Dh. 248).

PAMUṬṬHO, see last.

PAMUTTO, see *Pamuñcati.*

PAMUYHATI, To be bewildered, to swoon [प्रमुह्]. Dh. 173.

PANA (*adv.*), Now, further; but, on the other hand, on the contrary, however [पुनर्]. *So pana rájá bahubháṇì ahosi,* now this king was very talkative (F. Ját. 16). *Kahaṁ pana te vasanti,* and where

do they live? (Ten J. 54). *Parikkhepo pan' assa paṭṭasáṇiyá ahosi,* and its covering was with a silk curtain (F. Ját. 6). *Sace pana amhe pahóya katthaci gamissati,* now if he leaves us and goes somewhere or other (Dh. 156). *Tato pubbe pana,* now previously to this (Ten J. 42). *Kissa pana nissandena,* now through the merit of what action . .? (Dh. 237). *Ekasmiṁ pana divase,* now one day. *Sarírassa me issaro na pana cittassa,* you can dispose of my body, but not of my mind (Dh. 159). *Idáni pana,* but now, now however (Pát. 1). *Yaṁ hi kiccaṁ tad apaviddhaṁ akiccaṁ pana kayirati,* for what ought to be done is left undone, while that is done which ought not to be done (Dh. 52). *Rájá akkosi tam pana,* the king reviled him in return (Mah. 156). *Atha ca pana,* but on the other hand (F. Ját. 11). *Sudassaṁ vajjaṁ aññesaṁ attano pana duddasaṁ,* the faults of others are easy to see, whereas our own are difficult to see (Dh. 45). *Mayá Satthari ágháto kato satthu pana mayi kesaggamatto pi ágháto n'atthi,* for I have borne malice towards Buddha, he on the contrary has not borne a particle of malice to me (Dh. 147). *Tena hi gacchathâti: tumhe pana bhante ti,* "Very well, go." "But won't you go too, Sir?" (Dh. 83). *Kittakehi te bhikkhúhi attho ti: kittaká pana vo bhante parivárabhikkhú ti,* "How many priests do you wish to entertain?" "Well, but how many priests are there in your escort?" (Ját. 32). *Mayá pi na diṭṭhapubbo pitá ca pana me kathesi,* I myself never saw one, but my father told me . . (Ten J. 113). *Náhaṁ taṁ khádissámi mahantaṁ pana te guṇaṁ karissámi,* I will not eat you; on the contrary, I'll do you a great service (Ten J. 36). *Pana* preserves one sense of S. पुनर्, while *puna* (which see) preserves the other.

PĀṆABHŪTO, A living being, creature [प्राणभूत]. Kh. 15.

PĀNĀGĀRAṀ, A tavern [पानागार]. Pát. 71.

PĀṆAGHĀTO, Destroying life, killing [प्राण + घात].

PAṆAKO, Name of a water-plant. Ab. 690.

PĀṆAKO, A small creature, a worm or insect [प्राणक]. Ab. 623. At Dh. 88 indagopakas are so called. *Sa-ppáṇakaṁ khíraṁ,* milk with worms in it (animalculæ, Mah. 244). Of fleas, etc. in a hare's fur (F. Ját. 52). *Makuláni páṇakaviddháni,* worm-eaten flower buds (Dh. 209).

PĀNAKŪPO, A drinking well [पान + कूप]. Ab. 677.

PANĀLĪ, and PAṆĀLĪ (*f.*), Watercourse, gutter, drain [प्रनाली, प्रणाली]. Ab. 683; Att. 211.

PĀNAṀ, Drinking; draught; drink, beverage; enjoyment [पान]. Ab. 422, 1123. *Pánabhojanaṁ,* or *annapánaṁ,* food and drink (Dh. 44; Kh. 11). *Pánamaṇḍalaṁ,* a tavern (Ab. 534). *Pánasakhá* (m.), a drinking companion. *Amatapánaṁ,* draught of nectar (Mah. 98).

PĀṆAṀ, see *Páṇo.*

PAṆAMATI, To bend, be bent or inclined [प्रणम्]. P.p.p. *paṇato,* bending, sloping (Ab. 1069). Caus. *paṇámeti,* to cause to bend; to hold out towards, offer respectfully. *Yena Bhagavá ·ten' añjalim paṇámetvá,* bending his clasped hands towards Buddha in respectful salutation (Gog. Ev. 8). *Taṁ therassa paṇámayi,* held it out, or offered it to the elder (Mah. 87). *Yenakámaṁ paṇámeti,* bends whither he will (Ten J. 38).

PAṆĀMO, Bending, salutation [प्रणाम].

PĀṆASAMO (*adj.*), Dear as one's life, greatly beloved [प्राणसम]. Dh. 79; Mah. 259.

PANASO, The Jack or bread-fruit tree, Artocarpus Integrifolia [पनस]. Ab. 569; Mah. 167.

PĀṆĀTIPĀTI (*adj.*), Killing [next + इन्].

PĀṆĀTIPĀTO, Taking the life of a living creature, destroying life, killing [प्राणातिपात]. F. Ját. 56; Kh. 2; Ten J. 49.

PAṆATO, see *Paṇamati.*

PĀṆAVIKO, One who plays the praṇava [next + इक].

PAṆAVO, A small drum or tabor [प्रणव]. Ab. 144.

PANĀYAṀ, = *pana ayaṁ.*

PAṆAYO, Affection; confidence; solicitation [प्रणय]. Ab. 856.

PĀṆAYO, see *Páṇi.*

PAÑCA (*num.*), Five [पञ्चन्]. Gen. and dat. *pañcannaṁ.* Instr. and abl. *pañcahi.* Loc. *pañcasu.*

PAÑCABALAṀ, The five Forces (see *Balaṁ*). Att. 58.

PAÑCACAKKHU (*n.*), The five sorts of vision [पञ्चन् + चक्षुस्]. They are *maṁsacakkhu, dibbacakkhu, paññácakkhu, samantacakkhu, Buddhacakkhu,* the human eye, the divine eye, the eye of wisdom (*vipassaná*), the eye of universal knowledge, the eye of a Buddha (Ab. 835). By the last is meant the knowledge of the four truths, the

discovery of which is the distinguishing feature of a Buddha; by the last but one is meant Buddha's knowledge of general things (Subh.). As an adj. *pañcacakkhu*, possessing the five sorts of vision, a Buddha (Mah. 111).

PAÑCADASA (*num.*), Fifteen [पञ्चदशन्]. See also *pannarasa*.

PAÑCADASĪ (*f.*), The fifteenth day of the half month, day of full or new moon [पञ्चदशी]. Ab. 73; Mah. 249.

PAÑCADHĀ (*adv.*), In five ways, fivefold [पञ्चधा].

PAÑCADHAMMAṀ, Five things or conditions [पञ्चन्+धर्म]. They are *saddhá, sílaṁ, sutaṁ, cágo, paññá*, faith, moral practice, learning, charity, wisdom (Subh., and see Clough's Sinh. Dict.).

PAÑCAGGAṀ, Firstfruits of five [पञ्चन् + अग्र]. They are *khettaggaṁ, khalaggaṁ, khalabhaṇḍaggaṁ, kumbhaggaṁ, pátaggaṁ*, firstfruits of the standing crop, of the threshing floor, of the granary, etc. (Subh.).

PAÑCAGUṆAṀ, Five qualities as rewards of virtue [पञ्चन् + गुण]. Turnour says they are "love of mankind, goodwill of pious men, character for piety, lay sanctity, and regeneration in the Devaloka" (Mah. 161).

PAÑCĀHAṀ, Five days [पञ्चाह]. Pát. 106.

PAÑCĀHIKO (*adj.*), Lasting five days [last + इक]. Pát. 106.

PAÑCAKAJJHĀNIKO (*adj.*), One who practises the five Jhánas [पञ्चन् + क + ध्यान + इक].

PAÑCAKĀMAṀ, Five modes of desire or pleasure, see *Kámo*.

PAÑCAKILESAṀ, Five kleças or evil passions (see *Kileso*). Subh. tells me they are *lobho, moho, uddhaccaṁ, ahiriká, anottappaṁ*. Clough says "lust, anger, ignorance, self-confidence, and pride."

PAÑCAKKHANDHAṀ, The five Skandhas (see *Khandho*).

PAÑCAKKHATTUṀ (*adv.*), Five times [पञ्चकृत्वस्]. Mah. 196.

PAÑCAKO (*adj.*), Consisting of five, five in number [पञ्चक]. Mah. 108. *Pañcakaṁ*, a pentad, five.

PAÑCĀLĀ (*m.pl.*), Name of a warrior tribe in the north of India, the Pañcálas [पञ्चाल]. Ab. 184.

PAÑCĀLIKĀ (*f.*), A doll, puppet [पञ्चालिका]. Ab. 523.

PAÑCAMAKO (*adj.*), Fifth [पञ्चमक].

PAÑCAMO (*adj.*), Fifth [पञ्चम]. Masc. *pañcamo*, one of the notes of the Hindu gamut (Ab. 132). Fem. *pañcamí*, the fifth day of the half month (Dh. 119); the ablative case (Cl. Gr. 17); the imperative mood (Sen. K. 429).

PAÑCĀNANTARIYAKAMMAṀ, Five sins that bring with them immediate retribution [पञ्चन् + आनन्तर्य + कर्मन्]. Att. 146, 231. Also called *pañcánantariyadhammaṁ* (Cl. Sinh. Dict.). They are the six Abhiṭhánas minus the last or last but one (Clough renders the fifth "schism in religion" which probably represents *saṅghabhedo*).

PAÑCANETTO (*adj.*), Having five sorts of vision [पञ्चन् + नेत्र]. Same meaning as *pañcacakkhu* (Mah. 11).

PAÑCANGAṀ, Five qualities [पञ्चाङ्ग]. *Pañcaṅgasamannágato*, possessed of five qualifications (Alw. I. 103).

PAÑCANGIKO (*adj.*), Having five members or divisions, fivefold [last + इक]. *Pañcaṅgikaṁ turiyaṁ*, orchestra of five sorts of music (Ab. 139; Dh. 191). The first Jhána is *pañcaṅgika*, consisting of *vitakka, vicára, píti, sukha*, and *ekaggatá*.

PAÑCAPAÑCASO (*adj.*), In sets of five each [पञ्चन् + पञ्चन् + शस्]. Sen. K. 202.

PAÑCAPATIṬṬHITAṀ, Setting down or fixing of five things [पञ्चन् + प्रति + स्थित]. *Pañcapatiṭṭhitena vandati*, to salute with the five Rests, viz. to prostrate oneself before a superior so completely that the forehead, elbows, waist, knees, and feet rest on the ground (Dh. 161, 315, 324; see Clough, s.v. Paśaṅga).

PAÑCASATAṀ, Five hundred [पञ्चशत]. *Pañcasataṁ yatí*, five hundred priests (Mah. 150). *Saddhiṁ pañcasatitthíhi*, together with five hundred women (Mah. 85).

PAÑCASATIKO (*adj.*), Consisting of five hundred [last + इक].

PAÑCASIKHO, A proper name, one of the Gandhabbas [पञ्चशिख]. Ab. 25.

PAÑCASĪLAṀ, The five precepts, or five branches of moral practice [पञ्चन् + शील]. They are the first five of the ten Sikkhápadas, viz. *páṇátipátá veramaṇí, adinnádáná veramaṇí, abrahmacariyá veramaṇí, musávádá veramaṇí, surámerayamajjapamádaṭṭháná veramaṇí*, abstinence from life-slaughter, from theft, from impurity, from lying, and from spirituous liquors (Att. 58; Ten J. 6; Ras. 37).

PAÑCASĪLAVĀ (*adj.*), One who keeps the five precepts [last + वत्]. Mah 229.

PAÑCASO (*adv.*), By fives [पञ्चशस्].

PAÑCAVAGGIYO (*adj.*), Belonging to a group of five [पञ्चवर्ग+य]. The five brahmins who accompanied Gotama B. when he embraced asceticism are called *pañcavaggiyá* (Dh. 119; comp. Man. B. 165). Their names are *Aññakoṇḍañña, Bhaddiya, Vappa, Assaji, Mahánáma* (Subh.).

PAÑCAVIDHO (*adj.*), Fivefold [पञ्चविध].

PAÑCAVĪSATI (*fem. num.*), Twenty-five [पञ्चविंशति]. See also *Paṇṇuvīsati.*

PAÑCĀYUDHAṀ, Five sorts of weapons [पञ्चन्+आयुध]. Clough says they are sword, spear, bow, battle-axe, and shield.

PAÑCINDRIYAṀ, see *Indriyaṁ.*

PAṆḌAKO, A eunuch [पण्डक]. Ab. 242. At Ab. 42, 884, 895, etc., it means "of the neuter gender."

PAṆḌARO, (*adj.*), White, pale, yellowish [पाण्डर]. Ab. 95. A white elephant is called *paṇḍaro* (Ab. 361).

PAṆḌAVO, A son or descendant of Páṇḍu; name of a mountain [पाण्डव]. Ab. 606; Sen. K. 389.

PAṆḌICCAṀ, Scholarship, learning, erudition [पाण्डित्य]. Att. 23.

PAṆḌITAKO, A pedant [पण्डितक]. *Nindito paṇḍito paṇḍitako* (Payoga Siddhi).

PAṆḌITATĀ (*f.*), Learning, skill, wisdom [पण्डितता]. Dh. 137.

PAṆḌITO (*adj.*), Learned, skilled, clever, wise [पण्डित]. Ab. 227; Dh. 5. *Paṇḍito*, a learned man, wise man, scholar, pandit (Dh. 6; F. Ját. 7). Pl. *paṇḍitá*, wise men (Kh. 14). *Paṇḍita* is much used in a religious sense, meaning a converted man as opposed to a *puthujjana*, who is called *bála*, "a fool" (Das. 7).

PAṆḌU (*adj.*), Light yellow [पाण्डु]. Ab. 96. *Paṇḍupaláso* and *paṇḍupattaṁ*, a sere leaf (Dh. 42; Mah. 179; Ten J. 119). *Paṇḍurogo*, jaundice (F. Ját. 2). Masc. name of a people in the Majjhimadesa (Ab. 185). *Paṇḍukambalo* (Ab. 22), or *paṇḍukambalasilá* (Dh. 190, 415), is a sort of ornamental stone; Sakka's throne (*paṇḍukambalasilásanaṁ*) is made of it (Dh. 87; F. Ját. 54; Ras. 19).

PAṆETI, To bring, perform, execute [प्रणी]. *Daṇḍaṁ p.* to inflict punishment (Dh. 55, 341). P.p.p. *paṇīto.*

PAṄGU, and PAṄGULO (*adj.*), Lame, crippled [पङ्गु, पङ्गुल]. Ab. 319.

PAṆHI, and PĀSAṆI (*m.* and *f.*), The heel [पार्ष्णि]. Ab. 277. Inst. *paṇhiyá* (Ras. 40).

PAṆHI (*adj.*), Variegated [पृश्नि]. *Paṇhipaṇṇi*, the plant Hemionitis Cardifolia (Ab. 584).

PAÑHO, A question [प्रश्न]. Ab. 115; Dh. 329; B. Lot. 514. *Meṇḍakapañha* according to Vijesinha means a question which places you on the horns of a dilemma; if you say "Yes," such and such an absurdity follows; if "No," another absurdity follows: the metaphor is taken from the fighting of rams. Saṅgíti S. has the following text, *cattáro pañhavyákaraṇá*: *ekaṁsavyákaraṇiyo pañho, vibhajjavyákaraṇiyo panho, paṭipucchávyákaraṇiyo pañho, ṭhapaṇiyo vyákaraṇiyo pañho*: Vij. writes that these are four modes of answering questions, ekaṁsa "direct," vibhajja "qualified," paṭipucchá "after further questioning," ṭhapaníya "not to be answered, setting aside"; he adds the following interesting explanation from a comment, *tattha cakkhuṁ aniccan? ti puṭṭhena áma aniccan ti ekaṁsena vyákátabbaṁ, aniccaṁ náma cakkhun? ti puṭṭhena pana na cakkhum eva sotam pi aniccaṁ ghánam pi aniccan ti evaṁ vibhajitvá vyákátabbaṁ, tathá kiṁ cakkhun? ti puṭṭhena ken' atthena pucchatíti paṭipucchitvá aniccaṭṭhena pucchámíti vutte ámáti vyákátabbaṁ ayaṁ paṭipucchávyákaraṇiyo, taṁ jívaṁ taṁ sariran? ti ádíni puṭṭhena pana avyákatam etaṁ Bhagavatá ṭhapetabbo esa pañho na vyákátabbo ayaṁ pañho ti ṭhapaniyo*, which I translate, "A man who is asked, Is the eye impermanent? should reply with certainty, Yes, it is impermanent; but if he is asked, Is that which is impermanent the eye? he must return a qualified answer, Not merely the eye, but the ear is impermanent, the organ of smell is impermanent. Again if he is asked, What is the eye? he must first retort, Why do you ask? and when the other says, I ask with reference to impermanence, he must reply, Yes: this is called a question to be answered by a counter question. Again, if a man is asked, Is this the life? is this the body? and so on, the question must be set aside with the reply, Buddha laid down no rule on this subject, the question must be set aside, the question must not be answered."

PĀṆI (*m.*), The hand; a wooden hand or trowel

[पाणि]. Ab. 1007. Instrumental *páṇiná* (Dh. 50). Loc. *páṇimhi* (Dh. 23; Ten J. 114). Pl. *páṇayo* (Ab. 265). *Páṇisaddaṁ karoti*, to make a noise with the hands, to clap them (Dh. 155).

PĀṆĪ (*m.*), A living being, a sentient being, a creature, animal, man [प्राणिन्]. Ab. 93, 1007. Acc *páṇinaṁ* (Dh. 25). Pl. *páṇino*.

PAṆIDAHATI, and PAṆIDHETI, To long for, wish for, pray for, resolve, aspire to; to direct, stretch [प्रणिधा]. *Aññataraṁ devanikáyam paṇidháya*, aspiring to belong to one of the deva communities. *Evaṁ paṇidahi*, thus prayed (Mah. 24). *Pallaṅkaṁ ábhujitvá ujukáyaṁ paṇidháya*, sitting cross-legged, and keeping the body erect. P.p.p. *paṇihito*.

PAṆIDHĀNAṀ, Earnest resolve, aspiration, longing, prayer [प्रणिधान]. Ab. 426

PAṆIDHETI, see *Paṇidahati*.

PAṆIDHI (*m.*), Wish, resolve, aspiration, prayer [प्रणिधि]. Ab. 426. *Sammápaṇidhi*, right aspirations or resolves (Kh. 5). *Bodháya paṇidhiṁ aká*, prayed for Buddhahood, formed the resolution to attain supreme knowledge (Mah. 1).

PĀṆIGGAHO, Marriage [पाणिग्रह]. Ab. 318.

PĀṆIGHO, One who strikes with the hand, one who plays the tabor or any similar instrument [पाणिघ]. Ab. 511 (note).

PAṆIHITO (*p.p.p. paṇidahati*), Resolved, determined, intent [प्रणिहित]. *Micchápaṇihitaṁ cittaṁ*, a wrongly directed mind (Dh. 8). *Appaṇihito* is an epithet of *samádhi* and *vimokho*, and appears to mean free from all longings and aspirations (Dh. 281, 282, where it is explained to mean "free from the three paṇidhis, *rága*, *dosa*, and *moha*").

PĀṆIHITO (*adj.*), Kind to living beings, benevolent [प्राणिहित]. Mah. 4.

PĀṆIMATTO (*adj.*), As much as can be held in the hand [पाणि + मात्त]. *Páṇimatte adá kese*, gave him a handful of hair (Mah. 4).

PĀṆIMUTTAṀ, A missile weapon [पाणिमुक्त]. Ab. 387.

PAṆIPATATI, To prostrate oneself [प्रणिपत्].

PAṆIPĀTO, Prostration [प्रणिपात].

PĀṆISSARAṀ, A sort of music. Explained by *kaṁsatálaṁ* and *páṇitálaṁ* [पाणि + स्वर?].

PĀṆITALAṀ, The palm of the hand [पाणितल].

PAṆĪTO (*p.p.p. paṇeti*), Accomplished; excellent, eminent, exalted; sweet, nice [प्रणीत]. Ab. 695. Ab. 939 says *paṇíto madhure uttame vihite*. Neut. *paṇítaṁ*, the Transcendent, viz. Nirváṇa (Ab. 8). *Viháramajjhe paṇítáni senásanáni*, the best couches in the most central part of the monastery (Dh. 264). By *paṇítadhatu* is meant the *navalokuttaradhamma* (Subh.). *Abhikkantataraň ca paṇítataraň ca*, better and nobler (Sám. S.). *Paṇítasílaṁ*, moral practice of the most perfect kind, or with the best possible object (Man. B. 493). *Paṇítaṁ jhánam*, the highest or most perfect exercise of ecstatic meditation (Gog. Ev. 18). Applied to food it means sweet, savoury, nice, pleasant to the taste (Kh. 7; Dh. 81, 132). Pát. 89 explains *paṇítabhojanáni* as "food prepared with the best (*paṇíta*) materials," but this is I think forced and unnecessary.

PĀṆIVĀDO, One who uses an instrument played with the hand, as a drum or tambourine [पाणिवाद]. Ab. 511.

PAṆIYO (*adj.*), Saleable [पण्य]. Ab. 471. Neut. *paṇiyaṁ*, something for sale, wares, goods. *Púpapaṇiyo*, one who has cakes for his ware, a confectioner (Ab. 511).

PĀṆIYO (*adj.*), same meaning as *páṇigho* [पाणि + य]. Ab. 511.

PĀNĪYO (*adj.*). Drinkable [पानीय]. Neut. *páníyaṁ*, drink, beverage, water (Ab. 661; N.B. in India "drink" means water, in England it means spirits). *Áviláni páníyáni*, muddy water to drink (Dh. 105). *Páníyakuṭo*, a water jar (Ját. 8). Dh. 106, 304; Mah. 132, 214; Ras. 30; Att. 190; Ab. 214; Ten J. 31, 34, 108, 112.

PAÑJALIKO (*adj.*), Holding up the clasped hands in token of respectful salutation [प्राञ्जलिक]. Mah. 116.

PAÑJARAṀ, and -RO, A cage, frame [पञ्जर]. Alw. I. xiii. *Rathapañjaro*, framework or body of a chariot (Dh. 85, comp. Mah. 153 *sakaṭap.*).

PAṄKERUHAṀ. A lotus [पङ्केरुह]. Ab. 685.

PAṄKO, and -KAṀ, Mud; moral impurity, sin [पङ्क]. Ab. 663, 1093; Dh. 25, 58. *Mahantáni paṅkáni*, marshes, bogs.

PAÑÑĀ (*f.*), Wisdom, intellect, reason [प्रज्ञा]. Ab. 152; Dh. 7, 59, 67. Instr. *paññáya*, through or by or with wisdom, wisely (Dh. 49, 60; Mah. 161). *Paññádhuro* (adj.), "having reason for his foundation" (Vij.), epithet of an ariyapuggala, see *Puggalo*. The three paññás are *sekhá paññá*,

asekhá paññá, nevasekhánásekhá paññá, the wisdom of one walking in the first three paths, the wisdom of the Arhat, and the wisdom of the puthujjana or unconverted man (Saṅg. S.). There are also three others, *cintámayá paññá, sutamayá paññá, bhávanámayá paññá*, wisdom obtained by thought, wisdom obtained by study, and wisdom obtained by meditation (Ditto).

PANNAGO, A snake [पन्नग]. Ab. 653; Mah. 243.

PAṆṆĀKĀRO, A present. I believe this word to be merely पर्ण + आकार with the sense of "having the exterior appearance of a leaf." In India presents of fruit, sweetmeats, etc., are generally done up very prettily in fresh or dried leaves of the plantain or some such tree. The word would first be applied to this sort of present, and then gradually be extended to a present of any sort. Ab. 356; Alw. I. 74; Mah. 89; F. Ját. 10, 33.

PAṆṆAṀ, A leaf; a written leaf, an epistle [पर्ण]. Ab. 543. *Sísaṁ chinnan ti paṇṇaṁ dharitvá adaṁsu*, brought and delivered a letter, which said, "they have cut off his head" (Dh. 221). *Paṇṇacchadano*, thatched with leaves (Ját. 7). Alw. I. 101; F. Ját. 5.

PAÑÑĀṆAṀ, Knowledge, wisdom, intelligence; mark, sign [प्रज्ञान]. Ab. 153, 1061.

PAÑÑĀPAKO (*adj.*), Appointing, declaring [caus. प्रज्ञा + अक]. Pát. xv.

PAÑÑĀPANAṀ, Appointment, declaration (from next).

PAÑÑĀPETI (*caus. pajánáti*), To make known, declare, proclaim, appoint [प्रज्ञापयति]. *Catuvaṇṇiṁ suddhiṁ paññápeti*, proclaims or preaches the purity of all the four castes (Alw. I. lxix). *Padaṁ p.*, exhibit a footstep (Dh. 282, 377). *Sikkhápadaṁ p.*, to promulgate a precept or rule of moral conduct (Pát. xxxvii). Of laying out or spreading out carpets, cushions, etc. (Mah. 36, 82). *Āsanaṁ p.*, to prepare a seat for a guest (Dh. 81). P.p.p. *paññatto*, enacted, known. *Paññattásane nisídi*, sat down in the seat prepared for him (Dh. 98; B. Lot. 305; Ten J. 51; F. Ját. 46, 52). *Dattupaññattañ ca vadanti dánaṁ*, and they declare that almsgiving was instituted by fools (Ten J. 116). *Paṭhamaṁ párájikaṁ kattha paññattaṁ*, where was the first P. law enacted? (Br. J. S. A.). *Mayá bhikkhúnaṁ paññattáni sikkhápadáni*. the precepts laid down by me for the monks (Pát. 111). *Pákaṭaṁ paññattaṁ*, evident, well known (Dh. 262). *Susunágo ti paññatto*, known by the name of Susunága (Mah. 15). *Apaññattaṁ*, not yet promulgated (Pát. xxvii). Double caus. *paññápápeti*, to cause to be prepared (Mah. 164).

PANNARASA, and PAṆṆARASA (*num.*), Fifteen [पञ्चदशन्]. Dh. 86, 329; Mah. 10. *Paṇṇarasa* (Das. 23). See also *Pañcadasa*.

PANNARASAMO, and PANNARASO (*adj.*), Fifteenth [पञ्चदशम, पञ्चदश]. Dh. 38.

PANNARASĪ (*f.*), The fifteenth day of the half month, the day of the full or of the new moon [पञ्चदशी]. Ab. 73; Pát. 2; Dh. 161.

PANNARASIKO (*adj.*), Belonging to the fifteenth day of the half month [last + क]. Pát. 27.

PAÑÑĀSA, and -SAṀ, and PAṆṆĀSA (*fem. num.*), Fifty [पञ्चाशत्]. *Paññása yojanáni*, fifty yojanas (Dh. 160). *Sattapaññásañ ca suttáni*, fifty-seven sútras (Br. J. S. A.). *Catupaṇṇásakoṭidhanaṁ*, fifty-four koṭis of treasure (Dh. 78). *Paṇṇásayojanavitthataṁ*, fifty yojanas broad (Dh. 86). *Ekapaññásaṁ*, fifty-one (Alw. I. 104). *Aṭṭhapaññásakkhattuṁ*, fifty-eight times. *Paññásaṁ* (Sen. K. 409). *Catupaṇṇásajaná*, fifty-four people (Dh. 119). Dat. *paññásáya* (Dh. 125).

PAṆṆĀSAKAṀ, A collection of fifty [पञ्चाशक]. Name of certain divisions of the Suttapiṭaka, containing fifty sútras (Dh. 319).

PAṆṆASĀLĀ, The hut of an ascetic made of branches and leaves, a hermitage [पर्णशाला]. F. Ját. 2; Dh. 88.

PAÑÑĀTO (*p.p.p. pajánáti*), Known, famous [प्रज्ञात]. Ab. 724. *Maghavá ti paññáto*, known by the name of M. (Dh. 195).

PAÑÑATTI, and PAṆṆATTI (*f.*), Making known, manifestation, declaring, enactment, ordinance, precept, regulation [प्रज्ञप्ति]. Ab. 971. For an instance of the two forms see *Abhidhammo*. *Paṇṇatti* (Ab. 849). *Apaṇṇattikabhávo*, state of non-manifestation, disappearance (Dh. 278, comp. *paññatto*, and *paññáyati*).

PAÑÑATTO, see *Paññápeti*.

PAÑÑĀVĀ (*adj.*), Wise [प्रज्ञावत्]. Sen. K. 400; Dh. 15, 20; Gog. Ev. 31 (*-ává*).

PAÑÑĀYANAṀ, Manifestation, appearing (from next). Dh. 219, 282.

PAÑÑĀYATI (*pass. pajánáti*), To be known, to be perceived, to appear. to exist; to be well known, to

be renowned [प्रज्ञायते]. *Ten' assa putto Mattakundali tv eva paññáyittha*, accordingly his son was known as Mattakundalin (Dh. 93, 328). *Kadá kammantánaṁ anto paññáyissati*, when will these labours come to an end? lit. when will the end be seen? (Dh. 141). *Rúpúpagá viya paññáyati*, looks as if it had assumed a real shape (Dh. 210). *Rathá paññáyanti*, the chariots are in sight (Dh. 219). *Tassa bhikkhuno abhimukhe viya paññáyamáno*, appearing as it were before the very eyes of that priest (Dh. 195). *Ayyánaṁ gamanákáro paññáyati*, have your reverences an object in going? lit. does there exist a cause of going? (Dh. 84). *N'eva cháriká paññáyati na masi*, neither ash nor soot will remain (Gog. Ev. 16). *Pubbá koṭi na paññáyati*, its beginning cannot be discerned (Alw. N. 21). *Kiṁ pana paññáyamánass' attháya rodanto bálo hoti udáhu appaññáyamánassa*, pray, is a man a fool who weeps for what exists, or for what does not exist? (Dh. 96). *Tena bhaṇḍanena . . paññáyissáma*, we shall make ourselves famous or notorious by this quarrelling (Vij. Dh. 104). *Paññayissatha*, you'll be a famous man! (Vij. Dh. 124, said sarcastically).

PANNO (*p.p.p.*), Fallen, gone [पन्न]. Ab. 752. *Pannabháro*, one whose burden is cast off (Dh. 72).

PAÑÑO (*adj.*), Wise, intelligent [प्रज्ञ]. Ab. 229; Dh. 38, 67.

PAṆṆUVĪSATI (*fem. num.*), Twenty-five. Another form of *pañcavísati*.

PAṆO, A bet, wager, stake; wages, hire; a sum of money; wealth, property; trade; shop [पण]. Ab. 532, 908. *Madhupaṇo*, honey bazaar or shop (Mah. 24).

PĀṆO, Breath; life, vitality; a living being, creature; energy, vigour, strength [प्राण]. Ab. 93, 407, 945. *Páṇaṁ atimápeti*, to destroy life (Dh. 44). *Páṇátipáto* or *páṇavadho*, destroying life, killing a living thing (Kh. 2; Alw. I. cxxiv). *Páṇo jívitá na voropetabbo*, a living being must not be deprived of life (Kamm. 10). *Páṇabhúto*, a living being (Kh. 15). *Á páṇapariyantaṁ*, to the term of your life (Att. 193). At Dh. 48 a neut. pl. *páṇáni* "living creatures."

PANTHIKO, A traveller [next + इक].

PANTHO, A road [पथिन्]. Ab. 190. *Panthadúsako*, a highwayman.

PANTI (*f.*), A row, range, line, series [पङ्क्ति]. Ab. 539. Pl. *pantiyo*, *panti* (Mah. 193, 258). *Ghaṭapanti*, a row of vases (Mah. 180). *Catuppadánaṁ panti*, rows of (sculptured) quadrupeds (Mah. 179). *Dantá .. vajirapanti viya sobhanti*, teeth that sparkle like a row of diamonds (Dh. 232).

PANTO, Border, verge, end [प्रान्त]. Ab. 714. Also adj. "distant" (*pantaṁ senásanaṁ*).

PANUDANAṀ, Removal, and PANUDANO (*adj.*), Dispelling (from next). Sen. K. 524; Alw. N. 66.

PANUDATI, To remove, drive away, reject [प्रणुद्]. *Káme panuda*, put away lust (Dh. 69). Ger. *panujja*.

PANUNNO (*p.p.p.* last), Put away, removed, dispelled [प्रणुन्न]. Das. 26; Dh. 183.

PĀṆUPETO (*adj.*), Possessed of breath, living [प्राण + उपेत]. *Ajjat' agge páṇupeto*, from this day forth while I have life.

PAṆYAṀ, A ware, commodity; traffic [पण्य]. Ab. 1015. *Paṇyavíthiká* (f.), a bazaar, market (Ab. 213).

PAPĀ (*f*), A shed on the roadside where travellers are supplied with water [प्रपा]. Ab. 214.

PĀPABHĪRUTĀ (*f.*), Fear of sinning [पाप + भीरु + ता]. Ab. 158.

PAPADO, The tip of the foot, toes [प्रपद्]. Ab. 277.

PĀPAKO (*adj.*), Bad, evil, wicked, sinful [पापक]. *Pápakaṁ kammaṁ*, sinful act, sin, or evil Karma, demerit (Kh. 9; Dh. 12). *Pápako dhammo*, sin. *Pápaká dhammá* (pl.), evil habits or states, sinfulness (Dh. 43). *Pápaká mittá*, bad companions (Dh. 14). *Ayaṁ mayhaṁ puttánaṁ pápakam pi cinteyya*, this woman might plot some mischief for my sons (Das. 39). *Má maṁ kiñci avacuttha kalyáṇaṁ vá pápakaṁ vá*, say not anything to me, good or bad (Pát. 5). Fem. *pápiká*. *Diṭṭhi pápiká*, wrong views, false doctrines (Dh. 30). *Pápiká gati*, a sinner's destiny, i.e. state of punishment after death (Dh. 55).

PĀPAMITTATĀ (*f.*), Friendship or association with sinners, evil communications [पाप + मित्र + ता].

PĀPANAṀ, Attainment [प्रापण]. Dh. 358; Ab. 1012.

PAPAÑCETI, To linger, tarry, delay [प्रपञ्चयति]. Dh. 162.

PAPAÑCO, Diffuseness, prolixity; delay [प्रपञ्च]. Ab. 768. *Papañcakáraṇaṁ puṭṭhá*, questioned as to the cause of the delay (Mah. 222). *Papañcaṁ*

karoti, to delay, be indifferent or neglectful, take no pains (Dh. 212). *Mayá saddhiṁ gacchantassa tava papañco bhavissati*, if you go with me, you'll be delayed (Dh. 87). In a religious sense *papañca* means any of the evil conditions, such as evil desire, false doctrine, pride, which delay or hinder a man in his spiritual progress (Dh. 35, 45, 349, 377).

PĀPATAMO (*adj.*), Most sinful [पाप + तम]. Sen. K. 398.

PĀPATANAṀ, Falling down [प्रपतन]. Das. 5.

PĀPATARO (*adj.*), Worse, more sinful [पापतर]. Dh. 204.

PAPATATI, To fall down, to fall from [प्रपत्]. Mah. 72. *Soká tamhá papatanti*, sorrows depart from him (Dh. 60). *Tatth' eva mucchitá papatiṁsu*, fell fainting on the spot.

PAPĀTO, A precipice, declivity [प्रपात]. Alw. I. 92.

PĀPETI, see *Papuṇáti*.

PĀPĪ (*adj.*), Sinful [पापिन्].

PAPICCHATĀ (*f.*), State of having sinful desires [next + ता]. Pát. 68.

PĀPICCHO (*adj.*), Having sinful desires [पाप + इच्छा]. Alw. N. 121. *Pápicchá pápikánaṁ icchánaṁ vasaṁ gatá* (Dh. 145).

PĀPIMĀ (*adj.*), Sinful [पाप्मन्]. *Pápimá*, the Sinner, is one of the names of Mára (Ab. 43; Dh. 255, 353). Voc. *pápima* (Par. S.). Gen. *pápimato* (Ját. 75).

PĀPISSIKO (*adj.*), More sinful, very sinful [पापीयस् + इक?]. Sen. K. 398; Cl. Gr. 93.

PAPITĀMAHO, A paternal great-grandfather [प्रपितामह]. Ab. 248.

PĀPITO, see *Pápuṇáti*.

PĀPIṬṬHO (*adj.*), Most sinful [पापिष्ठ]. Sen. K. 398.

PĀPĪYATI, see *Pápuṇáti*.

PĀPIYO (*adj.*), Worse; wicked [पापीयस्]. Neut. nom. and acc. *pápiyo* (Dh. 8, 15). *Pápiyo 'yaṁ*, this villain (Mah. 239, 261).

PĀPIYYASIKĀ, see *Tassapápiyyasiká*.

PĀPO (*adj.*), Evil, bad, wicked, sinful [पाप]. *Pápabhikkhú*, sinful priests (Mah. 20). *Pápo Maháseno*, the impious M. (Mah. 259). *Pápakammaṁ*, a sinful act, sin, evil Karma (Dh. 89). *Pápakammí*, and *pápakárí* (adj.), sinful (Dh. 3, 23). *Pápasupino*, a bad dream (Dh. 172). *Pápadhammo* (adj.), having evil habits, a sinner (Dh. 44, 54). *Pápamitto*, a sinful friend or associate, also adj. having sinful associates. *Pápasannivúso*, evil communications (F. Ját. 1). *Pápo*, a sinner (Mah. 209). *Pápo játo 'si*, you have committed sin, lit. you have become a sinner (Dh. 86). Neut. *pápaṁ*, evil, sin, demerit (Dh. 3; Ab. 84). *N' atthi pápaṁ akubbato*, no guilt or demerit attaches to him who does no sin (Dh. 23). *Na ca pápáni kayirá*, let him do no sin (Dh. 22, 59).

PAPPHĀSAṀ, The lungs [पुप्फुस]. Kh. 3.

PAPPOṬHETI (*caus.*), To shake, strike, knock [caus. प्रस्फुट्]. *Piṭhaṁ pappoṭhetvá*, having dusted the chair by beating it (Br. J. S. A.). *Pakkhe p.*, to flap the wings (Fausboll).

PAPPOTI, see *Pápuṇáti*.

PĀPUṆANAṀ, Attainment (from next). Ab. 1177.

PĀPUṆĀTI, PĀPUṆOTI, and PAPPOTI, To attain, reach, arrive, obtain, find [प्राप्नोति = प्राप्]. *Arahattam apápuṇi*, attained Arhatship (Mah. 13, comp. 2). *Evarúpaṁ dukkhaṁ pápuṇanti*, get into such trouble (F. Ját. 18). *Evarúpaṁ vyasanaṁ pápuṇáti*, meets with such an accident (F. Ját. 19). *Maraṇaṁ p.*, to meet with death, to perish (Dh. 156). *Hatthinágaṁ pápuṇituṁ asakkonto*, unable to overtake the elephant (Dh. 158). *Paṇṇákáro Takkasilaṁ pápuṇanto uposathadivase pápuṇi*, the present reaching T., arrived on the day of confession (Alw. I. 79). *Taṁ ṭhanaṁ patvá*, having reached that place (Ras. 26, comp. Dh. 81, 232). *Cittakkhepaṁ p.*, to go mad (Dh. 25). *Áva-áya-údese pápuṇanti*, take the substitutes *áva* and *áya* (Sen. K. 464). *Náyaṁ tuyhaṁ pápuṇáti*, this does not belong to you (Ját. 73). Pres. *pápuṇáti*, *pápuṇoti* (Sen. K. 440), *pappoti* (Dh. 6; Das. 36; Ras. 22). Aor. *pápuṇi* (Dh. 230; Ten J. 53). Fut. *pápuṇissati* (Dh. 101, 156; Ten J. 89). Inf. *pattuṁ* (Dh. 195, 210), *pápuṇituṁ* (Dh. 158). Ger. *patvá* (F. Ját. 4; Dh. 81), *pápuṇitvá*. Pass. *pápíyati*. P.f.p. *pattabbo*. P.p.p. *patto*. Caus. *pápeti*, to cause to attain, to bring to. *Amhákaṁ ñátake vinásaṁ pápeti*, brings our kinsmen to ruin (comp. Dh. 104, 156). *Gelaññaṁ pápenti*, make them ill, lit. cause them to get an illness (Ten. J. 43). *Arahattaṁ pápesi*, caused him to attain arhatship (Dh. 119, comp. Mah. 97). *Pápesi bhikkhusaṅghassa bhesajjáni*, provided medicines for the priesthood (Mah. 38). Ger. *pápayitvá* (Mah. 100). P.p.p. *pápito* (Dh. 149).

PAPUNNĀGO, The tree Cassia Tora [प्रपुन्नाट]. Ab. 594.

PAPUPPHAKAM̃, An arrow tipped with a flower [प्र + पुष्पक]. Dh 9.

PĀPURAṆAM̃, PĀPURATI, see *Párupanaṁ, Párupati.*

PAPUTTO, A grandson, descendant [प्रपुत्त]. Ab. 247; Mah. 9 (*paputtako*).

PARĀ, A preposition with the meaning "away," "aside," "back," much used in composition with verbs and their derivatives [परा]. Ab. 1164.

PARABHĀGO, Superiority, pre-eminence [पर-भाग].

PARABHATO, The Indian cuckoo [परभृत]. Ab. 633.

PARĀBHAVO, Decay, loss, ruin; discomfiture, humiliation, contempt [पराभव]. Ab. 172, 1085.

PARACITTAM̃, The thoughts or mind of another [पर + चित्त]. *Paracittavijánanaṁ* or *paracittañáṇaṁ*, knowledge of the thoughts of others, is one of the abhiññás or supernatural faculties of the Arhat. *Paracittavidú*, knowing the thoughts of others, epithet of an Arhat (Das. 43).

PĀRADĀRIKO, An adulterer [पारदारिक]. Ras. 23.

PARADĀRO, Another man's wife, neighbour's wife [परदार]. *Paradáraṁ gacchati* or *sevati*, to commit adultery (Dh. 44, 55). *Paradárakammaṁ*, adultery (Dh. 395). *Paradárúpaseví*, an adulterer (Dh. 55).

PARĀDHĪNO (*adj.*), Dependent on another, subject [पराधीन]. Ab. 728.

PĀRADO, Quicksilver [पारद]. Ab. 493.

PARĀGO, The pollen of a flower [पराग]. Ab. 545.

PĀRAGŪ, and **-GO** (*adj.*), One who has crossed to the other side, who has passed beyond, escaped from; one who is accomplished or versed in [पारग]. *Dukkhapáragú*, one who has passed beyond the reach of suffering (Mah. 10). With gen. *Bhavassa páragú*, one who has escaped from renewed existence, an Arhat (Dh. 62). *Bráhmaṇá mantapáragá*, brahmins versed in the mantras (Mah. 56). Fem. *balapáragá*, accomplished in the seven Balas (Mah. 116, line 12). With loc. *Tísu vedesu párago*, passed master of the three Vedas (Mah. 250, comp. 60, *vedapárago*).

PARAHIM̃SĀ (*f.*), Injuring another, cruelty [पर + हिंसा]. Mah. 129, 231.

PARAHITAM̃, The good or welfare of others [पर-हित].

PARĀJAYO, Defeat; losing at play or in a lawsuit [पराजय]. Ab. 402. *Jayaparájayo*, victory and defeat (Dh. 36). *Disvá maññe parájayaṁ*, foreseeing, I suppose, my defeat (Mah. 194). Dh. 139, 353.

PARĀJETI, and **-JAYATI**, To conquer, overcome, defeat; to be conquered, succumb [पराजि]. *Maccusattuṁ parájetuṁ na sakkomi*, I cannot overcome the enemy Death (Mah. 194). *Ripuṁ parájayati víro*, the hero conquers his enemies (Cl. Gr. 138). *Buddhasmá parájenti aññatitthiyá*, other sect-founders yield to Buddha, cannot prevail over him (Sen. K. 318). P.pr. with neg. *a*: *aparájayaṁ*, not yielding, unconquered (Mah. 194). I have twice met with a ger. *parájitvá*, having been defeated (Dh. 353, Mah. 195, err.). P.p.p. *parájito*, defeated. *Kúṭaṭṭaparájito*, defeated in a false action at law (Dh. 220). With acc. of the thing lost at play: *Púpe parájito*, having staked some cakes and lost the game (Dh. 139).

PĀRĀJIKO (*adj.*), Meriting expulsion. Burnouf's etymology of this word is no doubt correct, he traces it to भ्रज् with परा prefixed. The *páréjiká dhammá*, or sins involving expulsion from the priesthood, are the most heinous of the priestly offences enumerated in the Vinaya, and are placed at the head of the list. There are four, fornication, theft, taking life (even of an insect), and falsely laying claim to the possession of Arhatship or any of the other supernatural gifts. A p. offence is also called *páréjiká ápatti*, or simply *páréjiká* (f.), or *páréjikaṁ* (neut.), "that which involves expulsion." A priest who has committed a p. offence is called *páréjiko*, "deserving expulsion" (Pát. 3, *ayaṁ pi páréjiko hoti asaṁváso*, comp. Pát. 94). The native commentators refer the word to पराजि (*páréjiko hotíti paréjito paréjayaṁ ápanno*, Pát. 65). B. Int. 301; E. Mon. 168.

PARĀJITO, see *Parájeti.*

PARAKATO (*adj.*), Done or made by another [पर + कृत]. Gog. Ev. 39.

PARAKIYO (*adj.*), Belonging to another [परकीय]. Comp. *Sakiyo.*

PARAKKAMATI, To put forth one's strength, exert oneself, strive [पराक्रम्]. With acc. *Daḷham enaṁ parakkame*, let him do it with his might, lit. let him strongly strive after it (Dh. 55). With dat. *saṅghassa bhedáya parakkameyya*, should strive to cause divisions in the

priesthood (Dh. 145; Pát. 5). Ger. *parakkamma* (Dh. 69).

PARAKKAMO, Energy, exertion, striving [पराक्रम]. Ab. 156, 966; Dh. 5; Alw. xxxiv. Also in the sense of "strength, prowess:" *Parakkamabáhu*, and *-bhujo*, having an arm of might (Alw. I. x).

PARAKULAṀ, The family of another, a neighbour's family or house [पर + कुल]. Dh. 13.

PĀRALOKIKAṀ, The next world, another world [पारलौकिक]. Ab. 86.

PARALOKO, Another world, the next world [परलोक]. Generally of heaven (devaloka), to which, failing Nirváṇa, all men aspire as the reward of a virtuous life. Dh. 79, 297. *Paralokaṁ gato*, gone to another world, dead.

PARAṀ, see *Paro*.

PĀRAṀ, The further or opposite shore of a sea, or bank of a river; Nirváṇa, as being the goal reached by the pilgrim crossing the ocean of Existence [पार]. Ab. 9, 665. *Páraṁ gacchati* or *eti*, to cross to the other side, also to be accomplished or versed in anything. *Gantvá Gaṅgápáraṁ*, having crossed the Ganges (Mah. 55). *Gaṅgápáre* (loc.), on the opposite side of the river (Mah. 136, 166). *Sabbasippána, páraṁ agamaṁsu* became versed in all the sciences (Dh. 120; Ten J. 48). *Páraṁ apáraṁ*, further and hither bank (see *Párápáraṁ*). *Páram eti*, to cross the ocean of Saṁsára, to go to Nirváṇa (Dh. 16). *Páragámí* (adj.), one who goes to Nirváṇa (Dh. 16). *Páragato* (adj.), one who has crossed the ocean of Saṁsára, one who has reached Nirváṇa, an Arhat (Dh. 73). Sometimes as the first part of a compound: *Bhuñjassu páragaṅgaṁ*, rule over the country beyond the river (Mah. 62); *Páragaṅgaṁ gamissámi*, I will go across the river (Mah. 150); *Khipa páraṇṇave* (loc.), pitch him over the sea (Mah. 25). *Páragaṅgáya* (loc.) *khipissámi*, I'll throw you across the Ganges.

PARAMĀṆU (*m.*), A particle or atom [परमाणु]. Ab. 194.

PARĀMASANAṀ, Touching, handling (from next). Kamm. 37.

PARĀMASATI, To touch, rub, stroke, seize, handle [परामृश्]. Ten J. 29, 120; Mah. 4, 44. Inf. *parámaṭṭhuṁ*. P.p.p. *parámaṭṭho*.

PARĀMĀSO, Touch, contact, being affected with [परामर्श]. Att. 198. See *Sílabbataṁ*.

PARAMATTĀ (*m.*), The Páli form of the non-Buddhist term परमात्मन्, "The Soul of the universe." Ab. 861.

PARAMATTHO, Best or highest sense, the truth, reality, completeness, perfection [परमार्थ]. *Manussasukhaṁ vá dibbasukhaṁ vá paramatthabhútaṁ 'nibbánasukhaṁ vá*, human happiness, or celestial happiness, or the happiness of Arhatship which is the highest of all happiness (Dh. 297, comp. 198, *arahattaparamatthunibbánasukhaṁ*). *Paramatthasáro nibbánaṁ*, Nirváṇa the highest reality (Dh. 137). *Paramatthasaccaṁ*, truth in the highest sense of the word, viz. an absolute truth or reality, not one that merely passes for truth among mankind (Att. 67). *Paramatthapáramí*, the highest or most perfect exercise of a *páramitá*.

PARĀMAṬṬHO (*p.p.p. parámasati*), Touched, handled, taken hold of; affected, touched, actuated, influenced [परामृष्ट]. *Sámaññaṁ duppará maṭṭhaṁ*, monasticism wrongly handled, i.e. abused, misused (Dh. 55). Síla or moral practice is sometimes divided into *parámaṭṭhasílaṁ* and *aparámaṭṭhasílaṁ*, "affected moral practice and non-affected moral practice." Subh. explains the former term to me as "the Çíla which is affected or influenced by Tṛishṇá and Dṛishṭi, and with regard to the latter quotes the following passage, *taṇháditthíhi aparámaṭṭhattá idaṁ náma tvaṁ ápannapubbo ti kenaci parámaṭṭhuṁ asakkuṇeyyattá ca aparámaṭṭhaṁ*, "his Síla is called aparámaṭṭha because it is unaffected by desire and belief, because no one can touch him and say, You fell into this sin before." *Taṇhá* and *diṭṭhi* are the two Nissayas (see *Nissayo*). To sum up, parámaṭṭhasíla is the virtuous life of a man whose spring of action is a mistaken one, being either the desire to prolong existence in blissful worlds (*taṇhánissaya*), or the erroneous view that purity consists in outward practice merely, without regeneration of the heart (*diṭṭhinissaya*); while aparámaṭṭhasíla is moral practice unaffected by these considerations.

PARAMĀYU (*n.*), The longest period of life [परमायुस्]. Ab. 798.

PĀRAMĪ (*f.*), and PĀRAMITĀ (*f.*), Completeness, perfection, highest state. Of these nouns the first is a feminine derivative of परम, and the second is *páramí* + ता; they both have the same mean-

ing but the form *páramitá* is generally used at the end of a compound. The *dasa páramiyo* or "Ten Perfections" are the perfect exercise of the ten principal virtues by a Bodhisattva, as a preliminary, and indeed a condition, of his attaining Buddhahood. They are as follows, *dánapáramitá, sílapáramitá, nekkhammapáramitá, paññápáramitá, viriyapáramitá, khantipáramitá, saccapáramitá, adhiṭṭhánapáramitá, mettipáramitá* (or *mettá-*), *upekkhápáramitá*, perfect exercise of almsgiving, morality, abnegation of the world and of self, wisdom, energy, patience, truth, resolution, kindness, and resignation. Each of these may be subdivided into the ordinary, the inferior, and the unlimited perfection of the virtue, thus, *dánapáramitá, dána-upapáramitá, dánaparamatthapáramita, sílapáramitá*, and so on, making thirty in all. Clough says (Sinhalese Dict.), "*dánapáramitá* expresses the duty in general terms, and signifies acts of charity, or making offerings, without any reference to their nature or value; *dánúpapáramitá* signifies presenting gifts of an inferior kind, as gold, silver, robes, treasures, etc.; *dánaparamatthapáramitá*, expresses religious offerings or gifts of the highest order, as the gift of wife and children, the gift of one's own body, flesh, bones, blood, and sinews, as well as the soul or principle of life, when required." Each of the páramitás is exercised by a Bodhisattva in the three degrees. At Ját. 25 we are told that the simple *dánapáramí* is *aṅgapariccágo*, "sacrifice of limbs," the *upapáramí* is *báhirabhaṇḍapariccágo*, sacrifice of external goods or property, and the *paramatthapáramí* is *jívitapariccágo*, "sacrifice of life." The period during which any páramitá is exercised is called páramitábhúmi, and is of vast extent (Man. B. 103). The attainment of Buddhahood with all its superhuman attributes (e.g. omniscience) is the result or consequence of the vast accumulation of merit during the exercise of the thirty páramitás in anterior births. The Játaka and the Cariyápiṭaka are full of tales of the exercise of the páramitás by Gautama Buddha when a Bodhisattva (Att. 60, 64). *Upekkhápáramitaṁ gantvá*, having attained the perfection of indifference (Ját. 25). *Abhiññásu páramiṁ gato*, having attained perfection in the Abhijñás (Ját. 17). *Khantipáramí*, perfection or supreme exercise of Long-suffering (Att. 203). *Páramiyo púreti*, to accomplish the páramitás (Dh. 79; Ras. 64). *Dasapáramiyo púretvá*, having fully exercised the ten Perfections (Alw. I. 77). *Púritapáramí* (m.), one who has exercised a páramitá (Ten J. 119). *Samatiṁsapáramiyo púretva*, having fully exercised all the thirty Perfections (Ras. 25). *Sabbaññutá dasapáramisádhitá*, omniscience or Buddhahood acquired by the ten perfect exercises (Att. 202). *Paramí* is declined like *nadí*, e.g. gen. *páramiyá* (Att. 202), pl. *páramiyo* and *páramí* (Mah. 2): in composition generally *paramí-*, e.g. *páramíñaṇaṁ* (Dh. 125, 134).

PARAMMUKHO (*adj.*), Having the face averted, averse from, avoiding, regardless of [पराङ्मुख]. Ab. 1157. With abl. *Akusalapathato p.*, turning away his face from the paths of sin (Mah. 144). Abl. used adverbially *parammukhá*, away, in the opposite direction, in absence. *Sammukhá vadanto parammukhá dútaṁ va sásanaṁ vá pesento*, when present by admonishing him, when absent by sending him a messenger or letter (Dh. 272).

PARAMO (*adj.*), Highest, first, best, greatest, chief, principal, extreme, exceeding [परम]. Ab. 695. *Paramábhisambodhi*, highest enlightenment, supreme Buddhaship (B. Lot. 335). *Paramá sobhá*, transcendent beauty (Ab. 55). *Khantí paramaṁ tapo*, patience is the highest or best devotion (Dh. 34). *Avijjá paramaṁ malaṁ*, ignorance is the worst of taints (Dh. 44). *Paramapatiṭṭhábhávo*, highest state of rest or security, Arhatship (E. Mon. 263). Compounded with adjectives in the sense of "exceedingly": *Paramadassaníyo*, eminently beautiful (Att. 191); *Paramadukkaro*, exceedingly difficult (Dh. 30; B. Lot. 352); *Báhirasatthesu paramakovido*, pre-eminently accomplished in the arts and sciences (Att. 191). As the latter part of a compound *parama* means "consisting chiefly of," "principally occupied with," "amounting at the highest to." *Vacíparamo*, one who deals chiefly in words or professions, an insincere man (Sig. Sutta). *Attánaṁ hitaparamá* (pl.), devoted to their own spiritual welfare (Mah. 165). *Saññogaparamá sambhogá sabbapáṇinaṁ*, with all living creatures happiness is entirely dependent on association with others (Das. 6). *Chakkhattuparamaṁ* (used adverbially), six times at most (Pát. 9). *Tiyojanaparamaṁ háretabbáni*, they are to be carried a distance of three yojanas and no further (Pát. 10). *Dasáhaparamaṁ*, not longer than ten days (Pát. 7).

Adj. *sattakkhattuparamo*, one who is (reborn) seven times at most, a sotápanna.

PARAMPARĀ (*f.*), Series, row, succession, lineage [परम्परा]. *Paramparágato*, handed down from generation to generation, traditional (Alw. I. xxviii). *Uppattiparampará*, succession of births (in transmigration, Subh.). *Mahati balavanatthaparampará*, a vast series of grave evils (Att. 192). The *Ācariyaparampará* is the line of eminent theras by whom the Buddhist scriptures were handed down from Buddha's time till they were recorded in books. Thus at the first council the apostle Upáli was entrusted with the Vinaya, and directed to teach it to his disciples (*taṁ áyasmantaṁ Upáliṁ paṭicchápesuṁ, ávuso tuyhaṁ nissitake vácehíti*, Br. J.S.A. comp. Pát. xii). Of these pupils Dásaka became Upáli's successor, and was again succeeded by Sonaka, and so this "apostolic succession" was carried on from master to pupil (the expression *sissaparampará* also occurs).

PĀRAMPAR YAṀ, Traditional instruction, tradition [पारम्पर्य]. Ab. 412.

PARAMPARO (*adj.*), Successive, repeated [परंपर]. Vij. explains *paramparabhojanaṁ* (Pát. 89) as "taking a subsequent meal after a previous one has been accepted." *Viháraparamparaṁ saṁsatha*, proclaim it throughout every monastery (Vij.). There appears to be an abl. *paramparå*, "in succession" (Mah. 218), traditionally (Mah. 14).

PĀRAṄGATO (*adj.*), Versed or accomplished in [पारं + गत]. *Tiṇṇaṁ vedánaṁ páraṅgato hutvá* (B. Lot. 436). Sen. K. 473. Comp. *Páraṁ*.

PARANIMMITO (*adj.*), Created or brought into being by others [पर + निर्मित]. *Paranimmitakámá*, pleasures procured by others. The *paranimmitavasavattidevá* are the inhabitants of the highest of the Devalokas. I am indebted to Subhụti for the foll. quotation, *attanó ajjhásayaṁ ñatvá parehi nimmite árammaṇe sevanti* (*attano vase vattenti*), *tasmá tesaṁ kámá parinimmitakámá náma*, "knowing their own inclination, they indulge in pleasures (lit. materials of pleasure) created for them by others," etc.; comp. *Nimmánarati*, and see *Máro*. Man. B. 25, 159, 171; B. Int. 606.

PARANTAPO (*adj.*), Tormenting others [परन्तप].

PĀRĀPĀRAṀ, The hither and further shores, the far bank and the near bank [पारापार]. This word and *orapáraṁ*, which is its exact homonym, are used metaphorically in a theological sense. The first occurs at Dh. v. 385, where it is said that the true bráhmaṇa (i.e. Arhat) is he for whom neither the hither nor the further shore exist. It is clear that the pára and the apára are two divisions of some condition or quality release from which constitutes Arhatship; this might be, for instance, Káma, or Kleça, or Karma. The commentator on this passage takes it in the sense of the outer and inner Āyatanas, meaning thereby that the senses of the Arhat are stilled, and his passions extinguished. In the Uragasutta (Ras. 77, 88) the Arhat is said to leave the near bank and the far bank (*orapáraṁ*), by which the five orambhágiyasaṁyojanas and the five uddhambhágiyasaṁyojanas are evidently meant, freedom from the ten saṁyojanas being one of the conditions of the Arhat. The comment, which is a modern one, and not the work of Buddhaghosa, takes *ora* in the sense of the orambhágiyasaṁyojanas, but mistakes the meaning of *pára*, explaining it by *tíra*, or bank generally, and giving to the whole compound the sense of "the near bank"; whereas the whole Sutta refers to the Arhat, and Arhatship is release not from the five lower saṁyojanas, but from all the ten.

PĀRĀPATO, A dove, pigeon [पारापत]. Ab. 636.

PARAPUṬṬHO, The Kokila, or Indian cuckoo [परपुष्ट]. Ab. 633.

PARASSAPADAṀ, A grammatical term, the active or transitive verb [परस्मैपद]. Cl. Gr. 100.

PARASUVE (*adv.*), The day after to-morrow [परश्वस्]. Ab. 1155.

PARATĪRAṀ, The other shore, opposite coast [पर + तीर]. *Paratíre* (loc.) *vasitvá*, living beyond the sea (Mah. 217). *Paratírato* (abl.) *idh' ágato*, repaired to this country from the opposite coast (Mah. 234). Mah. 227, 233.

PARATO (*adv.*), Further, afterwards, beyond [परतस्]. *Parato dhammaguṇe árabhi*, next began to read the virtues of Dhamma (Alw. I. 80). With gen. *Pákárassa parato*, behind a wall (Pát. 112); *Jayo no parato*, victory is in our rear (Mah. 156).

PARATTHA (*adv.*), Elsewhere, in another world, hereafter [परत्र]. Dh. 32, 54.

PARATTHO, The advantage of another, the public good [परार्थ].

PARAVĀDO, Public rumour, gossip [परवाद].

Paravádamocanatthaṁ, for the sake of avoiding a public scandal (Dh. 328).

PARĀYANAṀ, Final end or aim, chief object, destiny, rest, support; and PARĀYANO (*adj.*), attached to, dependent on, supported by [परायण]. *Sambodhiparáyano*, "having the perception of the Four Truths for a support" (Vij.). *Daṇḍaparáyano*, leaning on a staff (Dh. 315). *Duggatiparáyano*, destined to future punishment (Dh. 398, comp. 326). *Maccuparáyano*, subject to death (Das. 5, 28). *Rodanaparáyano*, wholly given up to lamentation, absorbed in grief (Dh. 95). *Vatthuttayaparáyano*, devoted to the three sacred objects (Mah. 73), comp. Alw. I. xiii, Mah. 213. *Paráyanam* as a name of Nirváṇa (Ab. 7) means the final aim or goal of existence.

PARĀYATTO (*adj.*), Dependent on another, subject, subservient [परायत्त]. Ab. 728.

PARE, see *Paro*.

PARETO (*p.p.p*), Dead, destroyed, ruined [परेत]. Ab. 405. *Pareto*, a Preta or spectre (Ab. 935, see *Peto*). *Dukkhapareto*, half dead with grief (Dh. 155). *Khudápareto*, half dead with hunger, famished (Ras. 22). *Rágadosapareto*, lost or sunk in lust and sin (Gog. Ev. 6).

PĀREVATO, A dove or pigeon (comp. *Párápato*). Ab. 636.

PARI (*prep.*), Around, about [परि]. Ab. 1175. Generally used in composition with verbs and their derivatives.

PARIBADDHO (*p.p.p.*), Bound together [परिबद्ध]. Dh. 120.

PARIBĀHIRO (*adj.*), External [परि + बाह्य]. Ab. 703.

PARIBBĀJAKO, A wandering religious mendicant, pilgrim, Buddhist priest [परिव्राजक]. Pát. 14, 89. Fem. *paribbájiká*. There is a neut. noun *paribbájakaṁ* meaning the state of a paribbājaka (Pát. 89).

PARIBBAJATI, To wander about, to lead the life of a religious mendicant, to give up the world and become a Buddhist monk [परिव्रज्]. Used as a synonym of *pabbajati* (Dh. 62, 73, 412, 432).

PARIBBĀJIKĀ (*f.*), A female ascetic or pilgrim, a Buddhist nun [परिव्राजिका]. Pát. 14, 89. There are four paribbájikádhammapadas or constituent religious conditions which should characterize the Buddhist nun, they are *anabhijjhá, avyápádo, sammásati, sammásamádhi* (Dh. 285, comp. *Dhammapadaṁ*).

PARIBBĀJO, Same meaning as *paribbájako* [परिव्राज]. Dh. 55; Alw. N. 121.

PARIBBAYO, Expense, expenditure [परिव्यय]. Ab. 1018; Mah. 241.

PARIBBHAMANAṀ, Revolving, circumference [परिभ्रमण]. *Paribbhamanadaṇḍako*, pair of compasses (Mah. 172).

PARIBBHAMATI, To walk round; to describe a circle round [परिभ्रम्]. Mah. 227. To whirl round, revolve (Jat. 25).

PARIBBŪḶHO (*p.p.p.*), Surrounded accompanied, attended; attended by in strength or in great numbers, strengthened by, strong, furnished with, proprietor of [परिबृढ]. *Nekáhi náṭakíhi paribbúḷho*, attended or surrounded by a throng of dancing girls (Mah. 170). *Devasaṅghaparibbúḷho*, surrounded by the deva host (Ras. 28). *Mahabbalaparibbúḷho*, "powerful by the strength of his army" (Mah. 62). Subh. quotes the foll. *Sa ve bhogaparibbúḷho pecca sagge pamodati*, he indeed strengthened by riches hereafter reaps his reward in heaven: the Ṭíká says, *bhogaparibbúḷho odakoghena viya dánavasena díyamánehi bhogehi paribbúḷho devalokaṁ sampápito*, made prosperous (or thriven, or strengthened, or enabled) by the riches he is constantly giving away in charity, as it were in floods, he attains heaven.

PARIBHAṆḌAṀ, A girdle, zone, belt, ring [परि + भाण्ड]. I am indebted to Yátr. for the foll. quotation: *Sineruparibhaṇḍan ti Sinerumekhalaṁ, Sinerussa kira samantato puthulato bahalato pañcayojanasahassaparimáṇáni cattári paribhaṇḍáni távatiṁsabhavanassa árakkháya nágehi garuḷehi khumbhaṇḍehi yakkhehi adhiṭṭhitáni, táni paribhaṇḍabhávasámaññena ekajjhaṁ katvá paribhaṇḍan ti vuttaṁ*, "by Sineruparibhaṇḍa is meant the belt of Meru; we are told that around Meru there are four belts or rings five thousand yojanas in depth and breadth, inhabited for the defence of the Távatiṁsa heaven by Nágas, Garuḷas, Khumbhaṇḍas and Yakkhas; these four, from possessing the common character of a belt, are called collectively The Belt." *Paribhaṇḍaṁ karoti*, said of the ground or of a house (see Dh. 324, Ját. 9), means to make it smooth and neat by smearing it with a compound of loam and cowdung, or on state occasions with earth mixed with perfumes (Vij.).

PARIBHĀSĀ (*f.*), PARIBHĀSANAṀ, Censure,

abuse [परिभाषा, परिभाषण]. Dh. 370; Ab. 121, 899.

PARIBHĀSANAM, Light, lustre [परिभास + अन]. Ab. 899.

PARIBHĀSATI, To censure, revile, defame [परि-भाष]. Dh. 169; Pát. 108; Alw. N. 121.

PARIBHATO (*p.p.p.*), Nourished [परिभृत]. *Sukhaparibhato*, nurtured in ease.

PARIBHAVO, Disrespect, contempt, humiliation, contumely [परिभव]. Ab. 172; Pát. 100.

PARIBHINDATI, To split, to create divisions [परिभिद्]. Dh. 220; Ten J. 89.

PĀRIBHOGIKO (*adj.*), Belonging to use or enjoyment [परिभोग + इक]. *Páribhogikadhátu*, a relic which is an article worn or used by Buddha in his lifetime, e.g. his *Káyabandhana*, or girdle, his *patta*, or alms-bowl, etc. (Man. B. 216).

ARIBHOGO, Enjoyment, use, possession; partaking of, eating [परिभोग]. *Paribhogena kilissanaṁ*, getting soiled by use or wear (of a coat, Ját. 8). *Paribhogaṁ karoti*, to possess, enjoy (Dh. 188), to wear (Dh. 199, of a priest's robe), to eat (Dh. 106, 107, Mah. 133, 197). *Paribhogacetiyaṁ*, a tree, shrine, etc., used by Buddha, and consequently sacred (Mah. 6, Dh. 349). *Paribhogadhátu* (Mah. 96) has the same meaning as *páribhogikadhátu*. *Aviññáṇakaṁ saviññáṇakass' eva alaṅkárádivasena paribhogaṁ hoti*, inanimates are used by animates for adornment, etc. (Alw. I. 75, *paribhogaṁ* with a neut. termination by attraction). *Devatáparibhogaṁ ambapakkaṁ*, a mango used as food by the gods, a celestial mango (F. Ját. 5). *Paribhogajiṇṇaṁ vasanaṁ*, clothes worn out by use. *Nátimittaparibhogo*, enjoyment of one's friends and relations (Das. 9). *Saṅghaparibhogárahâni katvá*, making them worthy to be possessed by the priesthood (Att. 201). *Uttamavaṇṇehi paribhogárahe vaṁse sañjáto 'mhi*, I am born of a family worthy of sitting at meat with persons of the highest caste (Att. 214).

PARIBHUÑJANAṀ Enjoying (from next). Dh. 370.

PARIBHUÑJATI, To enjoy, use, possess, partake of; to eat; to wear [परिभुज्]. *Áháraṁ p.*, to partake of food. Of drinking water (Pát. 16). *Dadhiṁ paribhuñjati*, enjoys his curds and whey (F. Ját. 3, 55). *Ambaphalaṁ p.*, eats a mango (F. Ját. 5; Mah. 167 of jak nut kernels, Mah. 87 of a mango, Mah. 197 of pottage). Of wearing clothes. Of enjoying sovereignty (Das. 10). Of using or possessing a couch (Pát. 101). Aor. *paribhuñji* (Mah. 197), *paribhuñjatha* (Mah. 167), *paribhuñjittha* (Mah. 243). Ger. *paribhuñjitvá* (Mah. 87, F. Ját. 5), *paribhuñjiya* (Mah. 236). Inf. *paribhuñjituṁ* (Dh. 101). P.f.p. *paribhojaniyo*, to be eaten or enjoyed. *Pánîyaparibhojaniya-udakaṭṭhapanaṁ*, setting water for drinking and refreshment (Pát. 1). *Pánîyaṁ paribhojaniyaṁ*, water for drinking (as opposed to water for ablution, Dh. 106). P.p.p. *paribhutto*, eaten (Mah. 158), enjoyed (Das. 10, of sovereignty). *Jinena paribhuttesu ṭhánesu*, in spots used or frequented by Buddha (Mah. 34, 118).

PARIBHŪTO (*p.p.p.*), Despised, disregarded [परि-भूत]. Ab. 756.

PARIBHUTTO, see *Paribhuñjati*.

PARICĀRAKO, An attendant, servant [परिचारक]. Fem. *paricárikâ* (Dh. 191, 221, 238). *Pádaparicárikâ*, a wife (Ab. 237).

PARICARAṆAṀ, Serving [परिचरण]. Dh. 162.

PARICARATI, To attend, minister to, serve, honour [परिचर्]. *Aggiṁ p.* to keep a fire constantly burning, to keep up the sacred fire (Dh. 20, "worship Agni"). To gratify (Pát. 4, 69). Caus. *paricáreti* (same meanings, Ját. 79). P.pr. pass. of the caus. *paricáriyamáno*, being attended by, ministered to (Ját. 58).

PĀRICARIYĀ (*f.*), Service, ministration, honour; wandering about [परिचर्या]. Ab. 428, 930. *Mahábrahmapáricariyá*, the service of Mahábrahma (Br. J. S. A.). *Etadaggaṁ páricariyánaṁ*, noblest of ministrations (Pát. 4). *Páricariyá akálaṁ*, wandering about at night (Sig. S.).

PARICĀRO, Attendance, service, honour [परि-चार]. Ab. 870; Dh. 222.

PARICAYO, Acquaintance [परिचय]. Ab. 769. *Akkharasamaye* (loc.) *sukatuparicayo*, perfect familiarity with letters (Kh. 21). *Mayhaṁ Buddhehi saddhiṁ paricayo n' atthi*, I have no experience of Buddhas (Dh. 135).

PARICCA (*ger.*), Having encircled, grasped, perceived, understood, known [परीत्य]. *Parasattánaṁ parapuggalánaṁ cetasá ceto paricca*, having with his own mind grasped (or gained a full knowledge of) the hearts of other beings, of other persons (comp. *Cetopariyañáṇaṁ*).

PARICCĀGĪ (*adj.*), Forsaking [परित्यागिन्].

PARICCĀGO, Abandonment, renunciation, sacrifice, expenditure, liberality [परित्याग]. Dh. 51.

Sattavîsatikoṭidhanapariccágena kárito, built at the cost of twenty-seven koṭis of treasure (Dh. 78; B. Lot. 436). *Kassa pariccágo mahá*, whose munificence was the greatest? (Mah. 36). *Jívitapariccágo*, sacrifice of one's life (Ját. 25). The *pañca maháparíccágá* or five great donations are the sacrifice (in the exercise of *danapáramitá*) of the most valuable treasure, of wife, of children, of kingdom, of life and limb (Ab. 421).

PARICCAJATI, To surrender, sacrifice, expend, bestow in charity [परित्यज्]. Dh. 116. *Jívitaṁ p.*, to sacrifice one's life (F. Ját. 52; Dh. 329). P.f.p. *pariccajaníyo*, that ought to be renounced (Att. 208). P.p.p. *pariccatto*, given up, presented to, given away to (Dh. 178, 248). *Pariccatto dáni ahaṁ samaṇena Gotamena*, now I am thrown over by Buddha (Dh. 143). *Pariccattadhanáni*, treasure expended (Mah. 161).

PARICCHADO, A cover, covering [परिच्छद्].

PĀRICCHATTAKO, The coral tree, Erythinia Indica, a tree in Indra's heaven [परि + छत्त्र + क]. Ab. 28, comp. *Párijátako*. Dh. 194; Ját. 64.

PARICCHEDO, Division, separation, discrimination; exact determination, definition; exact discernment, decision, judgment; limit, boundary, termination, extent; division, section, region; chapter of a book [परिच्छेद्]. *Avadhiparicchedatthanipáto*, an adverb with the meaning of "limitation," "definition" (Dh. 262). *Gaṇanáya paricchedo poráṇehi na bhásito*, the exact number is not stated by the old writers (Mah. 172). *Vaṭṭadukkhassa antaṁ paricchedaṁ karissatha*, ye will put an end or term to the suffering of transmigration (Dh. 382). *Annapánádidánañ ca paricchedo na vijjati*, his gifts of food and drink and so forth it is impossible to determine exactly, lit. as to his gifts of food, drink, etc., there is no determination of them (Mah. 237, or perhaps "there was no limit"). *Āyuparicchedo*, extent or duration of life (Dh. 344; Das. 2). *Attano áyuparicchedaṁ pucchitvá*, asking how long he should live (Das. 2). *Pamáṇaparicchedo pi c'ettha n' atthi*, in this case there is no measure or limitation (Pát. 86). *Sabbantimena paricchedena cattáro*, four in number at the very least, lit. at the very lowest limit (Pát. 2; Dh. 319). *Tesaṁ nidánánaṁ paricchedo*, the limits or extent of these Epochs (Ját. 2).

PARICCHINDATI, To limit, define, mark out, discriminate, determine, fix accurately [परिच्छिद्]. Att. 216. Pass. *paricchijjati*. At Dh. 89 an anomalous passive of the passive *paricchijjiyati*. P.p.p. *paricchinno*, detailed, distinct; circumscribed, limited, small; limited by, extending to. *Pamattassa pana vaṭṭaṁ aparicchinnaṁ appamattassa paricchinnaṁ*, now the transmigrations of the slothful man are unlimited, while those of the diligent man are limited, i.e. the man who is indifferent to his spiritual welfare may go on transmigrating indefinitely, whereas he who is zealous in working out his salvation, and enters the Paths, will attain Nirváṇa within a determinate period (Dh. 179). *Pátarásabhattaṁ antomajjhantikena paricchinnaṁ*, the time of eating the morning meal is limited to the period before noon (Br. J. S. A.). *Sahassena paricchinnavácá*, speech limited by, viz. extending to, a thousand words (Dh. 285). *Sattánaṁ cutúpapáto náma Buddhañáṇena pi aparicchinno*, the deaths and rebirths of mortals cannot be defined even by a Buddha's knowledge. i.e. they are infinite (Vij. Dh. 183).

PARICITO (*p.p.p.*), Heaped up, accumulated [परिचित].

PARICUMBATI, To cover with kisses [परिचुम्ब्]. Dh. 207, 245.

PARIDAHANAṀ, Putting on (from next).

PARIDAHATI, PARIDAHETI, PARIDHETI, and PARIDADHĀTI, To put on [परिधा]. *Vatthání p.*, to put on clothes (comp. Dh. 2). Absolutely, to put on clothes, to dress oneself (Dh. 86). Fut. *paridahessati, paridadhassati* (Dh. 2, 115). Ger. *paridahitvá* (Dh. 86). For the forms *paridaheti, paridheti*, comp. *pidaheti, nidheti*.

PARIDĀHO, Burning; pain, suffering [परिदाह]. Sen. K. 471, 510. See also *Pariḷáho*.

PARIḌAYHATI, To be scorched [परिदह्यते].

PARIDDAVO, Lamentation [परि + द्रव]. Ab. 123, 165; Dh. 35.

PARIDEVANĀ (*f.*), Lamentation [परिदेवना]. Das. 6; Kh. 12.

PARIDEVATI, and -VETI, To wail, lament [परिदिव्]. P.pr. *paridevamáno* (Das. 30; Dh. 403), *paridevayamáno* (Das. 6). Ger. *paridevitvá* (Dh. 142; Ten J. 29). P.p.p. neut. *paridevitaṁ*, lamentation (Dh. 360; Das. 8, 37).

PARIDEVO, Lamentation, wailing [परिदेव]. Ab. 165. *Sokaparidevo*, grief and woe (Das. 8).

PARIDHĀVATI, To run about [परिधाव्]. Das. 39.

PARIDHI (*m.*), Circumference, circle; halo [परिधि]. Ab. 65.

PARIDĪPAKO (*adj.*), Illustrating, explaining [परि + दीप् + अक]. Dh. 285. Fem. *paridípiká* (Ras. 24, sc *gáthá*).

PARIDĪPANAM, Illustration, explanation [परि + दीप् + अन].

PARIDĪPETI (*caus.*), To illustrate, explain, describe [परि + दीप्]. Dh. 349.

PARIGALATI, To sink down, slip off [परिगल्]. From a horse's back (Ras. 40).

PARIGAṆETI, To calculate [परिगण्]. Mah. 21.

PARIGAṆHANAṀ, Comprehension (from next). *Pariganhanapaññá*, comprehensive wisdom (Das. 3, 26, and comp. *Pariggáhako*).

PARIGAṆHĀTI, To take hold of, grasp, carry along with one, embrace, include, surround, take possession of, possess, occupy; to treat kindly; to conceive, comprehend, master, ascertain, try, detect, explore [परिग्रह्]. *Sabbe sattá ti otthagoṇagadrabhádayo anavasese pariganháti*, in the expression "all beings" he includes all animals, camels, bullocks, asses, etc. (Sám. S. A.). *Evaṁ sakalajambudípaṁ pariganhitvá*, having thus included the whole of Jambudípa in their disputation (Dh. 121; Vij. says, "having taken in, gone round, traversed all J."). *Dípakaṁ pariganhiṁsu*, explored the island (Ten J. 89). *Pariganhanto taṁ pavattiṁ ñatvá*, investigating the matter having found out this fact (Ten J. 89). Ger. *Gharaṁ pariggahetvá*, possessing or occupying a house (Ten J. 55). P.p.p. *pariggahíto*. *Parapariggahíto*, belonging to another (Dh. 431). *Amanussapariggahítá aṭaví*, a forest haunted by evil spirits (Dh. 84, 304; Ten J. 89). *Taṁ pariganhituṁ*, in order to ascertain his real character (Vij. Dh. 115). *Taṁ pariganhanto*, putting him to the test (Ten J. 89). *Saṅkháre pariganhanto*, mastering the idea of the saṅkháras, gaining a clear understanding of them (Ten J. 119). *Nayato p.*, to infer, lit. take or understand by inference (Ten J. 114; Ját. 58). *Pariganhissámi naṁ*, I'll try his temper, ascertain what sort of humour he is in (Das. 23).

PARIGGĀHAKO (*adj.*), Including; occupying [परिग्राह + क]. Fem. *sílakkhandhádínaṁ pariggáhikápaññá*, wisdom that embraces or comprehends the sílakkhandhas, etc. (Dh. 414). *Nagarapariggáhiká devatá*, the devas who occupied the city, the city's-guardian deities (Dh. 140; Subh. says *nagararakkhaká devatáyo*).

PARIGGAHETVĀ, PARIGGAHĪTO, see *Pariganháti*.

PARIGGAHO, Occupation, possession; dependants, belongings, household; a wife; taking in, embracing, including; grace, favour, kindness, reverence [परिग्रह]. Ab. 728, 870. *Bahu itthipariggaho*, a great train of women. *Pañho ekavatthupariggaho*, a question embracing a single subject (Alw. I. 106). *Upáyapariggahañáṇaṁ*, knowledge which embraces expedients, knowledge of expedients (Ten. J. 120). *Pariggahábhávo*, non-possession (*abhávo*, Ját. 7). *Mayhan ti pariggahakaraṇaṁ*, taking possession, saying this is mine (Ját. 10).

PARIGŪHATI, To conceal [परि + गुह्]. Dh. 214 (Subh. says *vijjamánam káraṇaṁ paṭicchannaṁ karonti*).

PARIHĀNAṀ, Deterioration, falling off [परिहाण]. *Abhabbo parihánáya*, not liable to fall away from holiness (Dh. 6, 196). *Attano parisáya parihánaṁ ñatvá*, perceiving the diminution of his retinue (Vij. Dh. 114).

PARIHĀNI (*f.*), Decrease, decay, diminution, loss, falling off [परिहाणि]. Man. B. 493; Ab. 1164.

PARIHĀNIYO (*adj.*), Connected with or causing decay or loss [last + य]. *Aparihániyá dhammá*, conditions or qualities which are not productive of loss (viz. virtues and good practices which conduce to a man's welfare, B. Lot. 799).

PARIHĀPETI (*caus. pariháyati*), To abandon, set aside; to diminish [परिहापयति]. Mah. 201 (line 12, and err.). *Sabbaṁ aparihápetvá vattaya*, keep all up with any omission (Mah. 198). *Málaṁ aparihápetvá*, without reducing the price (Ten J. 42).

PARIHĀRAKAṀ, An armlet [परिहारक]. Ab. 283.

PARIHARAṆAṀ, Keeping up, keeping in existence [परिहरण]. *Khandhapariharaṇaṁ*, keeping up the skandhas, continued existence. *Dhutaṅgapariharaṇaṁ*, keeping up or practising the dhutaṅgas (Dh. 389).

PARIHARATI, To move, advance, move round; to keep up, keep going; to keep, practise, use; to attend, tend, take care of, preserve, honour; to

embrace, surround [परिहृ]. *Yaṁ kiñci ádásaṁ pariharituṁ na vaṭṭati,* it is not lawful (for bhikkhus) to use any sort of looking glass (Br. J. S. A.). *Mante pariharanti,* they use mantras. *Āturan ti sabbakálaṁ iriyápathádíhi parihari-tabbatáya niccagilánaṁ,* by *átura* is meant constantly sickly through its having at all times to be kept in the four decent postures, etc. (Dh. 312). *Bodhisattaṁ dasa máse kucchiná parihari-tvá,* having ten months enfolded the B. in her womb (Ját. 52). When the wicked Devadatta urges Buddha to retire from his position as teacher of mankind and live the rest of his life in ease and idleness, he says *ahaṁ bhikkhusaṅghaṁ pari-harissámi niyyádetha me bhikkhusaṅghaṁ,* I will keep up the priesthood, make over your disciples to me (Dh. 143). *Anavajjaṁ bháveti suddhaṁ attánaṁ pariharati,* devotes himself to blamelessness of life, preserves his soul pure (Das. 43). *Ime sattá averá sukhí attánaṁ pariharantu,* may these beings, free from malice and full of happiness, preserve their lives, lit. keep themselves going. *Káyaṁ pariharati poseti,* preserves and nurtures the body (Sam. S A.). *Yávatá candi-masuriyá pariharanti virocaná,* as far as the sun and moon revolve in their shining course (Das. 45). P.pr. of the pass. *parihariyamáno. Tattha mahá-sampattiyá parihariyamáno,* being there attended or honoured with great pomp (Dh. 117). *Yathá parihariyamáná khandhá dukkhá,* inasmuch as the skandhas being kept up are grievous, i.e. inasmuch as continued existence is grievous (Dh. 354, comp. *pariharaṇaṁ*).

PARIHĀRIKO (*adj.*), Keeping, preserving, cherishing [next + इक]. *Káyaparihárikaṁ cívaraṁ kucchiparihár iko piṇḍapáto* (Sám. S.).

PARIHĀRO, Attention, care, honour, pomp, state, ceremony, rite; keeping, preserving, guarding; forsaking, avoidance [परिहार]. Ab. 1002. *Imassa rukkhassa poráṇakaparihárato parihínaṁ n'atthi,* of the usual care bestowed on this tree nothing has been wanting (F. Ját. 7). *Vaḷaváya vijátaparihárаṁ kárápesiṁ,* I caused the mare to receive the attentions required by a mare that has foaled (Dh. 242). *Kumáraparihárena vaḍḍhitattá,* from his being brought up with royal state (Dh. 328). *Mahatá parihárena vaḍḍhiṁsu,* were brought up with great state (Mah. 135). *Cetiyaṁ tattha káresi parihárаṁ adási ca,* "built a tomb there, and ordained that it should receive honours" (Mah. 155, Turnour adds from the Tíká "like unto those conferred on a Cakkavatti"). *Mátari kálakatáya tassá sarírapariháraṁ katvá,* when his mother died, having paid the last honours to her remains (Das. 22, comp. 1). *Mahatá pari-hárena mahesitte 'bhisecayi,* with great pomp invested her with the queenship (Mah. 53, comp. lxxxix). *Parivára mahá ási parihára 'va (ca?) rájino,* great was the retinue and the pomp of the king (Mah. 205). *Tassa purisassa mahantaṁ gehaṁ katvá mahápariháraṁ karotha;* build this person a large house, and treat him with great distinction (Ras. 36). *Attano parihárena bhattaṁ tassa adápayi,* caused food to be served to him with the same ceremony as himself (Mah. 139). *Táni bhaṇḍáni duppariháráni,* these things are difficult to use or keep (Subh.). In the frequently occurring phrase *tassá gabbhapariháraṁ adási* (Dh. 78. 120, Das. 2, 22) *parihára,* according to Subhúti, means "protection," though in what the protection given to the babe in the womb consisted it is difficult to say. The context sometimes seems to imply that on the wife being discovered to be pregnant some ceremony was performed which was supposed to be a preservative to the child. Subhúti (who explains the phrase by "garbharakshádána") quotes the foll. passage. *tassa accuṇha-átisíta-atiambiládiparibhogaṁ vaj-jetvá sukhena gabbhaṁ parihariyamáná,* "being tended with great care and kept in comfort on account of her unborn child, avoiding the use of food and drink too hot, too cold or too sour for it." On the other hand, Vijesinha writes to me, "Gabbha-parihára is explained in our commentaries as *vedesu vuttanayena gabbhassa dátabbaparihára.*" If this explanation be correct, I must leave the question to Vedic scholars. Ab. 1002 gives also to this word the meaning of *vajjana,* "avoiding," as in Sanskrit; but of this I have not as yet met with any example.

PARIHĀSO, Jest, pleasantry [परिहास]. Ab. 176.

PARIHĀYATI, To decay, waste, diminish, fail away, deteriorate; to be deprived of, to suffer loss [pass. परिहा]. With instr. *Thámena p.,* to diminish in strength. With abl. *Saddhammá na parihá-yati,* does not fall away from true religion (Dh. 65). *Na pattehi parihályati,* does not fall away from them (or is not deprived of them) when they

are obtained (Dh. 196). *Iddhito parihâyitvá*, having fallen away from iddhi, viz. lost the power of working miracles (Dh. 143, comp. 254). *Tamhá pi lábhá parihâyati*, is deprived even of this gain (Dh. 372). *Aññatitthiyánaṁ lábhasakkáro parihâyi*, the gains and reputation of other sect-founders diminished (Dh. 340). *Assavanato dhammassa parihâyanti*, from not hearing the Truth they suffer loss (Gog. Ev. 8). *Vìsativassesu cattáro másá parihâyanti*, out of twenty years there will be four months wanting (Pát. 91).

PARIHĪNO (*p.p.p.* last), Fallen away from, wasted, decayed, perished, deficient, wanting [परिहीण]. With abl. *Jhánâ parihíno*, having fallen away from jhána, viz. been prematurely roused from it (Dh. 254). *Lábhasakkárato parihíno*, deprived of gain and honour (Dh. 147). *Poráṇakaparihárato parihínaṁ n'atthi*, nothing of the usual care has been diminished, or is wanting (F. Ját. 7). *Cirassaṁ parihínaṁ*, long neglected or fallen into decay (Mah. lxxxvii).

PARIJĀNANAṀ, Knowledge, ascertainment (from next). Dh. 281.

PARIJĀNĀTI, To perceive, learn, know exactly [परिज्ञा]. Dh. 378. Ger. *parijánitvá* (Dh. 435). P.f.p. *parijánitabbo* (Dh. 151), *pariññeyyo* (Dh. 435). P.p.p. *pariññáto*.

PARIJANO, Attendants, suite [परिजन]. Dh. 392; Ab. 854.

PARIJAPATI, To whisper, mutter spells, practise divination [परिजप्].

PĀRIJĀTAKO, A tree in Indra's heaven, the coral tree or Erythrina Indica [पारिजातक]. Ab. 28. Comp. *Páricchattako*.

PARIJIṆṆO (*p.p.p.*), Worn with age, decrepit, decayed [परिजीर्ण]. Dh. 27. *Parijiṇṇahatthisálá*, ruined elephant stables (Dh. 236). *Parijiṇṇabuddhibhávappatto*, doting, lit. one who has reached the state of his intellect being decayed (Dh. 378).

PĀRIJUÑÑAṀ, Decay, loss [परि + जूर्ण + य]. *Ñátipárijuññaṁ*, loss of relatives (Par. S.A.).

PARIKAMMAṀ, Preparation, preparatory proceedings or ceremony; getting ready by clearing, cleansing, etc.; dressing, cleansing or perfuming the body [परिकर्मन्]. *Hatthiváhanakappanádimahantaṁ parikammaṁ laddhuṁ*, to make great preparations, such as caparisoning riding elephants, etc. (Dh. 125). *Parikammáni káretvá*, having caused the preparatory arrangements to be made (for laying the corner-stone of a thúpa, Mah. 170). *Parikammakatabhúmiyaṁ*, on ground prepared (by clearing, etc.) for the occasion (Mah. 172). *Suparikammakato maṇi*, a well-wrought gem. *Suparikammakatá mattiká*, clay well kneaded or manipulated by the potter (Sám. Sutta). *Púdaparikammaṁ piṭṭhiparikammaṁ*, washing, perfuming, etc., the feet and back (Dh. 189, Ten. J. 34). By the term *kasiṇaparikammaṁ* are meant processes by which jhána is induced, as the choice of a retired spot, the intent gaze upon the kasiṇa-maṇḍala, the repetition of formulas, etc. (E. Mon. 271; Ját. 8; Alw. I. 88, see *Kasiṇo*). *Tesaṁ jaṭilánaṁ kasinaparikammaṁ ácikkhi*, taught those jaṭilas the processes necessary to exercising jhána (Dh. 131). *Kasiṇaparikammaṁ katvá*, having performed the preparatory kasiṇa rites (Dh. 270, see also 125, line 15).

PARIKAPPO, Inclination, determination [परि-क्लृप् + अ]. Cl. Gr. 104.

PARIKARO, A girdle [परिकार]. Dh. 220.

PARIKATHĀ (*f.*), Story, exposition [परिकथा].

PARIKHĀ (*f.*), A trench, ditch [परिखा]. Ab. 205; Mah. 210. *Gambhíraparikhaṁ nagaraṁ*, a fortress with a deep fosse round it (Dh. 201). *Udakaparikhá*, a moat (Dh. 397).

PARIKIRAṆAṀ, Strewing about [परिकॄ + अन].

PARIKITTETI, To declare, publish [परिकॄत्]. Mah. 100. P.p.p. *parikittito*, declared, said (Ab. 957).

PARIKKAMANAṀ, A path or approach to or round a house [परिक्रमण]. Pát. 4, 72.

PARIKKHAKO (*adj.*), Investigating, examining, trying [परीक्षक]. Ab. 726.

PARIKKHĀRO, Surrounding, retinue; decoration; furnishing; requisite, utensil, apparatus, furniture, household stuff [परिष्कार]. Ab. 439, 970. *Rájaparikkháro*, royal insignia (Mah. 64). *Námalingaparikkháro*, the furniture of nouns and their genders, niceties of composition (Alw. I. 64). The *aṭṭha parikkhárá*, or eight requisites of a Buddhist priest, are *patto, ticívaraṁ, káyabandhanaṁ, vási, súci, parissávanaṁ*, the bowl, the three robes, the girdle, a razor, a needle, and a water-strainer (Ab. 439; E. Mon. 64; Dh. 134; Ten. J. 120). *Tápasaparikkhárá* (pl.), articles used by a hermit (Ját. 8, a waterpot, etc.).

PARIKKHATI, To inspect, investigate [परीक्ष्].

PARIKKHATO (*p.p.p.*), Prepared, adorned [परिष्कृत]. Ab. 412 (of ground prepared for sacrifice). *Parikkhatáni*, embellishments, fittings, trappings (Ját. 57).

PARIKKHAYO, Loss, ruin, decay, destruction [परिक्षय]. Dh. 25, 259, 389, 425.

PARIKKHEPO, Surrounding, enclosure, fence, covering, circumference, boundary [परिक्षेप]. *Pákáraparikkhepo*, a wall fence (Dh. 78). *Antoparikkhepe rájuyyánassa*, within the boundary of the royal garden (Mah. 88). *Navahatthaparikkhepo* (adj.), nine cubits in circumference (Mah. 112). *Yojanánaṁ parikkhepo cattálísañ ca aṭṭha ca*, its circumference was forty-eight yojanas (Mah. 162). *Parikkhepena nava yojanasatáni*, in circumference 900 yojanas (Kh. 20).

PARIKKHĪṆO (*p.p.p.*), Decayed, wasted, exhausted, extinct, destroyed [परिक्षीण]. Dh. 17, 73.

PARIKKHIPATI, To throw over or around, to surround, to go round, encircle; to put into [परिक्षिप्]. *Gívaṁ parikkhipitvá*, encircling its neck (Ten J. 111). *Parikkhipitvá bhogehi*, encircling him with its folds (Mah. 255). *Saraṁ parikkhipi*, made the circuit of the lake (Mah. 63). *Coragehe parikkhipitvá*, having thrown him into prison (Dh. 158). Dh. 115, 233; F. Ját. 6. Caus. *parikkhipápeti*. *Sáṇipákáraṁ parikkhipápetvá*, having caused a curtain to be thrown round them (Dh. 328). *Kuntaṁ parikkhipápetvá cetiyaṁ tattha kárayi*, he built there a shrine enclosing the lance (Mah. 160). P.p.p. *parikkhitto*, thrown round; surrounded, fenced (Ab. 746). *Tehi parikkhittabhávaṁ ñatvá*, finding himself hemmed in by them on every side (Dh. 298). Mah. 163.

PARIḶĀHO, Burning, fever; grief, pain, distress [परिदाह]. *Duvidho pariḷáho káyiko cetasiko*, suffering is twofold, physical and mental (Dh. 280). *Saríraparilḷáho*, bodily pain (Ditto). Pát. 15.

PARIMADDANAṀ, PARIMADDO, Crushing, kneading; rubbing the body, shampooing [परिमर्दन, परिमर्द].

PARIMADDATI, To go beyond, to excel [परिमृद्]. *Sabbaṁ Sañjayassa samayaṁ parimadditvá*, having got beyond all S.'s learning (Dh. 121, i.e. learnt all that S. could teach them).

PARIMAJJATI, To touch, stroke, handle; to cleanse, polish [परिमृज्]. Dh. 70. *Suvaṇṇáni hatthena parimajjiya*, manipulating the gold (Mah. 112). B. Lot. 569.

PARIMALO, Fragrance [परिमल]. Ab. 145.

PARIMĀṆAM, Measure, extent, duration [परिमाण]. *Catusaṭṭhibháṇaváraparimáṇá tanti*, a sacred text of the extent of sixty-four bháṇavâras (Alw. I. v). *Parimáṇato* (adv.), in size (Mah. 68).

PARIMAṆḌALO (*adj.*), Circular, round, spreading around, covering entirely [परिमण्डल]. Pát. 20, 22; B. Lot. 596. *Cháyá parimaṇḍalá ṭhitá*, the tree's shadow remained circular, i.e. as if the sun was still overhead, whereas it was late in the afternoon (Ját. 58). *Parimaṇḍalaṁ*, a sphere, ball, globe, circle, circumference (F. Ját. 5). *Chattiṁsayojanaparimaṇḍalo* (adj.), thirty-three yojanas in circumference (Ját. 57).

PARIMĀRETI (*caus.*), To cause to die [caus. परिमृ].

PARIMASATI, To touch, stroke [परिमृश्]. B. Lot. 569.

PARIMEYYO (*p.f.p.*), Measurable [परिमेय]. Cl. Gr. 144.

PARIMITO (*p.p.p.*), Measured, limited, moderate [परिमित]. Kh. 21.

PĀRIMO (*adj.*), Further, opposite [पार + इम]. *Gaṅgáya párime tíre*, on the opposite side of the river (Mah. 62; *párimatíre*, Par. S. 16).

PARIMOCANAṀ, Release (from next).

PARIMOCETI (*caus.*), To release [परि + मोचयति]. Ját. 28.

PARIMUCCATI, To be released, escape [परिमुच्यते]. Dh. 51, 403. P.p.p. *parimutto* (Gog. Ev. 44).

PARIMUKHAṀ (*adv.*), In front, before [परिमुखम्]. *Parimukhaṁ satiṁ upaṭṭhahanto*, "placing memory directly before him" (Vij.), i.e. having his intelligence or consciousness active and lively.

PARIMUTTI (*f.*), Release [from परिमुच्].

PARIṆĀHO, Breadth, extent, compass [परिणाह]. Ab. 295.

PARIṆAMATI, To stoop? [परिणम्]. Caus. *pariṇámeti*. *Aṭṭha salákabhattáni saṅghassa pariṇámayi*, set apart eight portions of food for the priests (Mah. 162). To divert to one's own use, appropriate (Pát. 11, 18).

PARIṆĀMO, Change, alteration; issue, event, termination; digestion [परिणाम]. *Sammápariṇámaṁ gaccheyya*, should become thoroughly digested.

PARIṆATO (*p.p.p. pariṇamati*), Ripe, mature [परिणत]. Ab. 745, 1017. *Gabbho pariṇato*, the

fœtus in advanced pregnancy (Mah. 57). Of an egg ready to be hatched (Ten J. 111). *Pariṇatapadumaṁ*, a full-blown lotus (Ten J. 119).

PARIṆĀYAKO, Governor, chief, prince [परिणायक]. Mah. 63. The eldest son of a Cakkavatti monarch is called a *pariṇáyaka*, and is one of the seven ratanas of the empire (B. Lot. 580: Man. B. 127). *Saṅghapariṇáyako*, a chief of the priesthood, an aged or eminent priest (Pa' 5).

PARIṆAYO, Marriage [परिणय]. Ab. 318.

PARIṆETI, To lead, guide, rule [परिणी].

PARINIBBĀNAṀ, Attainment of Nirváṇa, extinction, annihilation [परिनिर्वाण]. This term is used only of the attainment of *khandhanibbána*, or the annihilation of being (see *Nibbánaṁ*). When used with reference to an Arhat, it may be translated by "death," since the death and the annihilation of the Arhat are one and the same thing. *Parinibbánamañcamhi nipanno lokanáyako*, when the lord of all worlds lay on the bed of death, or the couch on which he attained Nirváṇa (Mah. 47, 108). *Parinibbánagato pi*, even after his death. lit. even when he had attained annihilation (Mah. 109). *Parinibbánakále*, as his death drew nigh (Dh. 376, comp. 333). At Dh. 308 the Arhat Santati says to Buddha, *parinibbánaṁ me anujánátha*, "allow me to die." At Dh. 299 the great Arhat apostle Moggallána's death is called *parinibbána*. *Atíte dasame vasse Káḷásokassa rájino sambuddhaparinibbáná evaṁ vassasataṁ ahu*, thus at the end of the tenth year of king Káḷásoka a century had elapsed since the death of Buddha (Mah. 15). The Buddhist era is reckoned from the death of Gotama Buddha, B.C. 543; thus the present year (1874) is the 2417th of the Buddhist era. For the terms *kilesaparinibbána* and *khandhaparinibbána*, which mean "annihilation of human passion" and "annihilation of being" respectively, see art. *Nibbánaṁ*, pp. 267 (2), 272 (1), and Dh. 350. *Maháparinibbánaṁ* means the death of Gotama Buddha. See *Parinibbáyati*.

PARINIBBĀNIKO (*adj.*), Tending or conducive to Nirváṇa (last + इक).

PARINIBBĀPETI (*caus. parinibbáyati*), To cause to attain Nirváṇa (B. Lot. 376, here it is used of Arhatship).

PARINIBBĀYATI, and **PARINIBBĀTI**, To be extinguished; to attain Nirváṇa or the extinction of being; to attain Arhatship [परि + निर्वा]. *Yathá saraṇam ádittaṁ váriná parinibbaye*, as a burning house may be extinguished with water (Das. 6, opt. *parinibbáye* with *á* shortened metri causá). Used of the death of an Arhat (see *Parinibbánaṁ*). *Parinibbanti anásavá*, Arhats are freed from existence (Dh. 23). At Dh. 333 Buddha says, *bhikkhave ito catumásaccayena parinibbáyissami*, "priests, at the end of four months I shall attain Nirváṇa." At Dh. 299 the Arhat apostle Moggallána says to Buddha, *bhante parinibbayissámi*, "Lord, I am going to die." Of the Arhat Sánu (Dh. 405). Of the Arhat Santati (Dh 309) Of the Arhat nun Saṅghamittá (Mah. 126). The death of Buddha is sometimes spoken of in the following words, *anupádisesáya nibbánadhátuyá parinibbáyi*, or *parinibbuto*, he attained the extinction of being through that element of Nirváṇa in which no trace of the skandhas remains (B. Lot. 335; Ját. 28).

PARINIBBĀYĪ (*adj.*), One who attains Nirváṇa or the extinction of being [परि + निर्वा + इन्]. *Antaráparinibbáyí* is an Anágámm who, having been re-born in the Suddhávása heavens, dies (and attains annihilation) before half the term of his life as a Suddhávása is completed: *antaráparinibbáyí ti yattha katthaci suddhávásabhave uppajjitvá áyuvemajjhaṁ appatvá parinibbáyati* (Vij.).

PARINIBBUTO (*p.p.p.*), Extinguished, extinct; having attained Nirváṇa or the annihilation of being, (of an arhat) dead [परि + निर्वृत]. This word is regularly used as the p p.p. of *parinibbáyati*, partly from a confusion between the roots वा and वृ, and partly no doubt to reserve the form *parinibbána* exclusively for the noun. *Lokanáthe sattáhaparinibbute*, when the saviour of the world had been seven days dead (Mah. 11). At Mah. 38 it is said of the arhat Tissa, *ákásamhi nisíditvá tejodhátuvasena so yatharuciṁ adhiṭṭháya saríraṁ parinibbuto*, seated in the air, by the power of fire kammaṭṭhána, having willed his body as he pleased, he attained the annihilation of being: Subh. sends me the Tiká's comment as follows: *tejokasiṇárammaṇapádakajhánavasena attano sariraṁ yatharuciṁ maṁsádíni jháyantu na aṭṭhíni evaṁ adhiṭṭháya parinibbuto ti attho*, "by the power of jhána based on the foundation of *tejokasiṇa* (see *Kasiṇo*), having willed his body as he liked, saying, Let my flesh, muscles, etc., be consumed, and not my bones, he attained Nirváṇa"

(comp. the parallel passage at Dh. 309). *Evaṁ Bodhisatto imáya gáthńya suriyaṁ namassitvá dutiyagáthńya atíte parinibbute buddhe c'eva buddhaguṇe ca namassati*, thus the B. having in this stanza saluted the sun, in the second stanza salutes the past Buddhas who are dead and gone, and their virtues (Ten J. 47). For *te loke parinibbutá* at Dh. 16, see p. 270 (1), art. *Nibbánaṁ*. B. Int. 590; Lot. 335. At Dh. 278 and B. Lot. 376 *parinibbuta* is used of the attainment of Arhatship.

PARINIṬṬHITO (*p.p.p.*), Accomplished [परिनिष्ठित]. Dh. 264.

PARIÑÑĀ (*f.*), Exact knowledge, ascertainment [परिज्ञा]. Dh. 413. At Dh. 281 it is said that there are three pariññás that the Buddhist monk should have concerning his food, viz., first, he must know the exact nature of his food, whether broth, rice, etc.; secondly, while eating he must have a conviction of the vileness and impurity of material food; thirdly, he must have the consciousness which consists in the rejection of all pleasure in eating (see Alw. N. 76): these three are called *ñáṇapariññá*, *tiraṇapariññá*, and *paháṇapariññá* respectively.

PARIÑÑĀTO (*p.p.p. parijánáti*), Well understood, exactly known [परिज्ञात]. *Pariññátabhojanaṁ*, food understood according to the three pariññás. *Pariññátabhojano* (adj.), one who lives on *pariññátabhojana*, who takes the right view of the food he eats (Dh. 17, see last).

PARIÑÑEYYO, see *Parijánáti*.

PARIPĀCANIYO (*adj.*), Bringing to maturity, accomplishing (from *paripáceti*). There are five vimuttiparipácaniya saññás, or perceptions which bring about Arhatship, *aniccasaññá*, *anicce dukkhasaññá*, *dukkhe anattasaññá*, *paháṇasaññá*, *virágasaññá* (B. Lot. 832).

PARIPĀCANO (*adj.*), Bringing to maturity, completing, achieving [परिपाचन]. Ját. 25.

PARIPĀCETI (*caus.*), To bring to maturity, to perfect, complete [caus. परि + पच्]. *Anante bodhisambhāre paripácesi*, brought to perfection the vast constituents of supreme knowledge (i.e. the páramitás, Ját. 1). *Te paripácayaṁ*, "maturing them, viz. preparing their minds to receive the truth" (Vij. Mah. 2; comp. Att. 200). At Pát. 89 it is used in the sense of "inducing, leading up to, persuading;" and at p. 13 *bhikkhuniparipácitaṁ*, "a present obtained on the persuasion of a nun."

PARIPAKKO (*p.p.p.*), Fully ripe [परिपक्व]. *Paripakko vayo*, mature age (Dh. 46). *Paripakkaṁ ñáṇaṁ*, matured knowledge (Dh. 203). *Paripakkáni nigrodhaphaláni*, ripe banyan fruits (Ten. J. 108).

PARIPĀKO, Maturity, perfection [परिपाक]. *Ñáṇaparipáko*, maturity of knowledge (Dh. 203). *Paripákagataṁ ñáṇaṁ*, matured knowledge (Dh. 120). *Paripákagatañáṇo*, one whose knowledge is matured (Ten J. 119). Of an egg fully formed and ready to be laid (Ten J. 111).

PARIPĀLETI (*caus.*), To protect, guard [परिपालयति]. P.p.p. *paripálito* (Mah. 54).

PARIPAṆHATI, To weigh, compare (Vij.), consider. Pát. 17. *Paripaṇhitabban ti cintetabbaṁ tulayitabbaṁ* (Pát. 92).

PARIPANTHĪ (*m.*), An enemy [परिपन्थिन्]. Ab. 344.

PARIPANTHO, That which stands in the way, an obstacle, hindrance, annoyance, danger, misfortune [परि + पथिन्]. *Magge paripantho atthi*, the road is a dangerous one, lit. there is danger in the road (Dh. 85). *Etasmiṁ ṭháne kásávaṁ párupitvá nisinnassa santiká paripanthena bhavitabbaṁ*, the man who sits in that place wearing a yellow robe must be a dangerous fellow, lit. there must be danger from the man who ... (Dh. 115). *Udake paripanthena bhavitabbaṁ*, there must be something that frightens them in the water (Ten J. 26). *Sacáhaṁ imehi saddhiṁ manussapathe vasissámi paripantho me bhavissati*, if I live with them amid the haunts of men I shall meet with an accident, or I shall get into danger (Ten J. 112). At Ten J. 100, line 3, we have, "I have seen a terrible and evil dream, portending some misfortune either to my four sons, or to king Dhataraṭṭha or to myself." *Díghajátikaparipantho hoti makkhikaparipantho 'va hoti*, there is danger from snakes, annoyance from flies (Ten J. 99). *N'atthi te paripantho*, you have nothing to fear (Ten J. 100). *Manussáváso saparipantho*, living in human society is dangerous to you (Dh. 109). *Díghajátikádiparipanthe avijjamáne*, if they (the eggs) meet with no accident from snakes and other vermin (Ten J. 111, comp. 100, line 9).

PARIPATATI, To fall down [परिपत्]. Alw. I. 75.

PARIPHANDATI, To tremble, quiver, throb, totter [परिस्पन्द्]. Dh. 7.

PARIPLAVO (*adj.*), Unsteady, wavering [परिप्लव]. Dh. 7.

PARIPPHARATI, To fill, cause to be pervaded by [परि + स्फर्]. *Imaṁ káyaṁ sukhena paripphar-ati* (Sám. S.).

PARIPPHOSAKO (*adj.*), Besprinkled, moistened all round [from प्रुष् with परि]. *Paripphosakaṁ paripphosakaṁ sanneyya*, should mould the clay while it is being sprinkled (Sám. S., of a potter, the comment says *siñcitvá siñcitvá*).

PARIPPHUṬO (*p.p.p.* last), Filled in every part, permeated, pervaded [परिस्फुट].

PARIPUCCHĀ (*f.*), Questioning, interrogation [परिपृच्छा]. Pát. xxiii.

PARIPUCCHATI, To question, inquire about [परिप्रच्छ्]. Pát. 17, 92.

PARIPUCCHITĀ (*m.*), one who questions or inquires [परिप्रच्छ् + तृ].

PARIPUṆṆO (*p.p.p. paripúrati*), Full, complete, perfect, fulfilled [परिपूर्ण]. Alw. I. 92. *Paripuṇ-ṇavísativasso*, who is full twenty years of age (Kamm. 5). *Paripuṇṇavasso*, whose years are completed, viz. old enough for ordination (Dh. 405). *Paripuṇṇaṁ te pattacívaraṁ*, have you your bowl and robes complete? (Kamm. 5). *May-haṁ cívaraparipuṇṇaṁ*, I have a complete set of robes (Dh. 198, 405). *Aparipuṇṇamanoratho*, whose wish is not fulfilled (Att. 205). *Paripuṇṇa-gabbhá* (*f.*), ready to be delivered, lit. whose fœtus is fully formed (Ját. 52).

PARIPŪRAKO (*adj.*), Fulfilling [परिपूरक].

PARIPŪRATI, To be completely full; to be ful-filled, to become perfect [परिपॄ]. *Paññá na paripúrati*, his wisdom never ripens (Dh. 7). *Saka-lasaríraṁ pítiyá paripúri*, his whole frame was filled with joy (Dh. 97). Fut. *paripúrissati* (Dh. 201). P.p.p. *paripuṇṇo*. Caus. *paripúreti*, to fill (Kh. 11). *Kusalaṁ p.*, fills up the measure of his good works (Dh. 380). P.p.p. *paripúrito* (Att. 214). P.pr. pass. of the caus. *paripúriyamáno* (Dh. 201).

PĀRIPŪRĪ (*f.*), Accomplishment, fulfilment, per-fection [from परिपॄ]. *Na c'assa páripúri*, if it be not complete (Pát. 7). *Ūnassa páripúriyá*, for completing what is deficient (Pát. 8). *Páripúriṁ gacchati*, to come to perfection, be completed or fulfilled (Dh. 91).

PARIRAKKHATI, To preserve, retain, maintain, keep up [परिरक्ष्]. Mah. 219, 241; Ját. 20.

PARIRUNDHATI, To beset, plot against [परि + रुध्]. Alw. N. 3 (*gámáni nigamáni ca*, where D'Alwis has "circumvents," and Coomaraswamy "plotting"). P.p.p. *pariruddho*. *Aríhi pariruddho*, beset by foes (Ját. 5).

PARISĀ (*f.*), Assembly, suite, congregation, com-pany [परिषद्]. Ab. 414. *Parisaṁ vigayha*, having entered the assembly (F. Ját. 11). *Parisa-gato*, having entered a company or assembly. The *catasso parisá* (or *catuparisaṁ*), or the four classes of Buddha's disciples, are *bhikkhú*, *bhik-khuniyo*, *upásaká*, and *upásiká*, monks, nuns, lay disciples, and female devotees (Ab. 415). The eight *parisá* are *khattiyaparisá*, *bráhmaṇaparisá*, *gahapatiparisá*, *samaṇaparisá*, *cátummahárájika-parisá*, *távatiṁsaparisá*, *máraparisá*, *brahmapa-risá*, or kshatriyas, brahmins, householders, Buddhist monks, Cátummahárájika angels, Táva-tiṁsa angels, Mára angels, and Brahma angels (see *Máro*). In the Tipiṭaka texts a locative *parisatiṁ* frequently occurs: it is the Sanskrit loc. with anusvára added.

PĀRISAJJO (*adj.*), Belonging to an assembly [पा-रिषद्य]. See *Brahmapárisajjo*.

PARISAKKANAṀ, Going about. *Bhikkhúnaṁ alábháya parisakkanádikáni aṭṭha aṅgáni*, eight evil practices, the first of which is going about to injure the priests (Pát. 61). Dh. 147, 331.

PARISAKKATI, To go about (with a wicked pur-pose). With dat. *Mayhaṁ vadháya parisakkati*, goes about to slay me (Dh. 331). *Saṅghabhedáya parisakkanto*, going about to cause divisions among the priests (Ditto). See *Sakkati*.

PARISAMATTO (*p.p.p.*), Finished [परिसमाप्त]. Att. 214.

PARISAMBĀHATI, To stroke, rub [परि + संबाह्]. Dh. 245.

PARISAṀVUTO (*p.p.p.*), Restrained or guarded on all sides [परि + संवृत]. Dh. 42.

PARISANDETI (*caus.*), To drench [परि + स्यन्द-यति]. Comp. *Abhisandeti* and *Parisanno*.

PARISAṄKĀ (*f.*), Suspicion, misgiving [परि-शङ्क् + आ]. Pát. 108; Att. 213.

PARISAṄKATI, To suspect [परिशङ्क्]. Dh. 115. *Parisaṅkito*, suspecting (Dh. 396), also suspected. *Aparisaṅkito*, unsuspected (Pát. 72).

PARISANNO (*p.p.p.*), Drenched [परि + स्यन्न]. *Sukhena parisanno*, filled with joy.

PARISAPPATI, To run to and fro, to creep about [परिसृप्]. Dh. 61; Mah. 137.

PARISARO (*adj.*), Neighbourhood, border [परिसर]. Ab. 190.

PARISATIṀ, see *Parisá*.

PARISIÑCATI, To sprinkle all over, bathe [परि-षिच्]. *Gattáni* (Mah. 33).

PARISODHETI (*caus.*), To purify [परिशोधयति]. *Ájívaṁ parisodhayi*, cleansed his life, lived a holy life (Dh. 87). *Abhijjháya cittaṁ parisodheti*, cleanses his heart from covetousness (Sám. S.). *Imissá daharáya kammaṁ parisodhaya*, make pure the action of this young woman, viz. show her innocence (Dh. 328).

PARISSAJATI, To embrace [परिष्वञ्ज्]. Dh. 207, 246.

PARISSĂMO, Fatigue, exertion [परिश्रम, परि-श्राम]. Ab. 914. *Migavaṁ parissámo*, hunting is the best exercise (Att. 199).

PARISSAṄGO, Embrace [परिष्वङ्ग].

PARISSĀVANAṀ, A water strainer [परिस्रावण]. Used by Buddhist priests to strain water through before drinking it, lest they should inadvertently destroy the lives of insects that it might contain. Ab. 439; Mah. 220, 231; Att. 91, 212; Ját. 65.

PARISSĀVETI (*caus.*), To strain or filter [caus. परिस्रु]. Mah. 231; Dh. 132. *Parissávitattaṁ*, circumstance of having been strained (Dh. 275, it is the p.p.p. caus. with términation त्व).

PARISSAYAṀ, A danger, risk. Dh. 58. I have met with it also in Pirit, and in Par. S. A., and in Khaggavisána S. (*parissayánaṁ sahitá*, one who endures dangers). Can it be from सृ with परि?

PĀRISUDDHI (*f.*), Purity, perfection, freedom from blame, innocence [परिशुद्धि, compare *Pári-púri*]. "*Chandapárisuddhi* is a dvandva compound meaning consent and purity: the priests must obtain the consent of the absentee as well as his assurance that he is innocent of an expiatory offence, before they hold the uposatha meeting" (Vij., see Pát. 1). For the *catupárisuddhisílaṁ*, or four precepts of purity, see *Catusaṁvarasílaṁ* (E. Mon. 31; Dh. 115, 380, 422).

PARISUDDHO (*p.p.p.*), Pure, clear; innocent, pure, holy; perfect, intact [परिशुद्ध]. Dh. 414; Alw. I. 92. *Cando parisuddho*, the unclouded moon (Ját. 27). *Cittaṁ parisuddhaṁ*, a pure heart or mind (B. Lot. 865). *Panca síláni pari-suddháni katvá rakkhati*, keeps the five precepts pure and unbroken (Dh. 416). *Parisuddhagatto*, having perfect limbs (B. Lot. 401). *Parisuddho antaráyikehi dhammehi*, free from disqualifications (Kamm. 7). *Parisuddhabhávaṁ patiṭṭhápesi*, established her innocence (Dh. 328).

PARISUSSATI, To dry up, waste away [परिशुष्].

PARITĀPANAṀ, Tormenting, afflicting (from caus. परितप्).

PARITĀPO, Heat, fever, inflammation; anguish, grief, suffering [परिताप]. Ab. 328; Att. 207.

PARITASSANĀ (*f.*), Fear, hesitation (from next).

PARITASSATI, To tremble, be afraid [परि + त्रस्]. Dh. 71. P.p.p. *paritasito*, fearful, trembling.

PARITASSĪ (*adj.*), Trembling [परित्रासिन्].

PARITO (*adv.*), Around, on every side, everywhere [परितस्]. Ab. 1146. With acc. (Mah. 153).

PARITOSANAṀ, Satisfying [परितोषण]. Ab. 887.

PARITOSETI (*caus.*), To satisfy, please, gratify [परितोषयति]. Mah. 256.

PARITOSIKO (*adj.*), Gratifying, rewarding [परि-तोष + इक]. *Sahassaṁ paritosikaṁ dhanaṁ*, a thousand pounds as a reward (Att. 214).

PARITTĀ (*f.*) and PARITTAṀ, Protection, defence [परित्रा, comp. nouns like आभा]. *Katá me parittá*, my protection is secured. At Ten J. 47 the peacock king is said to have secured immunity from danger by reciting the beautiful stanzas in which he invokes the protection of the sun god, the Arhats and the Buddhas. There is a collection called Parittaṁ, or Protection (Sinhalese *Pirit*), which consists of the peacock's hymn and a number of short hymns and sermons of a similar character taken from the Tipiṭaka. It is publicly read on certain occasions with a view to warding off the influence of evil spirits (*amanussa, yakkha, bhúta*, etc.). It is of course not one of the Tipiṭaka books, and is probably quite a modern compilation. There are several versions of it, some containing more hymns than others. The term Exorcism, with which it has been labelled, is a ridiculous misnomer. The original form of the word is no doubt the fem. *parittá*; at Ten J. 49, last line, we have the neuter (*imassa parittassa*), and at Ab. 1029. *Parittaggaṁ*, a hall in a monastery set apart for reading the *paritta* (Att. 11, 191, see *Aggaṁ*, 2). *Parittasuttaṁ*, a string for defence, a charmed thread (Mah. 48). E. Mon. 240.

PARITTĀBHO (*adj.*), Of minor brilliancy [परीत्ताभ]. The *Parittábhá devá* are the inhabitants

of the fourth Brahmaloka (Man. B. 26; B. Int. 611).

PARITTAKO (*adj.*), Lesser, small, limited, brief [परीत्त + क]. Dh. 227, 254, 396.

PARITTĀNAṀ, Protection, defence, warding off [परित्राण]. Ab. 1029. *Dukkhaparittánaṁ kátuṁ*, to ward off woe (Dh. 259). *Saraparittánaṁ*, a spell to ward off arrows (Br. J. S.)

PARITTĀSO, Fear, dread, anxiety [परित्रास]. Dh. 274.

PARITTASUBHO (*adj.*), Of lesser beauty (or purity, or goodness?). [परीत्त + शुभ]. The *Parittasubhá devá* are the inhabitants of the seventh Brahma heaven (Man. B. 26; B. Int. 612).

PARITTATTAṀ, Smallness [next + त्व]. Dh. 165.

PARITTO (*p.p.p.*), Small, brief, limited [परीत्त]. Ab. 704, 1029. *Rati parittá*, brief enjoyment (Dh. 396). *Parittaṁ jhánaṁ*, minor or inferior degree of ecstatic meditation (Gog. Ev. 18). *Parittaṭṭhakathá*, a compendious commentary (Mah. 251).

PARIVACCHAṀ, Preparation (Vij.).

PARIVĀDINĪ (*f.*), A lute of seven strings [परिवादिनी]. Ab. 138.

PARIVĀDO, Censure, reproach, accusation, detraction [परिवाद]. Ab. 120.

PARIVAJJANAṀ, Forsaking, avoidance [परिवर्जन]. Das. 43.

PARIVAJJETI (*caus.*), To avoid, abstain from, reject, forsake, put away [परिवर्जयति]. *Pápáni p.*, put away sin (Dh. 22, 47). *Āraká parivajjetvá*, casting far from him (of a sin). Dh. 97, 380.

PARIVAṆṆETI, To describe, to praise [परिवर्ण]. Kh. 7.

PARIVĀRAKO (*adj.*), Accompanying, forming a retinue (from next). Dh. 129, 142.

PARIVĀRETI (*caus.*), To surround, escort, accompany, attend upon [परिवारयति]. Mah. 29, 194; Ten J. 112. *Tassa vasanaṭṭhánaṁ pariváresuṁ*, surrounded his dwelling (Dh. 298, in order to seize him, comp. Mah. 255, Ten J. 29). *Bhuñja ca piva ca parivárehi ca*, eat, drink, and enjoy yourself (Raṭṭh. S., the comment is somewhat obscure, but I think the word means "surround yourself with your boon companions"). P.p.p. *parivárito* (Mah. 153). *Tamassa parivárito*, shrouded in darkness (Dh. 175).

PARIVĀRO, Covering; a scabbard; entourage, retinue, following, pomp [परिवार]. Ab. 854. *Mahantena parivárena pesesi*, sent her forth with great pomp (Ját. 52). The last book of the Vinaya is called *Pariváro* or *Parivárapáṭho*, the Appendix: it is a sort of resumé and index (*mátiká*) of the preceding books (E. Mon. 8. 168; Alw. I. 61, 63; Pát. 69).

PARIVASATI, To dwell [परि + वसति]. P.p.p. *parivuṭṭho*.

PARIVĀSETI (*caus.*), To put on a robe so as to cover the whole body [परि + वासयति]. Pát. 20.

PARIVĀSITO (*p.p.p.*), Perfumed [p.p.p. परि + वास]. Ját. 51.

PARIVĀSO, Living apart, being put under restraint, one of the ecclesiastical punishments [परिवास]. Pát. 6, 64, 68, 74. Vij. renders it "penal discipline."

PARIVĀTO, Blown upon [परि + वात].

PĀRIVAṬṬAKAṀ, A robe (*cívaraṁ*) lent to a priest and returned by him after a period [परिवर्त + क]. Pát. 8, 78.

PARIVAṬṬAM, An embrace [परिवृत्त].

PARIVATTANAṀ, Inverting, changing; exchange, barter [परिवर्तन]. Pát. 80.

PARIVATTATI, To turn, to turn round, to be changed; to place oneself; to be whirled about, revolve [परिवृत्]. *Haṁso viruvanto parivattitvá tesaṁ pádamúle yeva pati*, the swan rolling over with a shriek fell at their feet (Dh. 416, comp. 329). *Bhúmiyaṁ parivattamáná*, rolling herself on the ground (Att. 218). *Parivattitvá nipanno*, turning himself as he lay (Dh. 95). *Mágadhikabhásá na parivattati*, the M. language undergoes no change (Alw. I. cvii). *So nátidúre n'accásanne ásanassa parivattati*, he places himself neither too far from his seat nor too near (Brahmáyu S.). *Kulálacakkaṁ viya parivatti*, whirled round like a potter's wheel (Ját. 64).

PARIVATTETI (*caus.* last), To turn over, roll; to change; to repeat; to exchange [परिवर्तयति]. *Thambhe parivattiya ṭhapápayi*, set up the pillars in a different order, re-arranged them (Mah. 232). *Saññaṁ parivattayi*, altered or transposed the principal word (F. Ját. 11). *Mataṁ parivatteti*, recites a creed (Mah. 250). *Mantaṁ p.*, to repeat a spell or incantation (Dh. 158, 163). *Patte parivattetvá parivattetvá gaṇhanti*, "shift the bowls from hand to hand" (Dh. 178). *Parivattetvá parivattetvá*, turning it over and over (Dh. 127).

Parivattetvá, turning the honeycomb over (Dh. 107). *Bhikkhuniyá saddhiṁ cívaraṁ parivattetvá*, exchanging dresses with another priestess (Pát. 102, 82). *Suttáni parivattesi Síhaláya niruttiyá*, translated the Discourses according to the Sinhalese grammatical rules, i.e. translated them into Sinhalese (Mah. 247, comp. 251, 253).

PARIVAṬṬHABBO (*p.f.p. parivasati*), That must dwell apart [परि + वस्तव्य]. *Tena bhikkhuná parivaṭṭhabbaṁ*. parivása must be undergone by that priest (Pát. 6).

PARIVATTO, Change, exchange, return [परिवर्त]. Return of a deposit (Ab. 472). *Lahuparivattaṁ kho cittaṁ vuttaṁ Bhagavatá*, the Blessed One has declared the heart to be easily perverted (Pát. xxxii).

PARIVAṬṬO, Circle, succession, revolution [परिवर्त]. *Mahantaṁ ñátiparivaṭṭaṁ paháya*, forsaking a great circle of relatives (Dh. 392). *Yáva sattamá kulaparivaṭṭá*, for seven generations back (Dh. 120 ; Ras. 72). *Cha rájaparivaṭṭá gatá*, six successive kings passed away (Ten J. 51, 114).

PARIVEṆAṀ, A hermit's cell, the cell or hut forming a monk's private chamber in a Buddhist monastery. *Saṅghamajjhá apakkamma attano pariveṇaṁ agamási*, departing from the assembly retired to his own chamber (F. Ját. 46). *Mama viháro mama pariveṇaṁ*, this is my monastery, this is my cell (Dh. 281). *Viháro dvádasapariveṇako*, a monastery of twelve cells, viz. accommodating twelve monks (Mah. 206). *Silápassayapariveṇe Tissáráme upaṭṭhahuṁ*, nursed him at the Tissaráma monastery in the Silápassaya cell (Mah. 132). *Pariveṇaviháro* evidently means a monastery provided with cells for the monks (Att. 201). I see no reason for supposing with D'Alwis that *pariveṇa* ever means a college (Att. 64, 115).

PARIVESANAṀ, and -NÁ (*f.*), Distribution of food; attendance, surrounding [परिवेषण]. Mah. 24; Dh. 168. *Buddhassa parivesane*, in attendance on the Buddha (Ját. 26).

PARIVESO, A halo round the sun or moon [परिवेष]. Ab. 65.

PARIVEṬHETI (*caus.*), To envelop [परिवेष्ट्].

PARIVÍMAṀSATI, To examine, search. Dh. 424.

PARIVISATI, To present, offer food, wait upon [परिविष्]. *Paṇíten' dhárena parivisitvá*, serving him with savoury food (Dh. 81). *Sakkaccaṁ parivisi*, showed him every attention (Dh. 98). Dh. 136, 168, 244.

PARIVITAKKETI, To reflect [परि + वि + तर्क्]. Dh. 145.

PARIVITAKKO, Thought, reflection [परि + वि + तर्क]. Ten. J. 55. *Cetoparivitakko*, mental reflection. *Evaṁ cetaso parivitakko udapádi*, a consideration presented itself to my mind as follows (Alw. I. 93).

PARIVUTO (*p.p.p.*), Surrounded, attended, accompanied [परिवृत]. Alw. I. 74; Dh. 94; F. Ját. 17.

PARIVUṬṬHO. and -TTHO (*p.p.p. parivasati*), Dwelt apart [p.p.p. परि + वस्]. *Parivuṭṭhaparivâso*, one who has undergone parivása (Pát. 6).

PARIYÁDÁNAṀ, Taking up, using up, finishing [पर्यादा + न]. *Purimass' upádánassa pariyádáná*, from the original fuel being used up (Alw. N. 37). *Uddhaṁ jívitapariyádáná*, after the term or end of life (Alw. N. 51). *Yaṅkiñcíti anavasesapariyádánavacanaṁ*, yaṅkiñci is a word that includes everything (Dh. 288).

PARIYÁDÁTI, To seize, lay hold of [पर्यादा]. At Dh 85 it is said of woman's voice, *purisassa cittaṁ pariyádáya tiṭṭhati*, "it makes a deep impression on men's hearts." *Vyápádo cittaṁ pariyádáya tiṭṭhati*, malice possesses his heart. Inf. *pariyádátuṁ*.

PARIYAṄKO, another form of *pallaṅko*. I have only met with it at Sen. K. 333.

PARIYANTAVÁ (*adj.*), Discriminating, accurate [पर्यन्त + वत्]. *Pariyantavatí vácá*, discriminating speech (comment on Br. J. S. A. says *paricchedaṁ dassetvá dassetvá yathá 'ssá paricchedo paññáyati evaṁ bhásati*).

PARIYANTO, Boundary, border, limit, term, end [पर्यन्त]. Ab. 714. *Visayapariyantaṁ gantvá*, proceeding to the frontier of his dominions (Alw. I. 79). *Parisapariyante* (loc.) *nisídi*, sat down in the outer circle of the congregation (Dh. 79, comp. 412). *Bhavapariyante ṭhito*, standing at the utmost verge of existence, viz. about to attain Nirváṇa or the extinction of being (Ten. J. 119, of an Arhat). *Sabbapariyante*, at the end of all, lastly (Alw. I. 80). *Sapariyanto apariyanto*, limited and unlimited (Man. B. 492). *Samuddapariyanto*, ocean-girt (Mah. 35, comp. B. Lot. 581). *Udakapariyantaṁ katvá mahápaṭhaví kampi*, the great earth quaked to its ocean boundary.

PARIYĀPANNO (*p.p.p.*), Included, contained, belonging to [परि + आ + पन्न = पद्]. Ab. 742. *Pátimokkhapariyápannáni sikkhápadáni*, the precepts contained in the Pátimokkha (Pát. 74, 5). *Dhammo suttapariyápanno*, doctrine contained in Suttas (Pát. 17).

PARIYĀPUṆĀTI, To learn thoroughly, to learn by heart, to master [पर्याप्]. *Anujánámi bhikkhave sakáya niruttiyá Buddhavacanaṁ pariyápuṇituṁ*, priests, I permit you to learn the word of Buddha in the language appropriate to it, i.e. Páli (Pát. xlii). *Tiracchánavijjaṁ p.*, to learn a low art, e.g. divination (Pát. 108). Dh. 90. P.f.p. *pariyápuṇitabbo* (Alw. N. 23). P.p.p. *pariyatto*.

PARIYĀTI, To attend on, serve [परियात]. *Apará pi soḷasasahassakhattiyanáṭakiniyo rájánaṁ pariyiṁsu* (Sám. S.A.).

PARIYATTAṀ (*adv.*), Voluntarily [पर्याप्तं]. Ab. 469.

PARIYATTI (*f.*), Adequacy, sufficiency, fulness, plenitude; learning by heart; that which is learnt by heart, the text of Buddha's word, the Tipiṭaka [पर्याप्ति]. Ab. 1190. *Pariyatti-antaradhánaṁ*, decline of scriptural knowledge, or disappearance of the scriptures (E. Mon. 428). *Yá káci pariyatti vá sippaṁ vá yasmá asajjháyantassa ananuyuñjantassa vinassati*, inasmuch as anything learnt by heart or any scientific skill is lost if a man does not repeat it and exercise himself therein (Dh. 370). *Pariyattidhammo* means the Buddhist scripture with its nine divisions (Dh. 90). *Vattapaṭivattapariyattimanasikáresu ussukkaṁ ápajjanto*, unremitting in devoting himself to the duties of religion and the acquisition of scriptural knowledge (Dh. 326). *Pariyattidharo*, knowing the scriptures by heart. *Pariyattíti tíṇi piṭakáni* (Par. S.A.). Mah. 124.

PARIYATTO (*p.p.p. pariyápuṇáti*), Able, sufficient; learnt by heart, mastered [पर्याप्त]. Pát. 68.

PARIYĀYO, Succession, order, turn; a synonym; opportunity; way, manner; a cause; teaching, exposition; a surrounding wall [पर्याय]. Ab. 120, 429, 837. *Viditvá lokapariyáyaṁ*, knowing the order or sequence of the universe (Das. 35, with reference to the succession of life and death; Subh. says it means here prakára, vidhi, krama). *Anekapariyáyena*, in many ways (Pát. 3, 16; Dh. 395). *Iminá p'etaṁ pariyáyena veditabbaṁ*, this truth must be understood in this way (Mahánidána S.). At Alw. N. 34, 35, I think D'Alwis is right in translating *p.* by "reason." Adv. *pariyáyato*, causally, necessarily (Alw. I. 107).

PARIYESAKO (*adj.*), One who seeks [पर्येष् + अक]. Ten. J. 107.

PARIYESANĀ (*f.*), Search [पर्येषणा]. Ab. 428.

PARIYESATI, To search, seek for, seek out [पर्येष्]. *Bhikkhaṁ p.*, to go in quest of alms. *Yodhe p.*, to enlist soldiers (Mah. 144). *Punapariyesanto*, seeking (a robe) again, viz. wanting to get a new one (Ját. 9). Dh. 81, 121, 233; F. Ját. 4, 53.

PARIYESĪ (*adj.*), Seeking [पर्येष् + इन्]. Dh. 410.

PARIYEṬṬHI (*f.*), Search [पर्येष्टि]. Ab. 428.

PARIYODĀNAṀ, Cleansing [परि + अवदान].

PARIYODAPANAṀ, Cleansing, purification (from next). Dh. 33; B. Lot. 528.

PARIYODAPETI (*caus.*), To cleanse, purify [caus. परि + अव + दै]. *Pariyodapeyya attánaṁ cittakilesehi*, let him purify himself from the lusts of the heart (Dh. 16).

PARIYODĀTO (*p.p.p.*), Cleansed, pure [पर्यवदात] Dh. 122, 414; B. Lot. 865.

PARIYOGĀḶHO (*p.p.p.*), Dived into [परि + अव + गाढ]. *Pariyogáḷhadhammo*, one by whom the Law has been penetrated or mastered (Brahmáyu S.).

PARIYONANDHANAṀ, Enveloping (from next). Dh. 375.

PARIYONANDHATI, To cover, envelop [परि + अव + नह्]. Dh. 331, 409. P.p.p. *pariyonaddho*.

PARIYOSĀNAṀ, Termination [पर्यवसान]. Ab. 771. *Nibbánapariyosano* (adj.), ending in Nirváṇa. *Maraṇapariyosáno*, terminating in death (Dh. 313). *Desanápariyosane* (loc.), when the sermon was over (Dh. 79). Arhatship is sometimes called *p.* as the last stage of existence, or the final consummation of a life of holiness.

PARIYOSITO (*p.p.p.*), Concluded [पर्यवसित]. Ras. 67.

PARIYUṬṬHITO (*p.p.p.*), Arisen; possessed [परि + उद् + स्थित] *Asukaṭṭháne corá pariyuṭṭhitá*, in such and such a place robbers have made their appearance (Par. S.A.). *Márena pariyuṭṭhitacitto*, his heart possessed by the Evil One.

PARO (*adj.*), Distant, further, opposite; other, different, adverse; subsequent; highest, preeminent [पर]. Ab. 695, 843. Pl. *pare*. *Paraṁ tíraṁ* or *pa-*

ratiram, further shore or bank (Ab. 665). *Parahitam*, the welfare of others (Mah. 208). *Paradáro*, neighbour's wife. *Na paro*, no one else (Mah. 154). *Ko paro*, who else? (Dh. 29). *Na paro param nikubbetha*, let not one defraud another (Kh. 16). *Parassa bhaṇḍaṁ gaṇháti*, takes the property of another (Kh. 29). *Pare bhikkhú*, the priests of the opposite party (Mah. 237). Masc. *Paro*, an enemy (Ab. 344). *Paro loko* or *paraloko*, the other or the next world, the next state of existence (Dh. 31). *Paro saro*, the following vowel (Sen. K. 206). *Sare pare* (loc. abs.), when a vowel follows (Sen. K. 205). *Yanty apare paraṁ*, the rest refer to what follows (Alw. I. vii). Pl. *pare*, other men (Kh. 15). At Dh. v. 6 I think Max Muller is right in rendering *pare ca na vijánanti* by "some do not know." *Paṇṇarasípará*, the night opposed to the full moon, viz. the night of the new moon (Ab. 73). *N'atthi santiparaṁ sukhaṁ*, there is no bliss but Nirváṇa (Dh. 36). At the end of a compound *para* frequently denotes having anything as the highest object, devoted to it, filled with it: *Dayáparo*, devoted to mercy, compassionate; *Khudáparo*, famished (Ras. 35); *Dhammaparo*, devoted to religion, devout (Att. 195). Neut. *paraṁ*, Nirváṇa, i.e. the acme or goal of existence (Ab. 6; Mah. 47).—Adv. *paraṁ*, beyond, after. With abl. *Paraṁ samuddato*, from over the sea; *Paraṁ maraṇá* or *param maraṇá*, after death (B. Lot. 866). *Paraṁ Jotiyagehamhá*, beyond Jotiyageha (Mah. 67). *Tato paraṁ*, next, afterwards (Mah. 169). Adv. *pare* (loc.), afterwards. With abl. *Tato pare*, thereafter (Mah. 8).

PARO (*adv.*), Beyond, more than [परस्]. *Parosahassaṁ*, more than 1000. *Parosahassaṁ kho pan' assa puttá bhavanti*, he has more than a thousand sons (B. Lot. 581). *Parosahasso* (adj.), numbering more than a hundred (Sen. K. 218). *Parosato* (adj.), numbering more than a hundred.

PARODATI, To burst into tears [प्ररुद्]. Dh. 156.

PAROKKHO (*adj.*), Invisible, imperceptible [परोक्ष]. Fem. *parokkhá*, in gram. the perfect tense (Sen. K. 430).

PARÚḶHO (*p.p.p.*), Grown up, increased [प्ररूढ]. *Parúḷhakesanakho*, with hair and nails grown long (Dh. 403).

PARÚPAGHÁTÍ (*adj.*), Injuring others, cruel [पर + उपघातिन्]. Dh. 34.

PARÚPAGHÁTO, Injuring others, cruelty [पर + उपघात]. Pát. 116; Alw. I. cxxiv.

PÁRUPANAṀ, and PÁPURAṆAṀ, Dressing, putting on a garment; a covering, mantle, cloak, upper robe [प्रावरण]. *Párupanaṁ chaḍḍetvá*, throwing off his upper robe (Das. 38; Dh. 303). *Imaṁ pitupárupanaṁ kambalaṁ*, this blanket which your father wore as a cloak (Dh. 157, 154). *Nivásanapárupana-attharaṇavasena*, as inner and outer garments and coverlets (Dh. 115, comp. 302). The two forms are about equally common: *pápuraṇa* occurs at Pát. 103, and at Dh. 290, where Fausböll has wrongly altered it to *párupaṇa*. The *ṇ* of *pápuraṇa* is due to the greater proximity of the *r*. A Ṭíká says *sarìraṁ veṭhetvá párupíyanti pápuraṇá*. In bad Burmese MSS. we sometimes find *párumpana* and *párumpati*. See next.

PÁRUPATI, and PÁPURATI, To dress, put on an outer garment [प्रावृ]. *Saṅghátiṁ p.*, to put on the upper robe (Dh. 204). *Sáṭakaṁ p.*, to put on a cloak (Dh. 290). *Sasísaṁ párupitvá*, having wrapped himself in his upper robe, head and all (Dh. 268). *Evaṁ nivásetabbaṁ evaṁ párupitabbaṁ*, the inner garment is to be worn in this fashion, the outer in this fashion (Dh. 376). *Gadrabhaṁ síhacammena párupitvá*, dressing up the ass in a lion's skin (F. Ját. 14). Fut. *párupissati* (Pát. 20). Ger. *párupitvá* (Mah. 7). Pass. *párupíyati*. P.p.p. *páruto*, covered, dressed; put on, worn (of clothes); shut. *Párutapaṭaṁ váto ukkhipi*, the wind blew up the robe she wore as an upper garment (Dh. 341). *Páruto síhacammena*, dressed in a lion's skin (F. Ját. 15). *Apárutadváro*, one for whom the gates of hell are not shut, i.e. a sinner. *Duppáruto*, badly dressed (Dh. 156). *Párupati* is only a metathesis of *pápurati*, which represents the Sansk. právarati from प्रावृ: I have met with *pápurati* in Sutta Nipáta: a curiously similar metathesis occurs in Sinhalese, where the Sansk. víjapúra, "citron," has become *bijurupu* instead of bijupuru. For the change of *v* to *p*, comp. *chápa* = शाव, *lápa* = लाव, *palápa* = पलाव, *khipati* from क्षीव् or क्षु, *lápayati* = लावयति, comp. also *avápurati*, "to open," corresponding to a form अपावरति. The *u* is either a softening down of the *a*, or is due to a recollection of the ṛi of the root, or is due to the analogy of the *u* in *páruta*: for the latter form comp. *rukkha* = वृक्ष.

PARÚPAVÁDO, Reproaching others [पर + उपवाद].

PÁRUTO, see *Párupati*.

PASĀDAKO (*adj.*), Causing serenity or happiness, converting to the Buddhist faith [प्रसादक]. Mahinda is frequently in Mahávaṁsa called *dípappasáduko thero*, the priest who converted the island of Ceylon (Mah. 37, 121, 122, 161, 239).

PASĀDANAṀ, Gratification, favour [प्रसादन]. At Dh. 44 the first vowel is lengthened (to avoid the concurrence of four iambics).

PASADANĪYO (*adj.*), Causing happiness [प्रसादनीय]. Alw. I. 93; B. Int. 198.

PASĀDĀPETI (*caus. pasídati*), To cause to be gratified. Mah. 139.

PASĀDAVĀ (*adj.*), Delighted, pleased, having faith in [प्रसादवत्]. Mah. 24, 217.

PASĀDETI, see *Pasídati.*

PASĀDHANAṀ, Decoration; ornament, parure; wearing ornaments [प्रसाधन]. Ab. 282, 888; Dh. 178, 234. At Dh. 237 there is a description of a magnificent set of jewels, constituting a dress of honour, given by the wealthy Dhanañjara to his daughter Visákhá on her marriage; it is called *mahálatápasádhanaṁ*, and is said to have cost ninety millions of kahápaṇas (see Man. B. 223). *Sabbiriyápathesu pasádhanayoggaṁ pasádhanaṁ*, a parure or dress of honour fit to be worn on all occasions (Dh. 245).

PASĀDHETI (*caus.*), To put on or wear ornaments [प्रसाध्]. *Etissá hi garíyaṁ pasádhanaṁ niccakálaṁ pasádhetuṁ na sakká*, for this lady cannot be always wearing a very heavy dress of honour (Dh. 245). P.p.p. *pasádhito*, dressed up, wearing fine clothes or jewels (Mah. 170; Dh. 247).

PĀSĀDIKO (*adj.*), Pleasing, engaging, amiable, gracious [प्रासादिक]. B. Lot. 407; Ten J. 46; Dh. 314; Alw. I. 93; Ras. 36. *Pásádiká ratti*, a delightful evening (Sám. S.).

PASADO, The spotted antelope, the porcine deer [पृषत]. Ab. 619.

PASĀDO, Brightness, clearness; favour, grace; refreshing, joy, serenity of mind; faith [प्रसाद]. Ab. 54. *Pasádajanako*, causing joy (Mah. 1). *Taṁ sutvá Abhayo thero taṁ dánadvayam eva so rañño cittapasádatthaṁ saṁvaṇṇesi anekedhá*, hearing this, the thera Abhaya, in order to rejoice the soul of the (dying) king, extolled these two gifts in many ways (Mah. 197). The words *pasádo, cittapasádo*, and *manopasádo* are constantly used in the sense of faith in Buddha, lit. "rejoicing," because of the joy or peace of mind which belief in Buddha brings with it. Burnouf wrongly throws doubt on this use of the word, observing that "in connexion with Buddha prasáda is the favour with which He receives those who come to him" (Int. 198, comp. 383). The syntactical use of *pasáda* in this sense refutes this view; the following are instances, where it will be seen that the word for Buddha or his religion is in the locative case: *Evaṁ Tathágate yeva pasádo hi mahapphalo*, thus faith in Buddha has a great reward (Mah. 178); *Cittappasádamattena Sugate gati uttamá labbhati*, by a mere act of faith in Buddha is the happiest future state attained (Mah. 177); *Pabbajiṁsu pasádena Sammásambuddhasásane*, took orders out of faith in the religion of the Supreme Buddha (Mah. 74); *Satthari pasádena Távatiṁsabhavane nibbatti*, through his faith in the Teacher was re-born in the T. heaven (Dh. 109); *Mayi citta pasádena*, through faith in me (Dh. 94, Gotama Buddha speaks). See also the examples under *Pasídati. Pariplavapasádo*, a man of wavering faith (Dh. 7, the comment says *saddhá*). *Attano duppaṭipattiyá tesaṁ manussánaṁ pasádaṁ vináseti*, by his own immorality destroys the peace of mind of these men (Pát. 74). *Te labhanti aññatitthiyesu paribbájakesu pasádaṁ*, these men take pleasure in the heretical devotees (Pát. iii, or put faith in them).

PĀSĀDO, A building erected on high foundations, and approached by means of steps, a terrace, tower, palace, mansion [प्रासाद]. Ab. 208. It is four-sided (Ab. 210). *Paññápásádam áruyha*, climbing the terraced heights of wisdom (Dh. 6). A king's palace is generally called a *pásáda*, it may have several stories (B. Lot. 627; Alw. I. 76). *Pásádá otariṁsu*, they left the palace, lit. descended from it (Das. 2, 40). Dh. 117. The famous *Lohapásáda* or Brazen Palace, built by Duṭṭhagámaṇí as an Uposatha hall for the priests at Anurádhapura, contained nine stories and nine hundred rooms (Mah. 161, and foll.). *Pásádatalaṁ*, an upper floor or terrace of a pásáda.

PASAHATI, To use force, overcome, subdue, oppress [प्रसह्]. *Na taṁ pasahate dukhaṁ*, grief does not overwhelm you (Das. 5). Dh. 2, 23. Ger. *pasayha*, using force, forcibly, violently (Ab. 1149). Sen. K. 472.

PASAKHĀ (*f.*), A branch or twig [प्रशाखा].

PASĀKHO, The abdomen and thighs [प्रशाख]. Pát. 108, 117.

PĀSAKO, A die [प्रासक]. Ab. 532; Dh. 237.

PASAMATI, To allay [प्रशम्]. *Pasamiṁsu reṇuṁ*, laid the dust (Att. 211).

PASAMSĀ (*f.*). Praise [प्रशंसा]. Dh. 15.

PASAṀSANAṀ, Praising, commendation [प्रशंसन]

PASAṀSATI, To praise; to declare [प्रशंस्]. Kh. 14; Dh. 6. *Na pasaṁsati*, to disapprove, blame (Dh. 32). P.p.p. *pasattho, pasaṁsito* (Dh. 41). *Pasaṁsiyo*, laudable (Dh. 190).

PASAṀSĪ (*adj.*), Praising [प्रशंसिन्]. Sen. K. 472.

PĀSAṆḌIKO (*adj.*), Heretical [पाषण्डिक]. Mah. 23.

PĀSAṆḌO, Heretical [पाषण्ड]. The Buddhists called all non-Buddhists pásaṇḍas. *Pásaṇḍá dhammá*, heretical doctrines (Sen. K. 322). *Pásaṇḍadhammasilaṁ*, heathen observances (Man. B. 494). Ninety-six different sorts of non-Buddhist religionists (*channavuti pásaṇḍá*) are enumerated, consisting of the holders of the sixty-two heretical doctrines (see *Diṭṭhi*), and of thirty-four sects of which the Kuṭīsakas are the first (Ab. 441).

PASAṄGO, Attachment, being addicted to [प्रसङ्ग]. *Kámappasaṅgo*, attachment to lust (Mah. 215).

PĀSAṆI, see *Paṇhi*.

PASANNATĀ (*f.*), Clearness, serenity [प्रसन्नता]. Ab. 54.

PASANNO, see *Pasídati*.

PĀSĀṆO, A stone, a rock [पाषाण]. Ab. 605. *Páséṇamaccho*, a seal or dugong (Ab. 674). *Jotipásáṇo*, burning-glass made of crystal (Man. B. 436). Mah. 169.

PASARAṆAṀ, Spreading, being stretched out [प्रसरण].

PASĀRETI (*caus.*), To stretch out, spread out, expand, exhibit, expose [प्रसारयति]. *Hatthiṁ p.*, to hold out the hand (Dh. 134, 169). *Báhaṁ p.*, to stretch out the arm (B. Lot. 306). *Suddhavatthaṁ pasáresi*, held or spread out a white cloth (Dh. 309, comp. Mah. 3). *Āpaṇáni pasáriya*, having opened shops (Mah. 213). *Āsiṁ pasáriya*, holding out his sword (Mah. 134). P.p.p. *pasárito*, (Mah. 90). *Pasáritaṅgo*, with outstretched limbs (Mah. 136). Also *pasárápeti* (Alw. I. 75).

PASARO, Spreading, extension [प्रसर]. Ab. 769.

PASATO, The palm stretched out and hollowed as if to hold liquids; a measure of capacity, the same as a Kuḍuba [प्रसृत]. Ab. 267, 482. *Aḍḍhaterasapasato* (adj.), containing thirteen and a half pasatas (Pát. 81). Mah. 37, 38.

PASATTHO (*p.p.p. pasaṁsati*), Praised, esteemed, good, excellent [प्रशस्त]. Ab. 752; Kh. 7; Dh. 194; Alw. I. 112.

PASAVATI, To beget, generate; to give birth to [प्रसु]. *Veraṁ p.*, to beget hatred (Dh. 36). *Apuññaṁ p.*, to produce demerit (Ras. 84; Att. 197). P.pr. fem. *pasavanti*, a woman in childbirth (Mah. 248). P.p.p. *pasúto*.

PASAVO, see *Pasu*.

PASAVO, Bringing forth; generating, production; a flower, fruit [प्रसव]. Ab. 545, 761, 902.

PASAYHO, Force, violence [प्रसह्य]. Ab. 400. *Káyajapasayham acintayitvá*, not thinking of the physical exertion (Mah. 168). For *pasayha* (ger.), see *Pasahati*.

PASENADI (*m.*), Name of a king of Kosala, a contemporary of Buddha [प्रसेनजित्]. He is often called *Pasenadikosalo* (Dh. 231, 257, 291, 328, 355, 401). Ger. *Pasenadissa* (Dh. 307). Instr. *Pasenadiná*. *Pasenadirájá*, King Prasenajit (Ten. J. 19; Dh. 212, 232). *Pasenadikumáro*, Prince P. (his son, Dh. 211).

PASIBBAKAṀ, and -KO, A bag, sack [प्रसेवक, the Pali represents a form pra-sívy-aka]. Dh. 268, 351. Masc. at Dh. 162. *Cammapasibbakaṁ* and *-ko*, a leathern sack (Dh. 161), a blacksmith's bellows (Ab. 526). *Pasibbakasáyí* (adj.), lying in a bag (Att. 202).

PASĪDATI, To be clear, serene, tranquil; to be content, satisfied, pleased, glad; to be favourable or gracious; to rejoice in, take pleasure in; to have faith in, to believe, be converted [प्रसद्]. *Kuppanti pasídanti*, they are annoyed or pleased (Ras. 35). *Na ppasídati*, to be displeased. *Pasída deva*, be gracious, sire (Att. 206). With ger. *Tassa pasíditvá*, pleased with him (F. Ját. 6); *Kamen' assa pasídiṁsu sabbe pi gharamánusá*, by degrees all the inmates of the house got to like him (Mah. 31, comp. 221). With loc. *Santáya iriyáy' asmiṁ pasídiya*, pleased with him for the propriety of his deportment (Mah. 24); *Bhaddasálamhi there pasíditvá*, having conceived an affection for the thera Bhaddasála (Mah. 127); *Pasíditvá guṇe tassa* (*Mahindassa*) *dípappasádake*, rejoicing in his virtue which was the means of the conversion of the island (Mah. 239). *Cittaṁ p.*, to have faith

(Mah. 5). *Taṁ sutvána pasídiṁsu nágará te samágatá*, hearing this (a sermon of Buddha's) the assembled citizens became believers (Mah. 83). *Taṁ páṭiháriyaṁ disvá pasídiṁsu Jine janá*, beholding this miracle the people believed in Buddha (Mah. 108). *Tatthatatthadassitapáṭiháriyenápi mahájano pasídati*, the people are converted by miracles exhibited in various places (B. Lot. 310). *Satthu .. dhammadesanághosaṁ sutvá pasídanti*, hearing the sound of Buddha's preaching they are converted (Dh. 314). P.p.p. *pasanno*, and once (Sen. K. 351) *pasídito*. *Pasannodakaṁ*, clear or pure water (Mah. 181; Ab. 670). *Pasannúdako*, having clear water (Dh. 283). *Manasá pasannena bhásati*, speaks with a pure mind (Dh. 1). *Dinno pasannacittena*, given with a believing heart (Mah. 195; Dh. 97). *Pasannena manena katakammaṁ*, deeds done with a believing heart (Dh. 99). *Pasannamano kálam katvá*, dying with a heart full of faith (Dh. 95). *Dassámi añgam api jívitañ ca pasannacitto*, I will cheerfully resign limb and life (Ras. 16; Dh. 81). With loc. *Pasanno Buddhasásane*, rejoicing in the commandment of Buddha (Dh. 66; Mah. 25, 105). At Alw. I. 97, *tasmiṁ yeva pasanno* means, I think, "believing in him" (Buddha), as the result shows, for the king becomes a Buddhist monk. *Pasanná páṭiháriye*, rejoicing in, or converted by the miracle (Mah. 118). *Rohaṇe khattiyá santi pasanná ratanattaye*, in R. there are princes who have faith in the Three Gems (Mah. 138, comp 108). *Assaddho appasanno*, without faith and unbelieving (Sig. S. A. and Par. A.). Caus. *pasádeti*. *Sahassena pasádetha imaṁ*, reward, lit. gratify, this man with a thousand kahápaṇas (Mah. 139). *Rájá cittaṁ pasádayi*, the king received consolation, recovered his serenity of mind (Mah. 197). *Nigrodhasámaṇeraṁ so disvá cittaṁ pasádayi*, beholding the novice Nigrodha he was filled with pleasure (Mah. 23). *Mayi manaṁ pasádetvá sagge nibbattánaṁ gaṇaná n'atthi*, the number of those who through faith in me are reborn in heaven is beyond computation (Dh. 98, Buddha speaks). *Kiñci puññaṁ akatvá Satthari manaṁ pasádetvá evarúpasampattiṁ paṭilabhi*, having done no good work, but only believed in the Teacher, has become a partaker of so great glory (Dh. 99). *Visuṁ te pañca raṭṭháni pañca therá pasádayuṁ*, these five apostles respectively converted or evangelised these five countries (Mah. 74).

PASIDDHI (*f.*), Fame [प्रसिद्धि]. Alw. I. xcvi.

PASIDDHO (*p.p.p.*), Public, notorious, celebrated [प्रसिद्ध]. Ab. 724.

PĀSIKO (*adj.*), Connected with snares, using snares, caught in a snare [पाशिक].

PASITI (*f.*), A fetter [प्रसिति]. Ab. 764.

PĀSO, A noose, string, snare, fetter [पाश]. Ab. 904. *Páse oḍḍeti*, to lay snares. *Gabbhapáso*, the snares of the womb, i.e. the fetters of existence (Dh. 402). In *kesapáso*, "bunch or mass of hair" it means abundance (Ab. 257). Comp. *Hatthapáso*, *Pakkhapáso*.

PASSADDHI (*f.*), Calming down, calmness, repose, tranquillity [प्रश्रब्धि]. *Káyapassaddhi cittapassaddhi*, quiet of the body, repose of the mind (Man. B. 416). *Yáva pítivegapassaddhiyá nisíditvá*, sitting down till the excitement caused by joy had calmed down (Alw. I. 80). Man. B. 498; B. Lot. 798; Att. 58.

PASSAMBHATI, To calm down, be quiet [प्र + श्रभ्]. P.p.p. *passaddho*.

PASSANAṀ, Seeing (from *passati*). Dh. 95, 163.

PASSASATI, To expel the breath, exhale [प्र + आ + श्वस्]. Dh. 401. See *Assasati*.

PASSĀSO, Exhaled breath [प्र + आ + श्वास]. Ab. 39; B. Lot. 614; Man. B. 400; E. Mon. 266, 269.

PASSATI, To see, look, look at, behold, observe; to see with the mind, learn, know, understand; to discover, find, meet with [पश्]. As there is no present from the root दृश् I have been obliged, in carrying out my system of giving verbs in the 3rd pers. sing. of the present, to bring the tense-forms of दृश under *Passati*, thereby reversing the usual process. I do not on that account deserve Dr. Weber's reproach of having "made *dasseti* the causative of *passati*"! Imperat. 2nd pers. *passa* (Dh. 27), pl. *passatha* (Dh. 61). Fut. 2nd pers. sing. *dakkhisi* (F. Ját. 23), 3rd sing. *dakkhati* (Sen. K. 448), 3rd pl. *dakkhinti* (Gog. Ev. 6; Mah. 83). At Alw. I. 93 occurs a curious double fut. *dakkhissati* (drakshyishyati, comp. *sakkhissati* and *hohissati*, which in Sanskrit would be çakshyishyati and bhavishyishyati). A fut. *passissati* from the root पश् is very common, it will be found at Dh. 88, 98, 153, 192. Opt. *passe*, *passeyya*, *dakkhetha* (Dh. 51; F. Ját. 57; Sen. K. 465). Aor. *addasa* (Dh. 135; Alw. I. 80; Mah. 17, 24; Ját. 55, 69; F. Ját. 3: pl. *addasuṁ*),

addasá (frequent in old texts), *adakkhi* (Muni Sutta), *addakkhi* (Ras. 20; Mah. 28, 33, 205; Dh. 97; Sandhi K. 27; pl. *addakkhuṁ*), *dakkhi* (Ját. 20), *passi*, *apassi* (Mah. 17, 35; Ten J. 112; F. J. 46). Inf. *daṭṭhuṁ* (Dh. 84, 105, 107, 320; Ten. J. 54; Mah. 41; Alw. I. 80), *passituṁ* (Dh. 375: Mah. 16, 139), *dakkhituṁ* (Saṃ. S. A.). Ger. *disvá* (very common), *passiya* (Mah. 177; Sen. K. 504), *passitvá* (Mah. 29, 56, 165, 262; Alw. I. 73; Dh. 223). P.pr. *passaṁ* (Dh. 21, abl. and instr. *passatá*, dat. and gen. *passato*), *passanto* (F. Ját. 4; Mah. 89). *Passaṁ* is sometimes used absolutely in the sense of seeing or understanding aright, discerning, wise (Dh. 44). Pass. *dissati*, *dissate* (Sen. K. 439, 448). Pass. aor. *adassi* (Mah. 142), *adassatha* (Mah. 199), *dassittha* (Mah. 114, 119). Pass. p.pr. *dissamáno*. P.f.p. *daṭṭhabbo*. P.p.p. *diṭṭho*. Caus. *dasseti*. *Passitvána siláyúpaṁ*, noticing the stone pillar (Mah. 165). *Supinaṁ passi*, dreamt a dream (Ten J. 112). *Passe ce vipulaṁ sukhaṁ*, if a man sees the prospect of a great advantage (Dh. 51). *Vicintiya Páṭheyyaká dhammavádí iti passi*, reflecting whether the P. were orthodox, came to the conclusion that they were (Mah. 17). *Cattári ariyasaccáni passati*, clearly understands the four great truths (Dh. 35; Kh. 8). *Gantvá mama saháyaṁ passissámi*, I'll go and see my friend (Dh. 153). *Passi Laṅkissaraṁ*, presented herself before the King of Ceylon (Mah. lxxxvii). *Taṁ ahaṁ daṭṭhuṁ gacchámi*, I go to visit him (Ten J. 54). *Revatattheram addasuṁ*, called on the thera Revata (Mah. 17). *Sattháraṁ daṭṭhuṁ na labhimha*, we could not find the Teacher, lit. could not get to see him (Dh. 105; Alw. I. 80). *Pariveṇe na passiṁsu*, found him not in his cell (Mah. 255). *Paṭhamapadaṁ uddharitvá anantaraṁ na passi*, having repeated the first hemistich could not recollect the next (F. Ját. 46). *Muttáháraṁ náddasa*, could not find his necklace (Ras. 32). *Yo muttáháraṁ passati*, whoever finds the necklace (Ditto). Pass. *dissati*, to be seen, to be known, to appear, to exist, to be found, to occur. *Dibbadeho adassatha*, appeared in his celestial form (Mah. 199). *Samantato dissamáno*, conspicuous from every side (Mah. 162). *Adissamáno*, invisible (Mah. 50, 108). *Adissamánasandhí* (f.), having invisible joints, i.e. so graceful and well-built that she appeared to have no joints (Mah. 25). *Dissanti appáyuká*, there are some whose term of life is short, lit. some are seen whose .. *Tumhákaṁ janapade tiṇi ratanáni dissanti*, are the Three Jewels known in your country? (Alw. I. 76). *Dissanti upajjháyá bálá*, we sometimes meet with foolish pastors (Pát. xiv). *Na dissati*, not to be seen, to disappear, to be absent (Dh. 53). *Sáyam eke na dissanti páto diṭṭhá bahujjaná*, many are not seen in the evening who were seen in the morning, i.e. they are dead (Das. 6). *Kin nu kho upásaka imáni divasáni na dissasi*, how is it, devotee, that you have not been seen these last days? (Das. 7). *Kahaṁ tumhe ime divase na dissatha*, where have you been away all this time? (Alw. I. 74; comp. Dh. 226). For *dasseti* see sep. article.

PASSĀVĪ (*adj.*), Seeing. Sen. K. 531. Comp. *Dassávi.*

PASSĀVO, Urine [प्रस्राव]. Ab. 275. *Passávamaggo*, urethra (Ab. 848).

PASSAYO, The compound *bhikkhunipassayo*, "nunnery," occurs several times in Mah. (see pp. 110, 120, 210). It either represents a possible Sansk. form प्राश्रय, or is a sandhi for *bhikkhuní-upassayo*, the *u* being first elided and then the *í* shortened. At Mah. 132 we have silápassayo, "rock-cell."

PASSO, and PASSAṀ, Side, flank [पार्श्व]. Ab. 264. *Taṁ passena nipajjápetvá*, making him lie down on his side (F. Ját. 12, comp. B. Lot. 342). *Dakkhiṇapasse nisinnaṁ aggasávakaṁ Nisabhattheraṁ ámantesi*, spoke to the chief disciple N. who sat at his right hand (Dh. 135). *Uttarapassaṁ*, north side (Ját. 72). *Vebhárаselassa passe*, on the slope of the V. mountain (Mah. 12). *Maggassa ubhosu passesu aṭṭhaṁsu*, they stood on both sides of the road (Dh. 266). *Ubhatopasse*, on both sides (Mah. 213). *Purassa ekapassamhi*, on one side of the city (Mah. 120). *Purapassamhi dakkhiṇe*, on the south side of the city (Mah. 216). The loc. *passe*, *passamhi* is sometimes used prepositionally, "near," "close to," "by the side of," "at." *Sayanassa siropasse*, at the head of the bed (Mah. 128). *Dvárakoṭṭhakapassamhi*, near the porch (Mah. 5). *Piṭṭhipasse*, at the back of, behind. *Ekena passena gantuṁ*, to go on one side, to slink away (Ten J. 13).

PASU (*m.*), Cattle; an animal, beast; a goat [पशु]. Ab. 1111; Dh. 51. Pl. *pasavo* (Ab. 620). *Pasupálanaṁ*, tending cattle, cattle farming (Ab. 446). *Pasupati*, Çiva (Ab. 16).

PASŪTI (*f.*), Birth, bringing forth; childbirth, delivery [प्रसूति]. Ab. 76; Mah. 58, 136.

PASŪTIKĀ (*f.*), That has brought forth, that has had a child [प्रसूतिका]. Of a woman (Ab. 235). Of a cow that has calved (Ab. 498).

PASUTO (*p.p.p.*), Intent upon, devoted to, seeking [प्रसित = सि]. *Sadatthapasuto*, devoted to his own spiritual welfare (Dh. 30). *Jhánapasuto*, given up to meditation (Dh. 33). *Kíḷápasuto* (Ját. 58). *Gocarapasuto*, seeking food (F. Ját. 12; Ten. J. 36). *Sásanakiccappasuto*, devoted to religious duties. *Yaṁ puññaṁ pasutaṁ mayá*, if any good works have been diligently sought after by me (Ras. 28). *Pasuto* by itself may mean addicted to pleasure (*sayaṁ na seve pasutaṁ pamattaṁ*). With affix -ता, *khiḍḍápasutatá* (*f.*), devotion to amusement (Dh. 326).

PASŪTO (*p.p.p. pasavati*), Engendered, born; delivered [प्रसूत]. *Sakyakulapasúto*, born of the Çákya race (Br.J.S.A.). Fem. *pasútá* = *pasútiká* (Ab. 235).

PASUTTO (*p.p.p.*), Sleeping [प्रसुप्त]. Alw. I. xcvi.

PĀTABBO (*p.f.p. pivati*), Drinkable [पातव्य]. Sen. K. 477.

PAṬAGGI (*m.*), Fire in return [प्रति + अग्नि]. *Paṭaggi dátabbo*, fire must be given in return (Sen. K. 223).

PAṬAHO, A kettledrum [पटह]. Ab. 144.

PATĀKĀ (*f.*), A flag, banner [पताका]. Ab. 397; Dh. 78; Alw. I. 79.

PAṬAKO, Cotton cloth? [पटक]. Pát. 78.

PAṬALAṀ, A covering; coating, membrane, film; cataract of the eye; roof, thatch; a heap, multitude, quantity [पटल]. Ab. 218, 940. *Meghapaṭalaṁ*, overclouding of the sky (Ab. 71). *Madhupaṭalaṁ*, a honey comb (Dh. 106). *Udarapatalaṁ*, mucous membrane of the stomach.

PĀTĀLAṀ, The Nága world, the lower regions, infernal regions; submarine fire [पाताल]. Ab. 649, 889.

PĀṬALĪ (*f.*), The trumpet flower, Bignonia Suaveolens [पाटलि]. Ab. 559; Dh. 194.

PAṬALIKĀ (*f.*), A woollen coverlet thickly woven with flowers [पटल + इका]. Ab. 313. Br.J.S.A. says *paṭaliká ti ghanapuppho uṇṇámayo attharako, so ámiḷákapaṭṭo ti pi vuccati.*

PĀṬALIPUTTAṀ, and -TTAKAṀ, Name of a city in Magadha [पाटलिपुत्रक]. Ab. 201; Ras. 36. Originally called *Páṭaligámo*, and named *Páṭaliputtaṁ* by Buddha shortly before his death (Par. S.). *Páṭaliputtiko* (adj.), belonging to P. (Sen. K. 390).

PĀṬALO (*adj.*), Light red, pink [पाटल]. Ab. [illegible] Dh. 100. Masc. *páṭalo*, rose colour, pink.

PATANAṀ, Falling [पतन]. Ját. 19.

PATAṄGO, A bird [पतङ्ग]. Ab. 624.

PAṬANGO, A flying insect, moth, beetle, grasshopper [फड़िङ्ग]. Ab. 645 (read *pat-*). At Dh. 412 the reading should be *pataṅgaṁ*, not *pavaṅgaṁ*, "kills and sucks the juices of a moth or fly that has tumbled into the outskirts of its web."

PATĀNĪ (*adj.*), Spreading, extending [प्रतानिन्]. Ab. 550.

PĀTAÑJALI (*adj.*), Having the hands clasped [पातञ्जलि]. Mah. 250 (collated with two MSS.).

PATANTO, A bird [पतत्]. Ab. 625.

PAṬANTO, The skirt or seam of a garment [पट + अन्त].

PATĀPANO, Name of one of the eight Hells [प्रतापन]. Ab. 657.

PATĀPAVĀ (*adj.*), Splendid, majestic [प्रतापवत्]. Ras. 26.

PATĀPĪ (*adj.*), Burning, scorching [प्रतापिन्]. Att. 209.

PATĀPO, Heat; splendour, majesty, dignity [प्रताप]. Ab. 351.

PATĀRAṆAṀ, Elevation, aggrandisement [प्रतारण]. Att. 199.

PĀTARĀSO, Morning meal, breakfast [प्रातराश]. *Pátarásaṁ pacápento*, having his breakfast cooked (F. Ját. 15). *Bhuttapátaráso*, having breakfasted (Ten J. 1; Dh. 401; Alw. I. 73; Mah. 117).

PATĀRETI (*caus.*), To mislead, deceive [प्रतारयति]. Att. 199.

PATATI, To fall, alight [पत्]. With loc. *Catusu apáyesu patitvá*, having fallen into the four states of punishment (B. Lot. 310). *Pádesu patitva*, falling at their feet (Dh. 132). *Bhúmiyaṁ pati*, fell to the ground (Mah. 152). *Aṅgáragabbhe patissámi*, I will throw myself into the midst of the embers (F. Ját. 56). *Jannukehi* (instr.) *p.*, to fall on one's knees (Dh. 114). *Raṇe pati*, fell in battle (Mah. 220). Imperat. *patatu* (Ras. 22). P.pr. *patamáno* (Mah. 156; Ját. 23). P.p.p. *patito*. Caus. *páteti*, to cause to fall, throw down, throw, let fall, drop; to lay low, ruin, destroy.

Tumhákaṁ pádesu pátessámi, I will make him throw himself at your feet (Ten J. 20). *Kulávaká* (abl.) *pátesi,* threw him out of the nest (F. Ját. 49). *Pátesi bhúmiyaṁ* (loc.) *lekhaṁ,* dropped the letter on the ground (Mah. 131). *Síse pátesi,* let it fall on his head (F. Ját. 4). *Acchá kúṭáni pátayuṁ,* bears worked the hammers, caused them to fall on the anvils (Mah. 22). *Aṇḍaṁ p.,* to lay an egg (Ten J. 111). *Rukkhaṁ p.,* to throw down a tree (Dh. 331; Mah. 141). *Dakkhiṇodakaṁ pátetvá,* having poured out the water of donation (Mah. 160). *Garahaṁ p.,* to cause blame to fall on a person (Dh. 220). Ger. *pátetvá* (F. Jat. 12), *pátayitvá* (Mah. 244), *pátiya* (Mah. 217). P.p.p. *pátito,* thrown down, cast off (Dh. 72, 266).

PATATTAṀ, A wing [पतत्र]. Ab. 627.

PĀṬAVAṀ, Skill [पाटव]. Alw. I. vii, 112.

PĀTAVYATĀ (*f*), Injuring, destroying [पात + a termination -व्य seen in *sahavyatá, dásavya,* + ता]. Pát. 12, 85.

PATAYO, see *Pati* (1).

PĀṬEKKAṀ (*adv.*), Singly, severally [प्रत्येक + च]. Pát. 82, 84.

PĀTETI, see *Patati.*

PĀṬHĀ (*f.*), The plant Clypea Hernandifolia [पाठा]. Ab. 582.

PATHADDHI (*f.*), A thoroughfare, street. Ab. 202. I cannot explain this curious form, it is not a misprint.

PĀṬHAKO, One who reads or recites or studies [पाठक]. *Thutipáṭhako,* a panegyrist (Ab. 396). *Aṅgalakkhaṇapáṭhako,* one who reads or studies the lineaments of the body, a fortune-teller (Att. 190).

PAṬHAMAJJHĀNIKO (*adj.*), Connected with the first Jhána [प्रथम + ध्यान + इक].

PAṬHAMAKAPPIKO (*adj.*), Belonging to the commencement of a Kalpa [प्रथम + कल्प + इक]. I learn from Subhúti that by *paṭhamakappiká manussá,* are meant those human beings who first make their appearance on the cakkavála when it is renovated (see *Kappo*).

PAṬHAMAKO (*adj.*), First, previous [प्रथमक].

PAṬHAMO (*adj.*), First, foremost, earliest, previous, principal, chief, best [प्रथम]. Ab. 715, 932. *Paṭhamá bhúmi,* first floor (of a palace, Mah 164). *Paṭhamena vayasá,* in the prime of youth (B. Lot. 863, Siddhartha was then about eighteen). *Paṭhamagámí,* preceding (Dh. 90). In gram. *paṭhamo puriso* is what we call the "3rd person" (Cl. Gr. 100). Fem. *paṭhamá,* the nominative case (*vibhatti* understood). Adv. *paṭhamaṁ,* first, previously (Kamm. 1). *Paṭhamábhisambuddho,* when first I attained supreme Buddhaship, immediately after I became Buddha. *Sace mátu kathaṁ paṭhamaṁ suṇáti,* if he hears his mother's speech first (Alw. I. cvii). *Paṭhamaṁ eva,* first of all (F. Ját. 4). *Veraṁ paṭhamaṁ kataṁ,* the enmity originally felt (Mah. 153). With abl. *Saṅghasannipátato paṭhamaṁ,* previous to the assembling of the priests (Pát. 1). *Ahaṁ paṭhamaṁ ahaṁ paṭhamaṁ,* I'll go first, I'll go first! *Paṭhamaladdho,* first received (Ten J. 34). Comparative used adverbially, *paṭhamataraṁ,* first of all. Alw. I. 74; Dh. 142, 326.

PAṬHATI, To read, recite [पठ्].

PAṬHAVĪ, and PATHAVĪ, and PUTHUVĪ, and PUTHAVĪ (*f.*), The earth [पृथिवी, पृथ्वी]. Ab. 181, 182; Dh. 8, 9. *Paṭhavítalaṁ,* the surface of the earth (Mah. 68). *Paṭhavíbhágo,* region of the earth (Dh. 295). *Paṭhavissaro, puthavissaro,* king (Att. 196; Mah. 98). *Puthuvísamí,* lord of the land, king (Mah. 235). *Puthavíkampo, puthavíkampanaṁ,* earthquake (Mah. 173; Ját. 26). *Mahápaṭhaví,* the great earth, the world (Dh. 129). Gen. *paṭhaviyá, puthuviyá* (Mah. 19), *pathavyá* (Dh. 32). Loc. *pathavyá* (Ten J. 118), *puthuviyaṁ* (Att. 8), *paṭhaviyaṁ* (Gog. Ev. 8). *Paṭhaví* is the usual form, but the others occur not unfrequently, e.g. *puthaví* at Mah. 86, 98, 173, Ját. 25, 26, Sen. K. 232, and in Suciloma Sutta.

PATHĀVĪ (*m.*), A traveller [पथ + आविन्]. Ab. 347.

PĀṬHETI (*caus. paṭhati*), To cause to read, to teach [पाठयति]. Sen. K. 335.

PĀTHEYYAṀ, Provisions for a journey [पाथेय]. Ab. 380; Dh. 42. Also *pátheyyakaṁ* (Pát. 89).

PATHIKO, A traveller [पथिक]. Ab. 347.

PĀṬHĪNO, The fish Silurus Boalis [पाठीन]. Ab. 674.

PATHO, Path, road, way, course, reach [पथ]. Ab. 190. *Anicchaṁ taṁ pathaṁ,* disliking that path, unwilling to enter by that passage (Mah. 153). *Cakkhupatho,* path of the eyes, range of the vision. *Rágapatho,* path of sensuality. *Kammapatho,* course of action, mode of merit. *Gaṇanapatho, saṅkhyápatho,* range of calculation. *Manussapatho,* path or haunts of men. *Manussapathe vasati,* to dwell among men (Ten J. 112). *Kasmá abhiṇhaṁ*

manussapatham gacchatha, why are you constantly going to the haunts of men? (of a bird, Ten J. 54). *Gantvá jotipathena*, going through the air. *Deviyá hatthapatham upagacchi*, placed itself within reach of the queen's hand (Ját. 52).

PĀṬHO, Reading, recitation; text; passage of a text [पाठ]. *Khuddakapáṭho*, lesser reading or text, name of one of the books of Khuddakanikáya. *Saraṇattayapáṭho*, the text of the Three Saraṇas. *Páṭhakkamo*, order of reading, style. *Ayam Mahávaggaṭṭhakathápáṭho uddharitabbo*, the following passage from the commentary on Mahávagga may be instanced (Sandesa Kathá). *Ayam eva vá páṭho*, this is optionally the reading (Ten J. 121). *Acetasá ti pi páṭho*, the reading "*acetasá*" also occurs (Dh. 374).

PATI (*m.*), Master, owner, lord, chief, ruler; husband [पति]. Ab. 240, 725. *Yakkhapati*, a yaksha chief (Mah. 50). *Lankápati*, ruler of Lanká (Mah. 155). Pl. *patayo* (Mah. 253), *patino* (Mah. 155). Comp. *Patisuññá, Disampati*, etc.

PATI, and in composition generally PAṬI (*prep.*), Towards; back, in return; against [प्रति]. *Sangamam pati pihá*, longing for union (Ab. 103). With abl. *Buddhasmá pati Sáriputto*, S. takes the place of Buddha, viz. is nearly as great as he (Sen. K. 318). *Ghatam assa telasmá pati dadáti*, he gives him ghee in return for oil (Ditto). Much used as the first part of a compound, when it generally takes the form *paṭi*, but there are many exceptions. Instances of the latter are *patirúpa, patikiṭṭha, patikuṭṭha, patikriyá, pátimokkha, patimaṇḍita, patimáneti, pátimanteti, patisalláṇa, patisibbati, patissata, patissaya, patiṭṭhá, patidissati.* We have *patidánam* but *patidadáti*, and of the Pali derivatives of प्रतिग्रह those which have *gg*, as *paṭiggahetvá, paṭiggaha*, take *ṭ*, while those that have a single *g*, as *patigaṇheyya, patigaṇhissati*, take *t*.

PAṬI (*f.*), Coarse cloth, canvas [पटी].

PĀTI, To protect [पा]. Sen. K. 447, 466.

PĀTĪ (*f.*), A vessel, bowl, dish [पात्री]. Ab. 443; Mah. 41, 61, 175, 244.

PAṬIBADDHO (*p.p.p.*), Bound, obstructed, dependent [प्रतिबद्ध]. *Mama pabbajjá tava paṭibaddhá*, my taking orders is dependent upon you; i.e. my taking orders is conditional on your taking them (Dh. 141). *Ávajjanapaṭibaddho*, dependent on meditation (Gog. Ev. 2). *Paṭibaddhacitto, paṭibaddhamano*, whose heart is bound or obstructed by passion or attachment (Dh. 50; Pát. 69). *Káme* (loc.) *appaṭibaddhacitto*, whose heart is not in bondage to lust (Dh. 39). See Ját. 8. *Siddhatthakumáro mayi paṭibaddhacitto*, Prince S. is in love with me (Ját. 61). *Parapaṭibaddhatá*, dependence upon others (Ját. 8).

PAṬIBĀHANAM, and PAṬIBĀHO, Warding off, repulsion (from next). *Vajjínam paṭibáháya* (dat.), to repel the Vajjian princes (Par. S.). Ját. 80.

PAṬIBĀHATI, and PAṬIBĀHETI, To put away, reject, avert, repel [प्रति + बाह्]. *Tam rájá paṭibáhayi*, him the king rejected (Mah. 174). *Sabbam tam paṭibáhiya bhimsanam*, having averted all these terrors (Mah. 72). *Apaṭibáhitvá*, without contradicting (Pát. xvi). Inf. *paṭibáhitum*. Pass. *paṭibáhiyati*. P.f.p. *paṭibáhiyo*. *Pápakammassa appaṭibáhiyabhávam ñatvá*, knowing that the demerit could not be removed (Dh. 223). Mah. 233. *Paṭibáhati* (Dh. 290).

PAṬIBALO (*adj.*), Able, adequate, competent [प्रतिबल]. Pát. xiv.

PATIBBATĀ (*f.*), A devoted or faithful wife [पतिव्रता]. Ab. 234.

PAṬIBHĀGO, One who belongs to the opposite side, an enemy [प्रतिभाग]. Ab. 1077.

PAṬIBHĀGO (*adj.*), Equal to, similar, resembling [प्रतिभाग] *Sá abhirúpá ahosi devaccharapaṭibhágá*, she was lovely as a celestial nymph (Dh. 162; Ras. 36). *Sabbaseto Kelásakúṭapaṭibhágo varaváraṇo*, a noble elephant entirely white, like the peak of Kailása (Dh. 158). Ab. 529, 1077; F. Ját. 2; Dh. 284.

PAṬIBHĀNAM, Understanding, intelligence, wisdom; readiness or confidence of speech, promptitude, wit [प्रतिभान]. Ab. 153, 971; B. Lot. 839; Man. B. 499; Pát. 85. In its sense of "readiness of speech," "ready wit," it is sometimes wrongly spelt *paṭibháṇa* as if from भण्. Both meanings are easily traced to प्रतिभान. Ab. 971 says *paṭibhánam tu paññáyam upaṭṭhitagiráya ca*, "paṭibhána is used for wisdom and for ready speech." Clough has the following: "Paṭibhánam, *s.* wisdom; understanding, intellect; presence of mind, readiness in replying to what is advanced." At p. 134 of D'Alwis Catalogue, vol. i. occurs the adj. *paṭibháṇako*, rendered "of prompt speech." At Ját. 60 we have *sabbatáláavacaresu sakáni sakáni ca paṭibhánáni dassayantesu*, and while all

the musicians were exhibiting their respective skill. See *Paṭisambhidá.*

PAṬIBHĀNAVĀ (*adj.*), Possessed of intelligence or ready wit [प्रतिभानवत्].

PAṬIBHĀSATI, To address in return or in reply [प्रतिभाष्]. Aor. *paccabhási.* For *paṭibhási* see next.

PAṬIBHĀTI, To appear, to be evident, to occur or present itself to the mind [प्रतिभा]. Aor. *paṭibhási.* With acc. *Bhagavantaṁ imá gátháyo paṭibhaṁsu* (aor. 3rd pl.), these stanzas occurred to Buddha (Gog. Ev. 6).

PAṬIBHAYO (*adj.*), Terrible, fearful [प्रतिभय]. Neut. *paṭibhayaṁ,* fear (Ab. 167, 989).

PAṬIBHĀYUTTO (*adj.*), Bold, ready, confident [प्रतिभा + युक्त]. Ab. 731.

PĀṬIBHOGO, A surety, sponsor [प्रतिभोग with lengthened *a*]. Ab. 532; Dh. 239.

PAṬIBHŪ (*m.*), A surety [प्रतिभू]. Ab. 532.

PAṬIBIMBAṀ, Reflection, counterpart, picture, image [प्रतिबिम्ब]. Ab. 529. *Paṭibimbaṁ suvaṇṇassa,* an image of gold (Mah. 239). Also *paṭibimbakaṁ* (Mah. 257).

PAṬIBIMBITO (*adj.*), Reflected, imaged [प्रतिबिम्बित]. Alw. I. x.

PAṬIBODHO, Awaking [प्रतिबोध]. Att. 218.

PAṬIBUJJHATI, To awake [प्रतिबुध्].

PAṬICCA (*ger.*), Following from anything as a necessary result; by means of, on account of, by reason of, through, by [ger. प्रती]. *Anuddayaṁ p.,* out of compassion (Dh. 178). *Nibbánaṁ p.,* on account of, for the sake of Nirváṇa (Dh. 278). *Taṁ p. putto vá dhitá vá na uppajjissa,* to him, lit. by means of him, no son or daughter would have been born (Dh. 325). *Sá taṁ p. rájánaṁ mahesí dhitaraṁ labhi,* that queen had a daughter by the king (Mah. lxxxviii). *Viḍúḍabho pi Khattiyarájánam eva p. játo,* V. is sprung from a Kshatriya king (Dh. 218, the phrase is used only of the father, see the distinction drawn at Dh. 207, *tumhákaṁ kira kucchiyaṁ dve puttá nibbattá dve tumhe p. játá,* two sons were born from your womb, two you were the father of). *Áyu kim p. tiṭṭhati? áyu usmaṁ p. tiṭṭhati,* what does life depend upon? life is maintained by heat (Vij.). *Cívarádilakkhaṇaṁ p. pasídanti,* they are converted in consequence of . . (Dh. 314). *Dvinnaṁ kulánaṁ guṇamahantataṁ p.,* on account of the greatness of the virtue of the two families (Dh. 78). *Etaṁ (saraṇaṁ) p.,* by means of this refuge (Dh. 346). *Vedanaṁ p. taṇhá,* from sensation results desire, or through sensation there is desire, or desire is the consequence of sensation. *Mahámahindattheraṁ p. Síhaladípe, sásanaṁ suppatiṭṭhitaṁ,* by the thera Mahinda religion was firmly established in Ceylon (Sandesa Kathá). *Aññamaññaṁ p. sahite dhamme uppádeti,* produces conditions connected in the way of mutual dependence (B. Lot. 532, lit. connected as a consequence one of the other). A ṭíká in the Ind. Off. Library explains *paccaya* thus, *paṭicca etasmá etíti paccayo,* "a suffix is that which proceeds from a word following from it." *Paṭiccakammaṁ n'atthíti kiliṭṭhaṁ cetanaṁ viná,* without an evil intention there is no resulting karma or demerit (Mah. 41). *Paṭiccasamuppanno,* arisen as a result, having its origin in a preceding cause.

PAṬICCASAMUPPĀDO, Origination as a necessary result from an antecedent cause, chain of causation [last + *samuppáda*]. *Paṭiccasamuppádo,* or Chain of Causation, is the name given to a well-known formula which sums up the principal causes of existence (Nidánas, twelve in number), in their order of succession. This formula embodies Gautama's solution of the great problem of the Origin of Evil, and is one of the most fundamental and characteristic doctrines of his teaching. The Pali text is as follows: *avijjápaccayá saṅkhárá* (pl.), *saṅkhárappaccayá viññáṇaṁ, viññáṇappaccayá námarúpaṁ, námarúpappaccayá saḷáyatanaṁ, saḷáyatanappaccayá phasso, phassappaccayá vedaná, vedanappaccayá taṇhá, taṇhappaccayá upádánaṁ, upádánappaccayá bhavo, bhavappaccayá játi, játippaccayá jarámaraṇaṁ sokaparidevadukkhadomanassupáyásá sambhavanti,* "from Error springs Karma, from Karma springs Consciousness, from Consciousness springs the Organized being, from the Organized being spring the six Organs of sense, from the six Organs of sense springs Contact, from Contact springs Sensation, from Sensation springs Desire, from Desire springs Attachment, from Attachment springs Continued existence, from Existence springs Birth, from Birth spring Decay and death, sorrow, lamentation, pain, grief, and despair." The origin of evil is thus traced back to Ignorance or Error, and the ignorance meant is the ignorance of the Truth, and especially of the Four Great

Truths of Buddhism. The Paṭiccasamuppáda forms a chain of causal sequences, the first link of which is Error, and the last Suffering. I have endeavoured to show elsewhere that the sequence is occasionally somewhat arbitrary,[1] but on the whole this formula is characterized by much philosophic insight. Beside the chain of causation there is also a circle of causation (*paṭiccasamuppádacakkaṁ*), in which five of the Nidánas are made mutually dependent on each other, so as to form an endless chain. The text is as follows: *viññáṇappaccayá phasso, phassappaccayá vedaná, vedanappaccayá taṇhá, taṇhappaccayá saṅkhárá, saṅkhárappaccayá viññáṇaṁ, viññáṇappaccayá phasso*, and so over again ad infinitum; "Contact is caused by Consciousness, Sensation is caused by Contact, Desire is caused by Sensation, Karma is caused by Desire, Consciousness is caused by Karma, Contact is caused by Consciousness, etc.;" and thus existence rolls on in a vicious circle of cause and effect, till cut short by entrance into the Paths. *Paṭiccasamuppádo* strictly speaking means "causal origination" generally, but is used also as the name of the formula embodying the twelve Nidánas. At Alw. N. 108 we have *paṭiccasamuppádadaso*, "knowing the causes of existence." *Paṭicca* in this compound is a gerund (comp. *nisammakári*, etc.), and certainly neither a noun nor p.f.p., though it is not surprising that the northern Buddhists should so have misunderstood it (see B. Lot. 531). Gog. Ev. 66; Man. B. 391, 432; B. Int. 623; B. Lot. 530. See *Paṭicca*, and *Paccayákáro*.

PAṬICCHĀDAKO (*adj.*), Covering, concealing [प्रतिच्छद् + अक]. Pát. 95.

PAṬICCHĀDANAṀ, Concealment [प्रतिच्छद् + अन]. Dh. 376.

PAṬICCHĀDANIYAṀ, The flavour of meat (from next). Ab. 468; Dh. 248.

PAṬICCHĀDETI, To cover, conceal, keep secret, deny; to clothe oneself [प्रतिच्छद्]. Dh. 187, 376, 396. *Paṭicchádápeti*, to cause to be covered (Dh. 299). P.p.p. *paṭicchanno*. *Paṭicchannaṭṭhánaṁ*, a secret place, retreat (F. Ját. 4). *Paṭicchanno ṭhatvá*, standing in concealment, out of sight (Ten J. 115). *Appaṭicchanno*, unclothed (Dh. 398).

[1] Life and Essays of Colebrooke, London, 1873, vol. II. p. 453.

PAṬICCHĀDĪ (*adj.*), Covering, protecting [प्रति-च्छद् + इन्].

PAṬICCHADO, Covering, shelter [प्रतिच्छद् + अ]. Ab. 853.

PAṬICCHANNO, see *Paṭicchádeti*.

PAṬICCHĀPETI (*caus.* next), To cause to receive, deliver to, entrust to. *Visákhaṁ pakkosápetvá taṁ adhikaraṇaṁ paṭicchápesi*, sending for V. entrusted her with the matter (Dh. 328). With two acc. *Amacce rajjaṁ paṭicchápetvá*, having handed over his kingdom to his ministers, lit. having caused his ministers to receive the kingdom (Ten J. 3).

PAṬICCHATI, To receive, take [प्रतीष्]. Ten J. 48; Dh. 151; Alw. I. 79.

PAṬĪCĪ (*f.*), The west [प्रतीची]. Ab. 29.

PAṬICIKKHATI, To resolve [प्रतिचक्ष्]. Dh. 406. Comp. *Paṭisañcikkhati*.

PAṬICODETI (*caus.*), To blame, reprove [प्रति-चुद्]. Pát. 94.

PAṬIDADĀTI, PAṬIDETI, To give in return; to restore [प्रतिदा]. Dh. 243.

PAṬIDĀNAṀ, Restitution, restoration [प्रतिदान]. Ab 472.

PAṬIDAṆḌO, Retribution [प्रतिदण्ड]. Ab. 24.

PAṬIDASSETI (*caus.*), To cause to see again [प्र-तिदर्शयति]. Mah. 6 (and err.).

PAṬIDESETI (*caus.*), To confess [प्रतिदेशयति]. P.f.p. *paṭidesetabbo* (Pát. 20, 120), *paṭidesaníyo*, that ought to be confessed. The *paṭidesaníyá dhammá* are a class of four priestly sins requiring confession (B. Int. 302; E. Mon. 9; Pát. 20).

PATIDEVATĀ (*f.*), A devoted wife [पतिदेवता]. Dh. 205.

PAṬIDISSATI, To be seen with, visit [pass. प्रति-दृश्]. With loc. *Ñatínaṁ dáresu p.*, holds illicit intercourse with (Alw. N. 120).

PAṬIDIVASAṀ (*adv.*), Daily [प्रति + दिवस]. Att. 212.

PĀṬIEKKO, and PĀṬIYEKKO (*adj.*), Individual, separate [पत्येक + य]. Ját. 92.

PAṬIGAṆHĀTI, To take, receive, accept; to welcome, recognize, assent [प्रतिग्रह्]. Opt. *paṭigaṇheyya*. Imper. *paṭigaṇhátu* (Ját. 80). Ger. *paṭiggahetvá* (Dh. 120, 122). Dh. 39, 311; Mah. 135, 160. *Lakkhaṇáni p.*, to recognize in a person the signs of future greatness. *Rajanaṁ p.*, to take the dye (said of cloth). P.p.p. *paṭiggahíto*. Caus. *paṭiggahápeti*.

PAṬIGGĀHAKO (*adj.*), Receiving, a recipient [प्रतिग्राहक]. Dh. 103; Ten J. 23. The priest who receives the confession of another priest is called p. (Pát. 27). The brahmins who recognized in young Siddhattha the signs of future Buddhahood are called *lakkhaṇapaṭiggáhaká.*

PAṬIGGAHAṆAṀ, Acceptance, receiving [प्रतिग्रहण]. *Mama ovádassa apaṭiggahaṇena,* from their refusing to receive my admonition (Dh. 110). Mah. 85.

PAṬIGGAHETVĀ, see *Patigaṇhâti.*

PAṬIGGAHĪTĀ (*m.*), One who receives [प्रतिग्रहीतृ].

PAṬIGGAHĪTO (*p.p.p. patigaṇhâti*), Received; assented to, admitted, approved [प्रतिगृहीत]. Dh. 132; Ját. 33.

PAṬIGGAHO, Acceptance, receipt; one who receives; a sort of jar (a spittoon?) [प्रतिग्रह]. Ab. 908; Ját. 17.

PAṬIGHĀTO, Concussion; warding off, repulsion [प्रतिघात]. *Rathassa ummáre p.* (Dh. 219). *Sítuṇhapaṭigháto,* warding off cold and heat (Ját. 10).

PAṬIGHO, and -GHAṀ, Anger, hatred [प्रतिघ]. Ab. 164, 1109; Att. 208; Kh. 16; Dh. 273.

PAṬIGHOSO, Echo [प्रति + घोष]. Ab. 118.

PATIGIṆĀTI, To agree, permit, approve [प्रतिगृ].

PAṬIHANTI, To strike, wound; ward off [प्रतिहन्]. Dh. 91. *Sítaṁ p.,* to ward off cold (Ját. 93). Pass. *paṭihaññati* (Sen. K. 212). P.p.p. *paṭihato,* beaten back; resisted, obstructed. Dh. 201; B. Lot. 344. *Appaṭihatabhávo,* freedom from obstacles or restraint (Ját. 7).

PAṬIHARAṆAṀ, Striking in return [प्रतिहरण]. Dh. 388, 426.

PAṬIHARATI, To strike in return [प्रतिहृ]. Dh. 102.

PĀṬIHĀRIYAṀ, PĀṬIHERAṀ, and PĀṬIHĪRAṀ, A miracle, portent [प्रातिहार्य]. Ab. 772; B. Lot. 310; Mah. 87, 107. *Páṭihíraṁ* (Mah. 35, 41, 113; Dh. 266). *Páṭiheraṁ* (Sen. K. 536; Dh. 371).

PAṬIHĀRO, Carrying back; a door; a doorkeeper [प्रतिहार]. Ab. 219, 341, 1018; Alw. I. 97 (doorkeeper).

PAṬIHATO, see *Paṭihanti.*

PĀṬIHERAṀ, see *Páṭihâriyaṁ.*

PAṬIJAGGANAṀ, Watching over (from next). Dh. 94.

PAṬIJAGGATI, To watch over, guard, look after, tend, take care of [प्रतिजागृ]. Dh. 29, 81, 84; Ten J. 84; F. Ját. 6, 49; Ját. 2. Caus. *paṭijaggápeti* (F. Ját. 8).

PAṬIJĀNĀTI, To acknowledge, confess, recognize; to approve, consent, promise; to profess, assent, maintain; to discern, perceive [प्रतिज्ञा]. *Amataṁ adhigatan ti paṭijánitvá,* admitting that he had attained Arhatship (Dh. 123). *Etassa dásí bhavissan ti paṭijániṁ,* I promised I would be his slave (Dh. 89). *Nisajjaṁ paṭijánamáno,* admitting or confessing to having sat (Pát. 7). *Kassako paṭijánási,* you profess to be a husbandman. *Arahaṁ paṭijánáti,* pretends to be an Arhat (Alw. N. 121). Aor. *paccaññási, paṭijáni* (Ját. 57). P.p.p. *paṭiññáto.* Caus. *paṭijánápeti* (Dh. 164).

PAṬIKĀ (*f.*), White woollen cloth [पटिका]. Ab. 313.

PĀṬIKĀ (*f.*), A stone step at the entrance of a house. Ab. 220.

PAṬIKAMMAṀ, Treatment, cure; repairs; redress, atonement [प्रतिकर्मन्]. Mah. 228, 258; Dh. 279; Pát. 26.

PAṬIKAṄKHATI, To expect, await, desire [प्रतिकाङ्क्]. F. Ját. 17.

PĀṬIKAṄKHĪ (*adj.*), Expecting, hoping for, desiring [प्रतिकाङ्क् + इन्].

PĀṬIKAṄKHO (*p.f.p.*), To be expected [fr. प्रतिकाङ्क्, comp. *Pátimokkhaṁ*]. *N'atthi tuyhaṁ sugati duggati yeva tuyhaṁ páṭikaṅkhá,* there is no salvation for you, nothing but hell can be expected for you (Dh. 170; Pát. 83, 84). *Vuddhi yeva bhikkhúnaṁ páṭikaṅkhá no parihâni,* the priests' welfare, and not their decline may be hoped for (Dh. 348).

PAṬIKĀRAKO (*adj.*), Requiting [प्रति + कारक]. F. Ját. 13.

PAṬIKĀRO, Repair, amends, atonement, remedy [प्रतिकार]. Pát. 95.

PAṬIKAROTI, To repair; to make amends for [प्रतिकृ]. Fut. *paṭikarissati* (Pát. 28; Dh. 108). Ger. *paṭikaritvá* (Dh. 265). *Āpattiṁ p.,* to atone for a fault.

PAṬIKASSANAṀ, Drawing back [प्रति + कर्षण]. *Múláya* (dat.) *paṭikassanaṁ,* "throwing back to the beginning, causing to begin over again," is a Vinaya term of which Vij. sends me the following explanation. "A priest who falls under an ecclesiastical censure (such as *pabbájaniyakamma*) has

to undergo penal discipline (*parivása*) for a certain number of days (five or ten). If while undergoing this discipline he should commit a fresh offence, he is thrown back to the beginning of his disciplinary term, i.e. he has to recommence the *parivása* anew, and this is called *múláya paṭikassanaṁ*." In inflicting this punishment the chapter of priests is said *múláya* or *múlaṁ paṭikassati* (Sen. K. 329; Pát. 61, 68, 69).

PAṬIKHAMĀPITO (*p.p.p*), Forgiven in return [*khamápito* with प्रति]. Dh. 265.

PATIKIṬṬHO (*p.p.p.*), Inferior, low, vile [प्रति-क्लिष्ट]. Ab. 699.

PAṬIKKAMANAṀ, Stepping backwards, retreat; a hall with seats of distinction [प्रतिक्रमण]. Ab. 210.

PAṬIKKAMATI, To step backwards, retreat, depart; to return [प्रतिक्रम्]. Dh. 91, 115, 157, 187. P.f.p. *paṭikkamitabbo* (Dh. 318). P.p.p. *paṭikkanto* (Ját. 17).

PAṬIKKAMO, Going back, reverse order [प्रति-क्रम]. Dh. 318.

PAṬIKKHEPO, Opposing, refusing [प्रतिक्षेप]. Ab. 1005. *Bhattapaṭikkhepo*, rejecting food (Dh. 305).

PAṬIKKHIPATI, To oppose, to refuse, to reject [प्रतिक्षिप्]. *Rañño nivedanaṁ paṭikkhipi*, opposed the king's being told (Mah. 37). Dh. 263, 303; Mah. 16. *Taṁ paṭikkhipi*, refused him, rejected his offer (Dh. 118, 274). P.p.p. *paṭikkhitto* (Dh. 109, 300).

PAṬIKKOSANAṀ, Reviling, scorn (from next). Pát. 102; Dh. 332.

PAṬIKKOSATI, To blame, revile, scorn [प्रति + क्रुश]. Dh. 30, 332.

PAṬIKKŪLO (*adj.*), Contrary; disagreeable [प्रति-कूल]. *Passatha bho imaṁ sariraṁ . . . duggandhaṁ paṭikkúlaṁ*, just look at this corpse, offensive and loathsome (Dh. 127). *Asucijegucchapaṭikkúlo*, impure, disgusting and loathsome (Dh. 256). Neut. *paṭikkúlaṁ*, loathsomeness, impurity. One of the kasiṇas is *áhàre paṭikkúlasaññá*, the consciousness or perception of the impurity of material food (Man. B. 96). *Paṭikkúlaṁ manasikárento*, fixing the mind on the impurity of the body (Dh. 111). *Paṭikkúlabhávaná*, meditation on the corruption of the body (Man. B. 30). The doubling of the k is interesting, comp. *abbhikkanta* = *abhikánta*, *jútassara*, *anuddayá*, *upakkilesa*, *sakkuṇeyya*, *sassirika*, etc.

PATIKRIYĀ (*f.*), Giving medicine; counteracting, remedying [प्रतिक्रिया]. Ab. 330; Att. 22, 194.

PATIKULAṀ, Husband's family or house [पति+कुल]. Dh. 239.

PATIKUṬṬHO (*p.p.p.*), Miserable, vile [प्रतिक्रुष्ट]. *Híno p. caṇḍálasadiso.*

PAṬILABHATI, To obtain, receive; to regain [प्रतिलभ्]. *Puttaṁ p.*, to beget a son (Alw. I. xlv). *Sampattiṁ p.*, to obtain glory (Dh. 99). *Jhánaṁ p.*, to succeed in exercising ecstatic meditation (Dh. 182). *Pítiṁ p.*, to receive joy, to become joyful (Dh. 126, so *saṁvegaṁ*, Ten J. 121). *Saññaṁ p.*, to recover consciousness (Ját. 67). *Andhá cakkhúni paṭilabhiṁsu*, the blind regained their sight (Ját. 51). P.p.p. *paṭiladdho*. *Sammádiṭṭhiyá paṭiladdhakkhaṇo*, right moment at which true views are obtained (Dh. 397). Dh. 134. Caus. *paṭilábheti*, to cause to be obtained (Dh. 95).

PAṬILĀBHO, Obtaining, attainment, acquisition [प्रतिलाभ]. *Manussapaṭilábho* (Dh. 33), or *manussattapaṭilábho* (B. Lot. 305), obtaining birth as a human being, and *purisattapaṭilábho*, obtaining birth as a man; this is a great object, as only men become Buddhas, not women, or devas. *Puttapaṭilábho*, getting sons. *Paññáya p.*, attainment of wisdom (Dh. 59).

PAṬILADDHO, see *Paṭilabhati*.

PAṬILEKHANAṀ, A letter sent in reply [प्रति+लेखन].

PAṬILOMO (*adj.*), Contrary, reverse, in reverse order [प्रतिलोम]. Ab. 1164; E. Mon. 261. Adv. *paṭilomaṁ*, backwards.

PAṬIMĀ (*f.*), Counterpart, representation, figure, image, picture [प्रतिमा]. Ab. 529. *Paṭimágharaṁ*, the hall in a Buddhist temple which contains the colossal statue of Buddha (Att. 132). *Indapaṭimá*, a statue of Indra (Dh. 194). Mah. 221. *Appaṭimo*, matchless (Att. 192). *Suvaṇṇapaṭimá*, a golden image (Ját. 9).

PAṬIMAGGO, "A confronting road" [प्रति+मार्ग]. Ab. 192. Comp. *Paṭipatho*.

PATIMAṆḌITO (*p.p.p.*), Adorned, decorated [प्रतिमण्डित]. Dh. 94, 311, 391; Alw. I. v; Ját. 8, 57.

PATIMĀNETI (*caus.*), To revere [प्रतिमानयति]. Ját. 1.

PATIMANTETI, To discuss in argument, to reply to, refute [प्रतिमन्त्र्]. Alw. I. lxix.

PAṬIMĀSETI (*caus.*), To explore, search [caus.

प्रति + मृश्]. Imperat. *paṭimáse*, an abbreviation of *paṭimásaya* (Dh. 68).

PAṬIMOCETI, see *Paṭimuñcati.*

PĀTIMOKKHAṀ, This is the name given to a collection of the various sikkhápadas or precepts contained in the Vinaya, beginning with the four Párájikas and ending with the seventy-five Sekhiyadhammas. These precepts are solemnly read twice a month in every monastery (see *Uposatho*), and individual priests are invited to make confession, if they have broken any of the precepts read out. Pátimokkha may be described as the criminal code of the priests. The origin of the term is exceedingly obscure. The usual Sanskrit equivalent is प्रातिमोक्ष, a word which defies analysis; but as it was obviously invented après-coup by the Northern Buddhists as a slavish rendering into Sanskrit of the original Pali pátimokkha, we may very safely disregard it. Spiegel quotes the following gloss from Samantapásádiká, *pátimokkhan ti atimokkhaṁ paṭippámokkham atiseṭṭham ati-uttamaṁ* (Ras. 86). Here the word is wrongly referred to प्रति+मुख, on the analogy of *mokkho*, "principal" = मौख्य, and *pámokkho*, "eminent" = प्रमुख + य. Minayeff in his preface to his edition of P. quotes this etymology without correcting it or offering any suggestions of his own. Subhúti quotes the foll. from a Ṭiká, *yo taṁ páti* (!!) *rakkhati taṁ mokkheti moceti apáyikádidukkhehi tasmá pátimokkhan ti vuccati.* Here, in spite of the ludicrous travesty of its first half, the word is, I think rightly, referred to the root मोक्ष्. I am inclined to look on *pátimokkhaṁ* as equivalent to a possible p.f.p. pratimokshya, from मोक्ष् with प्रति, and meaning "that which should be binding." This is quite an appropriate name for a collection of precepts, or criminal code, whereas the title "tending to bliss," appears to me singularly unsuited to such a code. For the lengthened *a* comp. *páṭibhoga, pákaṭa, páṭikaṅkha, pávacana.* There can be no doubt that this name was given to the precepts by Gautama himself, though of course he did not designate by it the *book* as we have it at the present day. The Sinhalese MSS. always write *pát-*, and the Burmese always *páṭ-* (see e.g. B. Lot. 437, 434; Pát. 1, etc.), and Minayeff using Burmese MSS. has adopted the latter reading, which however is unquestionably a Burmese error. *Pátimokkhasaṁvarasílaṁ* (Pát. 65) means "moral practice according to the precepts," i.e. keeping the whole pátimokkha or canonical law (see *Catusaṁvarasílaṁ*). It is also called *pátimokkhe saṁvaro*, restraint according to the precepts (Dh. 67, here *pátimokkhe* is the loc. of the noun, comp. v. 185, and Max Müller's note). E. Mon. 8, 31. Yátr. quotes Vis. M. as saying *pátimokkhan ti sikkhápadasílaṁ*, P. is the moral law contained in the precepts. The Pátimokkha has two divisions, *bhikkhupátimokkhaṁ* and *bhikkhunípátimokkhaṁ* criminal code for the monks and criminal code for the nuns.

PAṬIMOKKHO, A sort of remedy, explained as *khárádini datvá tadanurúpe khaṇe gate tesaṁ apanayanaṁ.*

PAṬIMUKHO (*adj.*), Opposite, at hand, present [प्रतिमुख]. Dh. 134.

PAṬIMUKKO (*p.p.p.* next), Fastened, tied; clothed, accoutred [प्रतिमुक्त]. Ab. 378. *Pasádhanaṁ sise paṭimukkaṁ*, a parure worn upon the head, lit. fastened on the head (Dh. 237, 247). *Suvaṇṇakhíle paṭimukko*, fixed in a golden pillar (Mah. 172).

PAṬIMUÑCATI, To put on, fasten, bind [प्रतिमुच्]. With two acc. *Sísacelaṁ balatthassa sasísaṁ paṭimuñciya*, have tied the turban of the peon round his own head (Mah. 219). *Gaṇṭhikaṁ p.*, to tie a knot (Dh. 372). Caus. *paṭimoceti. Cetiye paṭimocetvá nánáratánakañcukaṁ*, having caused a jewelled covering to be fastened upon the cetiya (Mah. 213).

PATIṀVARĀ (*f.*), A woman who chooses her husband [पतिंवरा]. Ab. 235.

PAṬINANDATI, To express gratification, to welcome [प्रतिनन्द्].

PAṬINIDHI (*m.*), Image, likeness [प्रतिनिधि]. Ab. 529.

PAṬINISSAGGO, Forsaking, getting rid of [प्रति + निस् + सर्ग]. Alw. I. 107; Dh. 16, 278, 311; Pát. 5, 28, 95.

PAṬINISSAJJETI (*caus.*), To forsake, renounce [प्रति + निस + सर्जयति]. Pát. 5, 17, 95.

PAṬINISSAṬṬHO (*p.p.p.*), Forsaken; (active) having forsaken [प्रति + निस् + सृष्ट]. Pát. 17.

PAṬINIVATTATI, To turn back again, to return [प्रतिनिवृत्]. Dh. 122, 172.

PAṬINIVEDETI (*caus.*), To bring back news, announce [caus. प्रति + नि + विद्]. With gen. of the person informed (Mah. 84).

PAṬIÑÑĀ (*f.*), Agreement, promise, vow [प्रतिज्ञा]. Ab. 171. *Paṭiññaṁ karoti*, to make a vow (Dh. 118). *Paṭiññaṁ dadáti* or *deti*, to give a promise, to promise (Mah. 58, 206). *Paṭiññaṁ moceti*, to redeem one's promise (Dh. 119). *Paṭiññaṁ gaṇháti* to obtain a person's consent, to make him promise (Dh. 81, 141, 164; Das. 3; Alw. I. 97).

PAṬIÑÑĀTO (*p.p.p. paṭijánáti*), Asserted; admitted, acknowledged; promised [प्रतिज्ञात]. At Mah. 32 it is used actively, *jánámíti paṭiññáte there*, the thera having asserted "I do know." Vij. writes that *paṭiññátakaraṇaṁ* (see *Adhikaraṇasamatho*) is "that method of procedure by which the offender is made to admit his offence, and upon such admission duly punished."

PAṬIPĀBHATAṀ, A present or gift in return [प्रति + प्राभृत]. Mah. 69.

PAṬIPADĀ (*f.*), Ingress, access, way, step, course, progress, practice, conduct; the first day of a lunar fortnight, especially that of the moon's increase [प्रतिपद्, प्रतिपदा]. *Dukkhanirodhagámini paṭipadá*, the steps or way or practice leading to the cessation of suffering, i.e. *ariyo aṭṭhaṅgikamaggo* (B. Lot. 480, see *Ariyasaccaṁ*). *Taṁ dhammaṁ sutvá tadanucchavikaṁ paṭipadaṁ púretvá*, having heard this doctrine and fulfilled the duties or course of action consonant therewith (Dh. 277, comp. 427). *Appamádapaṭipadaṁ paṭipajji*, walked in the path of diligence (Dh. 194). *Candopamapaṭipadáya pasaṁsito*, "I was commended for my progress (in grace) like the progress of the moon" (Br. J. S. A.). *Paṭipadáñáṇaṁ*, "knowledge of what is necessary to be done in order to attain felicity" (E. Mon. 193). The four paṭipadás, or modes of conduct when an exertion has to be made, are *akkhamá paṭipadá, khamá p. damá p. samá p.*, want of endurance, endurance, self-control, equanimity. Here the forms *damá, samá*, are by attraction for *damo, samo*. Subh. quotes the foll. gloss, *padhánakaraṇakále sítádíni na khamati na sahatíti akkhamá, khamati sahatíti khamá, indriyánaṁ damanaṁ damá, uppannaṁ kámavitakkaṁ nádhivásetíti ádiná nayena vitakkasamanaṁ upasamanaṁ samá*. There are also four other paṭipadás, *dukkhá paṭipadá dandhábhiññá, dukkhá p. khippábhiññá, sukhá p. dandhábhiññá, sukhá p. khippábhiññá*, which seems to mean "painful practice resulting in knowledge slowly acquired, painful practice resulting in knowledge quickly acquired, pleasant practice resulting in knowledge slowly acquired, pleasant practice resulting in knowledge quickly acquired. Subh. quotes, *hetubhútá paṭipadá dukkhá phalabhútá abhiññá pi dandhavasena pamádavasena múḷhavasena sijjhati sá dukkhá paṭipadá dandhábhiññá. Tathá hetubhútá p. dukkhá phalabhútá abhiññá sighavasena sundaravasena sijjhati sá dukkhá p. khippábhiññá*, and so on. Other four paṭipadás are the four methods adopted for the attainment of the paths sotápanna and sakadágámin; they are *chandádhipateyyaṁ, viriyádhipateyyaṁ, cittádhipateyyaṁ*, and *vímaṁsádhipateyyaṁ* (see *Puggalo*).

PAṬIPADAṀ (*adv.*), Step by step, in due order [प्रतिपदम्]. Mah. 259.

PAṬIPĀDANAṀ, Imparting, giving, informing, declaring [प्रतिपादन]. Ab. 964.

PAṬIPĀDETI, see *Paṭipajjati*.

PAṬIPĀDO, "That which supports the bedstead" [प्रति + पाद]. Ab. 309.

PĀṬIPADO (*adj.*), Belonging to the first day of the lunar fortnight [प्रतिपद् + अ]. Alw. I. xcv. *Kattike sukkapakkhassa dine páṭipade*, in the month K. on the first day of the moon-lit fortnight (Mah. 214). *Maggasirasukkapakkhe dine páṭipade*, in the moonlit fortnight of the month M., on the first day of the fortnight (Mah. 116). *Páṭipadadivase*, on the first day of the fortnight (Pát. 91).

PAṬIPAJJATI, To enter upon, walk upon; to follow, embrace; regulate one's life, live, act, practise; enter upon, obtain [प्रतिपद्]. *Etaṁ hi (maggaṁ) tumhe paṭipajjatha*, walk ye in this way (Dh. 48). *Yathávinayaṁ paṭipajjati*, walks according to the Vinaya or Discipline. *Tath' eva paṭipajjisuṁ*, regulated their lives accordingly (Mah. 73). *Kalahánaṁ vúpasamáya paṭipajjanti*, act or take steps for the cessation of strifes (Dh. 110). *Kathaṁ Maghamáṇavo paṭipajji*, how did the youth Magha act? (Dh. 186). *Kantáraddhánamaggaṁ paṭipajjeyya*, should be walking on a long and difficult road (Sám. Sutta). *Brahmáyu bráhmaṇo paccapádi dhammassánudhammaṁ*, the brahmin Brahmayu practised the lesser duties for the attainment of the higher state (Brahmáyu S.). *Pitu accayena kulasantakaṁ mahádhanaṁ paṭipajjitvá*, having at his father's death come in for a large family property (Dh.

131). *Patipajjáhi nam*, take possession of it (Dh. 80). *Bhikkhuná bhikkhumánattáya patipajjitabbam*, the priest should be subjected to penance (Pát. 6). *Sabba-issariyam patipajji*, attained every prosperity (Das. 24). P.p.p. *patipanno*. *Etam hi (maggam) tumhe patipanná*, for if ye walk in this path (Dh. 49). *Addhánamaggapatipanno*, walking on the high road. *Ujupatipanno*, walking uprightly (Alw. I. 77). *Sambádhapatipanno*, fallen into distress (Gog. Ev. 28). *Parahitáya patipanno*, acting for the good of others. *Supatipanno*, well conducted, walking righteously, pious (Alw. I. 77). Caus. *patipádeti*, to impart, give to. *Tam ev' attham patipádento*, "conveying the same sense" (Att. cxxx). *Puttadárake ñátinam patipádetvá*, having committed my wife and children to the care of my kinsmen (Ras. 31). Ras. 38; Dh. 88.

PAṬIPĀKATIKO (*adj.*), Restored or set right again [प्रति + प्राकृतिक]. Ten J. 111.

PAṬIPAKKHATTAṀ, Opposition [next + त्व].

PAṬIPAKKHO, An opponent, enemy; hostility [प्रतिपक्ष]. Ab. 345; Dh. 277. *Patipakkhabhúto*, hostile (Dh. 122).

PAṬIPAṆĀMETI, To bend down again [caus. प्रति + प्र + नम्]. Dh. 246.

PAṬIPANNO, see *Patipajjati*.

PAṬIPATHO, "A confronting road" [प्रति + पथ]. Ab. 192. *Patipathe ágacchanto*, coming along the road from the opposite direction (Ját. 70). *Gantvá patipatham*, going to meet them (Mah. 82).

PAṬIPĀṬI (*f.*), Order, succession [प्रति + पाटी]. Ab. 429. Abl. *patipátiyá*, in order, in succession, successively. *Patipátiyá pannasálá katvá*, having built huts in a row (F. Ját. 2). *Patipatiyá pitu dassetvá*, having shown them to his father one after the other (F. Ját. 9). *Katipayánam theránam patipátiyá acchindi asiná sísam*, with his sword decapitated several theras in succession (Mah. 39). *Atthamsu patipátiyá*, stood in a row (Mah. 103). *Vilokiya thitá sammá dhítaro patipátiyá*, gazing on his daughters as they stood duly ranged (viz. according to their seniority) in a row (Mah. lxxxviii). Dh. 308, 420. The Sanskrit is परिपाटी (F. Ját. 22).

PAṬIPATTI (*f.*), Conduct, practice, performance, occupation; religious duties or practice, moral conduct; attainment, acquisition; knowledge, ascertainment [प्रतिपत्ति]. Ab. 944. *Nesam 'táya patipattiyá*, by this conduct of theirs (Dh. 110). *Mátari sammápatipatti*, dutiful conduct towards a mother (Dh. 408). *Samanapatipattim púressámi*, I will fulfil the duties of a Çramaṇa (Dh. 80). *Patipattiparáyano*, devoted to religious duties (Alw. I. xiii). *Imam patipattim púrento*, fulfilling these religious duties (Alw. I. 73). *Pariyattipatipatti*, the code of moral practice contained in the entire scriptures (Mah. 124).

PAṬIPĪḶANAṀ, Pressing, pinching [प्रतिपीडन]. Pát. 94.

PAṬIPPASSADDHI (*f.*), Subsidence, calming, quieting down [प्रति + प्रश्रब्धि]. Dh. 151; Ten J. 48; Ras. 85. See *Samucchedo.*.

PAṬIPPASSAMBHANAṀ, Subsidence (from next).

PAṬIPPASSAMBHATI, To be calmed, quieted, to subside, come to an end [प्रति + प्र + श्रम्]. *Ábádho patippassambhi*, the disease abated or passed away (Dh. 434). *Veráni patippassambhanti*, strifes are hushed (Dh. 102). *Abhisankháro patippassambhi*, the desire subsided (Alw. I. 92). P.p.p. *patippassaddho*.

PAṬIPUCCHĀ (*f.*), Question in return [प्रति + पृच्छा]. Man. B. 473.

PAṬIPUCCHANAṀ, Questioning in return [प्रति-प्रछ् + अन]. Pát. 69.

PAṬIPUCCHATI, To inquire, to question; to put a question in turn [प्रतिप्रछ्]. *Sattháram patipucchimsu*, asked the Teacher (Dh. 177).

PAṬIPUCCHITĀ (*m.*), One who inquires [प्रति-प्रछ् + तृ]. Dh. 246.

PAṬIPUGGALO, A person equal to another, a rival [प्रति + पुद्गल]. *Appatipuggalo*, without a rival (Dh. 314).

PAṬIPŪJETI, To honour in return [प्रति + पूज्]. Alw. N. 120.

PAṬIRĀJĀ (*m.*), Hostile king, royal adversary [प्रतिराज]. Dh. 159.

PAṬĪRAṀ, A shore, bank [प्रतीर]. Ab. 664.

PAṬIRAVO, Echo [प्रतिरव]. Ab. 118.

PAṬIRŪPAKO (*adj.*), Resembling, counterfeiting [प्रतिरूपक]. *Mátu patirúpako*, resembling his mother (Ten J. 54). *Mittapatirúpako*, bearing the semblance of a friend, a false friend. *Panditapatirúpako*, a sham scholar. *Sakkapatirúpako*, some one who looked like Indra (Dh. 185). *Puttapatirúpakam disvá*, seeing a counterfeit son, i.e. seeing one who though really his son he did not know to be his son (Dh. 95).

PATIRŪPAM, A counterfeit [प्रतिरूप]. Alw. I. 63.

PATIRŪPO (*adj.*), Suitable, fit, proper, right, good [प्रतिरूप]. Ab. 715. *Patirúpadesaváso*, living in a suitable or favoured land, viz. a land that possesses spiritual advantages (Kh. 5). *Patirúpo sahúyo*, a desirable companion (Dh. 407). *Patirúpaṁ*, what is proper or right (Dh. 29).

PATISALLĀṆAM, Solitude, retirement for the purpose of meditation, seclusion, privacy [प्रतिसंलयन]. Sen. K. 518. *Patisallánárámo*, delighting in solitude (Dh. 366; Alw. I. 93). Comp. next.

PATISALLĪṆO (*p.p.p.*), Secluded, retired, abstracted, plunged in meditation [प्रति + सम् + लीन]. Ten J. 112; Alw. I. 92, 93; Gog. Ev. 6. Of the ṇ in *patisallána* there can be no doubt, and I find *patisallíṇa* in my excellent MS. of Visuddhi Magga. It would almost seem to be a compensation for the dental *t* of the preposition.

PAṬISĀMANAM, Putting away (from *paṭisámeti*). *Dhaṇḍapaṭisámanaṭṭhánaṁ*, place to lock things up in.

PAṬISAMBHIDĀ (*f*), Discrimination, analysis. After much study I have come to the conclusion that this compound is, as at first sight it would naturally appear to be, a derivative of the root भिद् with प्रतिसम्, the whole containing the idea of "breaking up in detail, distinction, discrimination, analysis;" comp. भिदा "separation, distinction," प्रभिन्न "distinct," etc. There are four Paṭisambhidás or analytical sciences, being four divisions of the supernatural knowledge of the Arhat, viz. *atthapaṭisambhidá, dhammapaṭisambhidá, niruttipaṭisambhidá, paṭibhánapaṭisambhidá.* Sáṅkhyártha Prakáça (a modern Sinhalese work) explains these to mean respectively "knowledge of the meaning, knowledge of the text (*páli*), knowledge of the origin of the words, and fourthly certain or determinate knowledge, together with the accurate discrimination of the first three, artha, dharma, and nirukti." At Lot. 839 Burnouf translates from Jinálaṅkára (a modern Pali work) a fuller account, which probably gives to the four terms a more comprehensive signification than they originally possessed. It includes under *attha* everything sprung from a cause, Kamma and its consequence, Nirváṇa, and the sense or true meaning of the word of Buddha as opposed to its form. Under *dhamma* it includes "the cause which destroys the results of Kamma, the Ariyamagga, the word of Buddha, virtue and vice, and the five elements." *Nirutti* is described as the explanation of what is obscure in *attha* and *dhamma*, and as resulting from the perfection of interpretation. The explanation of *paṭibhána*, as translated by Burnouf, is somewhat obscure, "knowledge of the three sciences possessed by one who, making science the object of his mind, has in view the triple science (*tivijjá*, see Lot. 372):" the omission by Burnouf of the Pali text is much to be regretted, but the passage appears somewhat to bear out the statement of Sáṅkhyártha P. that Paṭibhána includes the discrimination of the other three paṭisambhidás. See also the comment at Dh. 414, which speaks of a wisdom which includes the three first paṭisambhidás and the sílakkhandhas, etc. (*atthadhammaniruttipaṭisambhidánaṁ sílakkhandhádínaṁ ca pariggáhiká paññá*), referring probably to *paṭibhána*. Clough in his Sinh. Dict. has the foll. article, "Paṭisambhidáya (paṭi *before* sambhidáya *discrimination*), universal knowlege, ability to explain terms respecting all subjects of art or science:" and under "Sivupilisimbiyá," (the Sinhalese equivalent of *catupaṭisambhidá*), he says, "the four attainments peculiar to the highest order of Rahats, viz. a knowledge of ethics, of *dharma* or religious doctrines, of the grammatical comments and expositions of the *dharma*, and a supernatural discrimination." At Mah. xxvii Turnour renders the word "the four gifts of sanctification," at Mah. 32 "sacerdotal sanctity," and at Mah. 42 "the four sacerdotal qualifications." Hardy has the foll., "*Caturvidha-pratisambhidá*; or four Modes of Perfect Understanding: the wisdom that enables the priest to understand aright the four following sections of knowledge: 1. Artha, the meaning of any matter in its separate divisions: 2. Dharma, the doctrines of Buddha: 3. Nirutti, the power of the Buddhas to perceive all truth intuitively, without study, and without the teaching of another: 4. Pratibhána, the power of the Rahats to know the roots and properties of things" (he adds some curious details, which see).—The North Buddhist equivalent of *paṭisambhidá* is pratisaṁvid (*f.*), which fact is duly adverted to by Burnouf, but no explanation of it suggested; I venture therefore to offer an explanation of my own. The roots pratisaṁVID and pratisamBHID do not

occur at all in classical Sanskrit. In Pali we have from pratisamBHID the isolated derivative *paṭisambhidá*, but from pratisaṁVID the foll. important derivatives of frequent occurrence in the oldest texts, *paṭisaṁvidito* "having informed," *paṭisaṁvedeti* "to feel, experience," *paṭisaṁvedin* "feeling, enjoying." In North Buddhist Sanskrit we have from pratisaṁVID the fem. noun pratisaṁvid (used as the equivalent of *paṭisambhidá*), and the adjectives pratisaṁvedaka "informing," and pratisaṁvedin "enjoying." Now my own view, is that the North Buddhist Sanskrit texts are founded on *older Pali texts* (the texts in fact of Southern Buddhism), of which they are in some cases in great part *literal translations*.[1] I suppose then that the North Buddhist translators, being fully familiar with the derivatives of pratisamVID in the Pali texts before them, and meeting with the isolated form *paṭisambhidá* used in a sense which implied discriminate knowledge, jumped to the conclusion that it was also traceable to pratisaṁVID, and coined, to represent it, a fem. noun pratisaṁvid, correctly formed according to well-known analogy. I have elsewhere pointed out several other of these North Buddhist adaptations, some of which are very curious and interesting (see art. *Opapátiko*, *Pátimokkaṁ* and Notes on Dhammapada in Journ. Roy. As. Soc. 1871). The question may possibly be raised as to whether *paṭisambhidá* can be a dialectic variety of pratisaṁvid. The existence of forms like *paṭisaṁvedeti* and *paṭisaṁvidito* is perhaps not of itself necessarily fatal to such a theory; but I may observe that there is in Pali, I think, only one instance of a Sanskrit ṁv passing into (not mbh but) mb, viz. *sambáhana* = saṁváhana. In one case a Pali *bh* represents a Sanskrit व, *niṭṭhubhati* being the equivalent of nishṭhív, but the example in no way affects the present argument, onomatopoetic roots like shṭhív being very unstable in their form, comp. Pali *papphása* with pupphusa, and the Pali KHIP, "to sneeze," with KSHU, KSHĪV, KSHĪB, KSHEV. Lastly, the regular Pali expression for having attained the four paṭisambhidás is *pabhinnapaṭisambhido* (Alw. I. xxix; Mah. xxvi, 32, 42), where the root भिद् is repeated (I think *pabhinna* is here used participially, and not adjectively, the compound meaning "one by whom the analytical knowledges are discriminated," as in such compounds as *parivutthapariváso*).—I have met once with an adj. *paṭisambhido* "having the paṭisambhidás." At Alw. I. cvii we have *paṭisambhidappatto*, having attained the paṭisambhidás (quoted from an aṭṭh.).

[1] Burnouf in his Lotus has given numerous instances of parallel passages (see pp. 860 and foll.) from North and South Buddhist texts. No one can doubt that one set are *translations* of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit.

PAṬISĀMETI (*caus.*), To set in order, put away [caus. प्रति + शम्]. Alw. I. 73. *Sace kiñci pamuṭṭhaṁ hoti taṁ Ānandathero paṭisámeti*, if anything is left behind Ananda puts it away safe (Dh. 247). *Imaṁ kuhiṁ paṭisámessámi*, where can I put this necklace away? (Ras. 32). *Katabhattakiccá pattacívaraṁ paṭisámenti*, having ended their meal, they put away their bowls and robes.

PAṬISAṀHARATI, To draw back; to fold; to change [प्रतिसहृ]. Dh. 143 (line 13).

PAṬISAMMAJJATI, To sweep over again [प्रति + सम्मृज्].

PAṬISAMMODANAṀ, Friendly greeting in return [प्रति + *sammodana*]. Dh. 318.

PAṬISAMO (*adj.*), Equal to [प्रतिसम]. Ját. 93.

PAṬISAṀVEDETI, and -VEDIYATI (*caus.*), To feel, experience, enjoy, perceive [caus. प्रति + सम् + विद्]. *Sukhaṁ p.*, to feel bliss or comfort (Ját. 79). *Añño karoti añño paṭisaṁvediyati*, one does the action and another experiences (the result, Gog. Ev. 38). P.pr. *paṭisaṁvediyamáno* (Ját. 80).

PAṬISAṀVEDĪ (*adj.*), Experiencing, feeling, enjoying [प्रतिसंवेदिन्]. *Rasapaṭisaṁvedí*, enjoying the taste (Brahmáyu S.).

PAṬISAṀVIDITO (*p.p.p.*), Having informed [प्रति + सम् + विदित]. *Pubbe appaṭisaṁvidito* appears to mean "without first giving warning" (Pát. 18, 20); comp. *na kho me taṁ patirúpaṁ so 'haṁ pubbe appaṭisaṁvidito samaṇassa Gotamassa dassanáya upasaṅkameyyaṁ*, where I think *app-* means "without a previous warning or invitation."

PAṬISAṀYUTTO, and -SAÑÑUTTO (*p.p.p.*), Connected with [प्रति + सम् + युक्त]. *Catusaccapaṭisaṁyuttá dhammakathá*, a sermon about the four Truths (Ras. 26, comp. Alw. N. 23). *Khandhádipaṭisaṁyuttaṁ pañhaṁ*, questions about the khandhas, etc. (Dh. 259). B. Lot. 332; Dh. 285. *Paṭisaññutto* at F. Ját. 19.

PAṬISAÑCIKKHATI, To agree with oneself, to consider, revolve a matter in the mind [प्रति + सम् + चक्ष्]. Gog. Ev. 6. *Iti paṭisañcikkhati sambádho gharaváso* (Sám. S. A.).

PAṬISANDAHATI, To be re-born, to renew one's existence in another world, to transmigrate [प्रतिसंधा]. Gog. Ev. 42, 44.

PAṬISANDHI (*m.*), Entering the womb in a new existence, conception, re-birth, transmigration [प्रतिसंधि]. *Paṭisandhikkhaṇe*, at the moment of conception (Ját. 54). *Tusitabhavanato cavitvá mátukucchismiṁ paṭisandhiṁ gaṇhi*, vanishing from the Tusita heaven he received a new existence in the womb of an earthly mother (Alw. I. 77, of the Bodhisattva). *Sattánaṁ cutipaṭisandhi*, death and re-birth of beings (Dh. 433). *Paṭisandhiviññáṇaṁ*, consciousness which leads to re-birth (Man. B. 432, see *Paṭiccasamuppádo*).

PAṬISANDHIKO (*adj.*), At the end of a compound as a substitute for last: *appaṭisandiko* (adj.), that cannot be reunited (Ten J. 87, of a cleft rock); *gahitapaṭisandhiko* (adj), having obtained conception (Ját. 51).

PAṬISAṄKHĀNAṀ, Reflection, contemplation [प्रतिसङ्ख्या + न]. B. Lot. 649.

PAṬISAṄKHARAṆAṀ, Restoration, repairs (from *paṭisaṅkharoti*). Mah. 12, 207; Dh. 370.

PAṬISAṄKHĀRAṆAṀ, Causing to be repaired (from *paṭisaṅkháreti*). Dh. 333.

PAṬISAṄKHĀRO, Restoration, repair (from last). Mah. 12, 225.

PAṬISAṄKHAROTI, To restore, repair, mend [प्रतिसंस्कृ]. Aor. *paṭisaṅkhari* (Mah. 221, 232). Ger. *paṭisaṅkhariya* (Mah. 228). Caus. *paṭisaṅkháreti* (Mah. 232), *paṭisaṅkhárápeti*.

PAṬISAṄKHĀTI, To reflect, meditate [प्रतिसङ्ख्या]. Gerund *paṭisaṅkháya* (Cl. Gr. 16, the final *ya* elided for euphony: *paṭisaṅkháyâti paccavekkhitvá*, Subh.).

PAṬISAṄKHATO (*p.p.p. paṭisaṅkharoti*), Restored, repaired [प्रति + सम् + कृत].

PAṬISAÑÑUTTO, see *Paṭisaṁyutto*.

PAṬISANTHARATI, To be favourably disposed to, to be interested in [प्रति + सम् + स्तृ].

PAṬISANTHĀRO, Friendly greeting, welcome, kindness, affection, friendliness [प्रति + संस्तार]. *Paṭisanthúravutti* (adj.), affectionate, friendly, kind (Dh. 67). *Tumhákaṁ paṭisanthúravasen' amhehi kárite vihúre dema tumhákaṁ*, in return for your kindness we give you the monasteries built by us (Mah. 207). *Paṭisanthúraṁ karoti*, to receive or treat with kindness, to give a kind greeting to a friend on meeting him (Ras. 32). *Sattháraṁ n' eva abhivádetvá na paṭisanthúraṁ katvá*, neither saluting the Teacher nor expressing any pleasure at seeing him (Dh. 98). *Therena saddhiṁ madhurapaṭisanthúraṁ katvá*, having held sweet converse with the thera (Dh. 122). *Katapaṭisanthúro*, having received kindly (Dh. 85; Ten J. 108). *Raññá katapaṭisanthúrena .. puṭṭho*, being asked by the king after the usual greeting .. (Dh. 231).

PAṬISARAṆAṀ, Refuge, help, defence, protector [प्रति + शरण]. Dh. 172, 308; Gog. Ev. 32.

PAṬISĀRĀṆIYO, I believe this to be a p.f.p. from the caus. of प्रतिसृ, comp. *sáráṇiya*, at Dh. 263 we have *paṭisáráṇiya*. *Paṭisáráṇiyakammaṁ*, or *paṭisáráṇiyaṁ kammaṁ*, is the name of one of the priestly punishments (Dh. 263, and Mah. 16). Vij. says, "It is the fourth of the Saṅghakammas, and is an act of censure whereby a priest who has offended a layman without cause is compelled to ask and obtain his forgiveness."

PAṬISĀRĪ (*adj.*), Trusting in, leaning on [प्रतिसारिन्]. *Khattiyo seṭṭho jane tasmiṁ ye gottapaṭisárino*, the Kshatriya is best in the estimation of those people who attach importance to lineage (Alw. I. xxxiii). The change of construction is curious, but is not without analogies. Subh. quotes the aṭṭhakathá on the passage thus, *ye gottapaṭisárino ti ye janá tasmiṁ gottaṁ paṭisaranti ahaṁ Gotamo ahaṁ Kassapo ti.*

PAṬISĀSANAṀ, A message in return or reply [प्रतिशासन]. Dh. 235.

PAṬISATTU (*m.*), An enemy [प्रतिशत्रु]. Ten J. 29.

PAṬISĀYANIYO (*p.f.p.*), To be tasted or partaken of or enjoyed [प्रति + स्वादनीय]. *Gilánánaṁ bhikkhúnaṁ paṭisáyaniyáni bhesajjáni*, "medicaments fit for the use of sick priests" (Gog. Pát. 10). Pát. 81 says, *paṭisáyaniyánîti paṭisáyitabbáni paribhuñjitabbáni*. For the form comp. *sáyati*, *sáyito*.

PAṬISEDHANAṀ, Preventing, stopping [प्रतिषेधन].

PAṬISEDHETI (*caus.*), To keep or ward off; to prohibit, prevent, restrain [प्रतिषेधयति]. Mah. 17.

PAṬISEDHO, Prohibition [प्रतिषेध].

PAṬISEVANAṀ, Practising (from next). Pát. 95.

PAṬISEVATI, To receive; to practise [प्रति + सेव्]. Dh. 12. *Methunaṁ dhammaṁ p.*, to practise fornication (Kamm. 9, 10).

PATISIBBATI, To sew, embroider [प्रति + सिव्]. Ab. 315.

PAṬISIDDHO (*p.p.p.*), Forbidden [प्रतिषिद्ध]. Pát. 85.

PAṬISOTAṀ (*adv.*), Against the stream [प्रति-स्रोतस्]. *Paṭisotagámí* (adj.), going against the stream, uphill work, difficult (Gog. Ev. 6).

PATISSĀ (*f.*), Amenability, assent, obedience (?). A form *patissa* appears necessary to account for the compound *sappatissa* and *appatissa*. From this foll. passage sent to me by Subhúti, it appears that it is a feminine; *garuṭṭhánīyesu gáravasárajjádivasena patissaṇá patissá sappatissavapaṭipatti, saha patissáyúti sappatisso.* He refers it to root श्री, and says it is equivalent to pratiçraya. I feel entirely in doubt about the word.

PATISSATO (*p.p.p.*), Recollecting, thoughtful [प्रति + स्मृत]. Dh. 26. Also occurs in Dhammacariya S.

PAṬISSĀVĪ (*adj.*), Assenting, ready, willing [प्रति + श्राविन्]. In Sám. P.S. the good servant is said to be *kiṅkárapaṭissávi*, which the comment explains as follows, *kiṁ karomi kiṁ karomíti evaṁ kiṅkáram evá paṭisuṇanto vicaratíti kiṅkárapaṭissávi.*

PAṬISSAVO, Assent, promise [प्रतिश्रव]. Ab. 171.

PATISSAYO, A house, dwelling, asylum [प्रति-श्रय]. Ab. 206.

PAṬISUṆĀTI, To assent, promise [प्रतिश्रु]. *Sádhúti paṭisuṇitvá*, consenting with the words "it is well" (Dh. 231, 324; Pát. 107; Ten J. 43; Alw. I. 73). Vij. quotes, *yathá sacco hoti evaṁ na karoti vassávásaṁ paṭisuṇitvá na gacchati*, ". . having consented to take up his residence in the rainy season he does not go." Aor. *paccassosi* (B. Lot. 351), *paṭisuṇi* (Dh. 324). Ger. *paṭissutvá*, *paṭisuṇitvá*.

PATISUÑÑĀ (*f.*), A widow [पति + शून्य]. Ab. 235.

PAṬITITTHO, A landing place on the opposite bank of a river [प्रति + तीर्थ]. Ját. 17.

PATITO (*p.p.p. patati*), Fallen; fallen in battle, slain; gone, got rid of [पतित]. *Dehapatitaṭṭháne*, in the spot where his body fell (in battle, Mah. 155). *Rukkhaggapatito*, fallen from the top of a tree. *Cápato patito saro*, an arrow shot from a bow (Dh. 57).

PATĪTO, PATITO, and PAṬITO (*p p.p. pacceti*), Known, established, true; famous; pleased, delighted [प्रतीत]. Ab. 724, 935; Dh. 13; Mah. 6. *Appatito*, displeased (Pát. 4, 5). *Suppatito*, overjoyed (Mah. 173). *Patítá assa kammuná*, pleased with his exploit (Mah. 45). *Patítarúpo*, delighted. The form *patito* is also given in Clough's Dict.

PĀTITO, see *Páteti.*

PATIṬṬHĀ (*f.*), Fixity, strength, resting place, stay, help, home, asylum [प्रतिष्ठा]. Ab. 1130. *Patiṭṭhaṁ labhati*, to get footing, gain terra firma. *Alabhaneyyapatiṭṭho* (adj.), in which a firm footing cannot be obtained. *Tvaṁ me mahatí patiṭṭhá ahosi*, thou hast been to me a mighty refuge (Ten J. 120). *Attano kusalaṁ patiṭṭhaṁ karohi*, make thine own merit thy salvation (Dh. 368). Arhatship is called the *patiṭṭhá*, "refuge, terra firma, haven" in the ocean of Saṁsára or continued existence (Dh. 182). *Paramapatiṭṭhábhávo*, highest state of security, i.e. Arhatship (E. Mon. 263).

PATIṬṬHAHATI, see *Patiṭṭháti.*

PATIṬṬHĀNAṀ, Fixing, establishment [प्रति-ष्ठान]. *Sásanassa p. paccantesu*, establishment of religion in foreign countries (Mah. 71). *Dhátup.*, enshrinement of a relic (Mah. 107). *Mahávihárap.*, the setting up or building of the M. (Mah. 206, comp. 170).

PATIṬṬHĀPAKO, One who establishes (from *patiṭṭhápeti*).

PATIṬṬHĀPANAṀ, Fixing, setting up [प्रतिष्ठा-पन]. *Mahábodhip.*, the planting of the great Bo tree (Mah. 123).

PATIṬṬHĀPITĀTĀ (*f.*), Fact of having been established [प्रतिष्ठापित + ता]. Mah. 65.

PATIṬṬHĀTI, and PATIṬṬHAHATI, To stand fast or firmly, to be established, to fix oneself, to be set up, to stay, to be [प्रतिष्ठा]. *Nabhasi ṭṭhitá patiṭṭhantu*, poised in the air may they remain steady (Mah. 108). With loc. *Sirasmiṁ me patiṭṭhátu*, may it settle or fix itself on my head (Mah. 106). *Rajje p.*, to succeed to the kingdom, lit. to be established in the sovereignty (Ten J. 54). *Viháránaṁ pañcasataṁ tasmiṁ dese patiṭṭhahi*, five hundred monasteries were set up in that land (Mah. 74). *Bhariyáya kucchiyaṁ gabbho patiṭṭhási*, a child was conceived in the womb of his wife (Dh. 78). *Arahatte p.*, to be established in Arhatship, viz. attain Arhatship (Mah. 173, comp. Dh. 99, 231). *Saraṇesu ca sílesu ca patiṭṭhási*,

stood fast in the three refuges and the duties of the moral law (B. Lot 436). *Síle patiṭṭháya dinnadánaṁ mahapphalaṁ hoti,* when a man stands fast in moral practice almsgiving has a great reward, lit. having stood fast (F. Ját. 53). *Hemamálikacetiye patiṭṭhahantiyo* (p. pr. pl. fem.) *dhátú,* the relics which are being enshrined in the H. dagoba (Mah. 108). *Patiṭṭhissati sásanaṁ,* religion will be established (Mah. 98). Aor. *patiṭṭhási* (Ten J. 54), *patiṭṭhahi* (Mah. 80, 81, 173, Dh. 123, pl. *patiṭṭhahuṁ*). Fut. *patiṭṭhissati* (Mah. 47, 86, 98). Inf. *patiṭṭhátuṁ* (Dh. 160). Ger. *patiṭṭháya* (Dh. 435), *patiṭṭhahitvá* (Dh. 123). P.p.p. *patiṭṭhito*. *Saddhá patiṭṭhitá,* firmly grounded faith (Dh. 59). *Mahápathavi udake patiṭṭhitá,* the great earth rests on water (Gog. Ev. 20). *Kuṭumbikassa 'pitusoko apagato puttasoko patiṭṭhito,* the landholder's grief for his father ceased, while grief for his son set in (Das. 31). *Mahiyaṅganathúpo 'yam eso evam patiṭṭhito,* thus this M. dagoba was completed (Mah. 4). *Patiṭṭhitáya tassá dhátuyá cetiye,* when this relic was enshrined in the dagoba (Mah. 108). *Indanīle patiṭṭhitá,* set in a sapphire (Mah. 179). *Sá gabbhassa patiṭṭhitabhávaṁ ñatvá,* she finding she was with child (Das. 22, here *gabbha* means "fœtus"). Comp. *Pañcapatiṭṭhitaṁ.*—Caus. *patiṭṭhápeti,* to establish, set up, re-establish, fix, plant. *Saraṇesu ca sílesu patiṭṭhápesi,* establish them in the three refuges and the duties of the moral law (Mah. 6). *Parihínaṁ kulaṁ patiṭṭhápessámi,* I will set up again my fallen family (F. Ját. 9). *Rajje patiṭṭhápetuṁ,* to re-establish him in his kingdom, restore him to his throne (Ras. 19, 25). *Pabbajjaṁ násetvá gihibháve patiṭṭhápetuṁ,* having cancelled his ordination to restore him to the lay state (Subh.). *Ath' assá thero parisamajjhe parisuddhabhávaṁ patiṭṭhápesi,* then the thera in the midst of the congregation established her innocence (Dh. 328). *Sayaṁ Tathágatassa patte patiṭṭhápesi,* himself put them into Buddha's bowl (Dh. 132). P.pr. átm. *patiṭṭhápayamáno* (Dh. 78). P.p.p. *patiṭṭhápito*. *Pitará oparajje patiṭṭhápito,* appointed by his father to the vice-royalty (Dh. 416). *Patiṭṭhápitamattikaṁ sásanaṁ,* a sealed letter, lit. one to which the clay has been affixed (Dh. 89, 99).

PATIṬṬHITATTAṀ, Fact of being established [पतिष्ठित + त्व]. Mah. 86.

PAṬIVACANAṀ, Answer, rejoinder [प्रतिवचन]. Dh. 232, 243.

PAṬIVADATI, To answer, retort [प्रतिवद्]. Dh. 24; Das. 31.

PAṬIVĀDO, Retort, recrimination [प्रतिवाद]. Dh. 100, 398.

PAṬIVĀKYAṀ, Reply [प्रतिवाक्य]. Ab. 114.

PAṬIVĀṆAṀ, Opposition, resistance [प्रति+वारण].

PAṬIVĀṆĪ (*adj.*), Resisting [next + इन्].

PAṬIVASATI, To live, dwell [प्रतिवस्]. With loc. *Rájagahe p.*, is living at R. (Dh. 121; Alw. I. lxix).

PAṬIVĀTAṀ (*adv.*), Against the wind [प्रतिवातम्]. Dh. 10, 23.

PAṬIVATTĀ (*m.*), One who answers or contradicts [प्रति + वक्तृ]. B. Lot. 396.

PAṬIVATTAṀ, see *Vattaṁ.*

PAṬIVAṬṬETI, To roll something against, knock, strike [caus. प्रतिवृत्].

PATIVATTIYO (*p.f.p.*), That can be subverted (from प्रतिवृत्).

PAṬIVEDETI (*caus.*), To make known, announce, assist [प्रतिवेदयति]. *Upásakattaṁ paṭivedesi,* announced that he would be a lay disciple of Buddha (Dh. 435).

PAṬIVEDHO, Penetration, comprehension, attainment [प्रति + वेध]. Ab. 778. *Maggapaṭivedho,* attainment of or entrance into the Paths (Dh. 123; E. Mon. 427; comp. Mah. 124). Dh. 134; Ten J. 119.

PAṬIVIBHATTO, Distributed with partiality or favour [p.p.p. प्रतिविभज्].

PAṬIVIDDHO (*p.p.p. paṭivijjhati*), Penetrated, acquired [प्रति + विध]. Dh. 281; Ten J. 120.

PAṬIVIDITO (*p.p.p.*), Known, ascertained [प्रति+विदित].

PAṬIVIJJHANAṀ, Penetration, comprehension (from next). Dh. 127.

PAṬIVIJJHATI, To cleave, split; to penetrate, comprehend, acquire, master, learn [प्रतिव्यध्]. *Sabbaññútañáṇaṁ p.*, to attain omniscience (Dh. 118, 320; Alw. I. 77). *Saccáni p.*, to penetrate or realize the Four Truths (Dh. 383). *Silaṁ paṭivijjhi,* split open a rock (Dh. 279). Fut. *paṭivijjhissati* (Dh. 123). P.f.p. *paṭivijjhitabbo* (Dh. 259).

PATIVILAGGITO (*p.p.p.*), Stuck, entangled [p.p.p लग् with प्रतिवि]. Ját. 20.

PAṬIVIṀSO, Portion. Ab. 485; Mah. 62. प्रत्यंश (= प्रति + अंश), *paṭiyaṁsa*, *paṭivaṁsa*, and by attraction *paṭiviṁsa*; ocmp. *divaḍḍha tivaṅgika*.

PAṬIVINETI, To repress, subdue [प्रति + वि + नी]. Dh. 186.

PAṬIVINODANAṀ, Removal (from next).

PAṬIVINODETI (*caus.*), To remove, dismiss, dispel [प्रति + वि + नुद्]. Mah. 199.

PAṬIVIRATI (*f.*), Abstinence from [प्रतिविरति].

PAṬIVIRATO (*p.p.p.*), Abstaining from [प्रति + वि + रत].

PAṬIVIRUDDHO (*p.p.p.*), Opposed, hostile [प्रति + वि + रुद्ध].

PAṬIVISSAKO (*adj.*), Neighbouring [प्रतिवेश, or प्रतिवेश्मन्, or प्रतिवेश्म + क]. Dh. 242, 268.

PAṬIYĀDETI, To prepare, make ready, provide [प्रतियातयति]. *Uṇhodakaṁ paṭiyádeti*, gets hot water ready (Dh. 106). Of preparing a road for the passage of an embassy by clearing jungle, etc. (Alw. I. 79). Mah. 16. P.p.p. *paṭiyádito*. *Paṭiyáditaṁ vaṭṭaṁ*, arranged, prescribed or customary ceremonies (Mah. 198). *Sabbo sakkáro paṭiyádito*, every due attention has been prepared (Dh. 244, 263). Caus. *paṭiyádápeti*, to cause to be made ready or prepared (Dh. 98, Mah. 26).

PAṬIYATTO (*p.p.p.*), Prepared, made ready; dressed [प्रति + यत्त]. *Attaná paṭiyattena khajjabhojjena*, with food prepared by himself (Mah. 25). *Alaṅkatapaṭiyattasaríro mátugámo*, a woman with her person adorned and dressed up (Ten J. 46, comp. Dh. 79, 309, 352). *Alaṅkatapaṭiyatto*, in glorious array (Ját. 12). Mah. 170; Pát. 89.

PĀṬIYEKKO, see *Páṭiekko*.

PAṬO, and **PAṬAṀ**, Cloth; a cloth or garment [पट]. Ab. 290; Alw. I. xxi.

PĀTO, Falling, fall; a cast, throw; discharge [पात]. *Majjhimassa purisassa leḍḍupáto*, distance a clod can be thrown by an ordinary man (Pát. 66). *Asanipáto*, thunderbolt. *Váripáto*, inpour or outpour of water, body of water introduced into a reservoir or lake.

PĀTO, and before a vowel sometimes **PĀTAR** (*adv.*), At dawn, early, to-morrow morning [प्रातर्]. Ab. 1152; Das. 6. *Páto 'va*, or *páto yeva*, just at dawn, in the early morning (Alw. I. 76; Ten J. 51, 118; Mah. 138). *Páto 'va gantvá passissáma*, we'll go and see him the first thing to-morrow morning (Dh. 88).

PATODAKAṀ, Poking or tickling [from caus. प्रतुद्]. Pát. 15, 90.

PATODO, A goad [प्रतोद]. Ab. 448; Mah. 167; Dh. 199. *Rathapatodo*, a chariot goad, viz. a goad such as a charioteer uses (Mah. 68).

PAṬOLO, A species of cucumber, Trichosanthes Diœca [पटोल]. Ab. 595.

PATTABBO, and **-BBAKO** (*p.f.p. pápuṇáti*), Attainable [प्राप्तव्य]. Mah. 20.

PATTACĪVARAṀ, Bowl and robe [पात्र + चीवर]. Mah. 4; Dh. 105, 237.

PATTADHAMMO (*adj.*), One who has obtained or mastered the Truth [प्राप्त + धर्म].

PATTAGĀHO (*adj.*), Holding a bowl [पात्र + ग्राह]. Sen. K. 468.

PATTAKALLAṀ, Timeliness, seasonableness [प्राप्तकाल + य]. *Yadi saṅghassa pattakallaṁ*, if the Assembly or Chapter is ready, lit. "if there is seasonableness to the Assembly" (Kamm. 29; Pát. 1, 2).

PATTAKĀLO, Right moment, seasonable time [प्राप्तकाल]. Att. 207.

PAṬṬAKO, A cloth [पट्टक]. Mah. 22.

PATTAṀ, A wing; a leaf or petal [पत्त्र]. Ab. 543, 627, 936; Dh. 71, 191. *Pattapakkadharo*, bearing leaves and fruit (Mah. 204). *Phalapattáni*, fruit and leaves (Mah. 108). *Macchikapattaṁ*, a fish's scale (see *Sakadágámí*).

PAṬṬANAṀ, A port, seaport [पट्टन]. *Paṭṭanagámo*, a seaport town or village (F. Ját. 3, *paṭṭanaggámo* at Mah. 51). Mah. 46, 55, 110, 123.

PATTAṄGAṀ, Red sandal [पत्त्राङ्ग]. Ab. 301.

PATTĀNĪKAṀ, Infantry [पत्ति + अनीक]. Ab. 383.

PATTAPIṆḌIKAṄGAṀ, This is the sixth Dhutaṅga precept, and enjoins "eating from one vessel only" (E. Mon. 99). Clough says in his Sinh. Dict., "an ordinance of the Buddhist priesthood which enjoins the eating out of one dish only." See B. Int. 308. Sansk. पात्र + पिण्ड + अङ्ग.

PATTAPŪRO, A bowlful [पात्र + पूर]. Pát. 14.

PATTAPUṬAṀ, A small basket made of leaves [पत्त्र + पुट]. Dh. 268.

PATTAYĀNO, A bird [पत्त्र + यान]. Ab. 625; Alw. N. 105.

PATTEYYO (*adj.*), Obtainable [प्राप्त + एय]. Sen. K. 476.

PATTHANĀ (*f.*), Desire, request, prayer, aspiration,

hope, resolve [प्रार्थना]. Ab. 426. *Patthanaṁ pattheti*, to put up a prayer (Dh. 252). *Patthanaṁ labhati*, to obtain one's desire (Ten J. 113). *Patthanaṁ karoti*, to pray. With dat. *Aggasávakabhávâya patthanaṁ kariṁsu*, prayed for the post of chief disciple (Dh. 130). With *iti* (Dh. 78, 134).

PAṬṬHÁNAṀ, Setting out, departure, march of an army or assailant; origin, cause [प्रस्थान]. Ab. 395, 1122. *Paṭṭhánappakaraṇaṁ*, "Book of Causes," name of the last book of the Abhidhamma. This work I have examined; it is of great extent and consists of a string of metaphysical sentences or propositions, of which the following is an average specimen, *nahetudhammaṁ paṭicca hetudhammo uppajjati nahetupaccayá vicikicchásahagate uddhaccasahagate khandhe paṭicca vicikicchásahagato uddhaccasahagato moho*, which I venture to translate as follows, "from a thing which is not a cause a thing which is a cause takes its rise, springing from a non-cause: out of the Skandhas which are based on doubt and pride arises Ignorance based on doubt and pride."

PAṬṬHAPETI (*caus.*), To set going, set on foot, establish, furnish, provide [प्रस्थापयति]. *Tassa Dhammiko ti vohâraṁ paṭṭhapesi*, provided for him the appellation Dhammika (Att. 195, comp. 200). *Bhikkhúnaṁ bhattaṁ paṭṭhapesi*, provided food (maintenance) for the priests (B. Lot. 436). *Árakkhaṁ paṭṭhápetvána*, having provided defence (Mah. 241). *Sálaṁ paṭṭhapesuṁ*, provided or instituted the hall (Dh. 188). *Vipassanaṁ p.*, to enter on or acquire, lit. to set going, supernatural insight (Dh. 255). Aor. 3rd pl. *paṭṭhapayiṁsu*.

PATTHARATI, To spread, strew; to overspread, pervade [प्र + स्तृ]. *Jálaṁ p.*, to spread a net (Dh. 94). *Celaṁ p.*, to lay a cloth down (Dh. 324). *Ayam pi kathá sakalajambudípaṁ patthari*, and this report spread over the whole of India (Dh. 299, comp. 353).

PATTHARO, A flat surface [प्रस्तर], *Silápattharo*, a slab rock (Att. 210).

PATTHATO (*p.p.p. pattharati*), Spread, stretched [प्रस्तृत]. *Upari lohajálaṁ patthataṁ*, above was spread an iron network (Dh. 219). Dh. 338.

PATTHÁVANÁ (*f.*), A dramatic prologue [प्रस्तावना]. Att. 198.

PAṬṬHÁYA (*ger.*), Setting out from, beginning from, since, after, from [ger. प्रस्था]. This is a gerund used adverbially like *ágamma árabbha*, *nissáya*, etc. With abl. *Tato paṭṭháya*, from that time, thenceforward (Das. 3; Ten J. 37; F. Ját. 3, 6, 19; Dh. 157). *Ito p.*, from this time forth, henceforth (Ras. 30). *Paviṭṭhakálato p.*, from the time of entering (Alw. I. 74). *Ádito p. vácetuṁ*, to read it from the beginning (Alw. I. 80). *Pádantarato p. olokenti*, looking out from between their feet (Dh. 314). As the second part of a comp. *Ajjapaṭṭháya*, from this day forth (Alw. I. 74). *Kadápaṭṭháya*, since when?

PATTHETI, To wish for, aspire to, pray for [प्रार्थ्]. *Sampattiṁ patthayamáná mayá saddhiṁ ágacchantu*, let those who want to get on in the world come with me (Dh. 157). *Patthesi mokkhaṁ*, prayed for salvation (Mah. 25). *Patthehi mama puttattaṁ*, pray to become my son (Mah. 132). Dh. 131, 278, 343, 411. P.f.p. *patthiyo*, that ought to be desired or prayed for (Dh. 96). P.p.p. *patthito*. *Patthitapatthaná*, a prayer offered (Dh. 251). *Patthitápatthano* (adj.), one by whom a prayer is put up (Dh. 236). Ten J. 50.

PATTHIVO, A king [पार्थिव]. Ab. 333.

PATTHO, A weight and measure of capacity = four Kudubas; a table-land on the top of a mountain [प्रस्थ]. Ab. 482, 607, 1044. *Patthodanaṁ*, a prastha of rice (Dh. 165).

PATTHO (*adj.*), Secluded, solitary [प्रास्त]. Dh. 34, 80, 346.

PATTI (*m.*), A foot soldier; going, walking [पत्ति]. Ab. 359, 377, 1012. *Pattíhi anúnako*, not deficient in infantry (Mah. 155).

PATTI (*f.*), Obtaining, acquisition, attainment, gain, advantage [प्राप्ति]. Ab. 1012. *Rajjapatti*, accession to the throne (Mah. 127). *Arahattappatti*, attainment of Arhatship (Mah. 13; Dh. 278). *Yogakkhemassa pattiyá*, for the attainment of the highest bliss (Ten J. 30). Patti in the sense of "the highest gain" is used to designate Arhatship (Kh. 8), and perhaps also Nirváṇa, e.g. see Mah. 20, *pattapattabbaká*, which I think means "to whom Nirváṇa was attainable." *Patti* is sometimes used for the merit, gain, advantage or prospective reward of a good action, and this merit may be transferred by supererogation to another by an exercise of the will. The foll. are instances of this use of the word: *Ahaṁ te ito pattiṁ dammi*, I make over to you the merit obtained by this action (of obtaining food for the Paccekabuddha, Dh.

161). *Imasmiṁ me piṇḍapáte sáminá patti dinná*, the reward of (lit. in) this almsgiving has been made over by me to my master (Ditto). *Mayhaṁ mátupitunnaṁ imasmiṁ bhaññe pattiṁ dammi*, I transfer to my parents the merit contained in this act of preaching (Dh. 402). *Sámaṇerena dinnapattiṁ anumodámi táta*, my son, I am thankfully enjoying the reward of the merit made over to me by you when a novice (Dh. 402). *Ito tesaṁ petánaṁ dibbannapánaṁ sampajjatúti pattiṁ adási*, he made over to them his own merit, saying, from this good work of mine (viz. the *mahádána*) may celestial food and drink fall to the lot of these pretas (Dh. 130). Subh. informs me that *patti-anuppadánaṁ* (see *Puñño*) means this gift or transference of merit to another. He says it is also called *pattidánaṁ;* and quotes from a comment, *attaná katvá iminá dánádiná mayá upacitaṁ puññaṁ ahaṁ tumhákaṁ dammi tumhe anumodantu iti matassa vá jívantassa vá yassaci puññadánaṁ*. it is the transference to any one, living or dead, of merit wrought by oneself, saying, "I give to you the merit laid up or acquired by me by this act of almsgiving, etc., may you reap the benefit of it."

PATTĪ (*m.*), An arrow [पत्त्रिन्]. Ab. 388.

PAṬṬIKĀ (*f.*), A slip, tablet; a bandage, ribbon [पट्टिका]. Of a strip of palm leaf (Alw. I. 103). Kh. 26; Pát. 91. *Paṭṭikamañcako*, evidently means a mattress to sleep on, as opposed to a couch with legs (Ját. 91).

PATTIKO (*adj.*), Going on foot [पत्तिक]. Dh. 231.

PATTIPATTO (*adj.*), Having obtained the highest gain [प्राप्ति + प्राप्त]. Kh. 8. See *Patti*.

PATTO (*p.p.p. pápuṇáti*), Obtained, reached; having reached [प्राप्त]. Ab. 753, 936. *Pattabalo*, having obtained an army, lit. by whom a force has been obtained (Mah. 210). *Patto sambodhiṁ*, having attained Buddhahood (Mah. 2). *Patto 'smi rajjattaṁ*, I have obtained sovereignty (Ras. 16). *Arahattaṁ Mahindo so patto*, this M. attained Arhatship (Mah. 37). *Tattha patto*, arrived there (Mah. 24). *Mukhappattam eva bhásati*, he says whatever comes into his head. *Jívitakkhayaṁ patto* has met with his death (F. Ját. 18). *Rattikkhaye patto*, when dawn has come (Ját. 19). *Sukhappatto*, happy, lit. having come to happiness (Dh. 402). *Somanassapatto*, joyful (Ras. 24). *Thámappatto*, strengthened, established (Ját. 7).

PATTO, A bowl, especially a Buddhist monk's begging-bowl or alms-bowl [पात्त्र]. Ab. 439, 443, 457, 936. *Pattacívaraṁ*, bowl and robe (Dh. 82).

PAṬṬO, A strip, slip, riband, tablet, plate, slab; a cloth, bandage, turban [पट्ट]. *Suvaṇṇapaṭṭo*, a gold plate or tablet to write upon (Das. 24; Ját. 9; Ten J. 51; Mah. 162; Alw. I. 76; Dh. 417[1]). *Lohapaṭṭo* or *lohamayo paṭṭo*, a brass plate (Mah. 143, 169). *Silápaṭṭo*, a stone slab used as a garden seat (F. Ját. 48, it is probably in this connexion that *paṭṭa* is said in the Sansk. dictionaries to mean "chair"). *Sísaṁ dukúlapaṭṭena veṭhayitvá*, having wrapped his head with a turban of fine cloth (Mah. 139). *Uṇhísapaṭṭo*, turban cloth (Att. 198).

PATTODAKAṀ, Water to wash a bowl with [पात्त्र + उदक]. Pátrasodhanajala (Subh.).

PATTUṀ, see *Pápuṇáti*.

PATTUṆṆAṀ, Wove silk cloth [पत्त्रोर्ण]. Ab. 291; Ját. 43.

PAṬU (*adj.*), Sharp; skilful; sensible, wise; healthy [पटु]. Ab. 721, 926. *Apaṭu*, unskilful (Ab. 892). With loc. *Paṭu hoti mahámunino vacane*, is versed in the word of the great sage (Alw. I. ix).

PĀTU, and before a vowel PĀTUR (*adv.*), Evidently, manifestly [प्रादुस्]. Ab. 1200. For its use in composition with भू and कृ, see next articles.

PĀTUBHAVATI, To become visible or manifest, to appear, to arise, to spring into existence [प्रादुर्भू]. *Gihiliṅgaṁ antaradháyi pabbajitaliṅgaṁ páturahosi*, the characteristics of a layman (e.g. long hair, white robes) disappeared, and the characteristics of a monk (e.g. shaven head, yellow robes, the begging bowl) manifested themselves in their stead (Ten J. 120). Fut. *pátubhavissati* (Ját. 63). *Avaggaho páturahosi*, a drought arose (Att. 209). Imperat. *pátubhavatu* (Ten J. 19). Aor. *páturahosi* (Dh. 204, Gog. Ev. 8), pl. *páturahesuṁ*. Also aor. *pátubhavi* (Dh. 206, 207). Ger. *pátubhavitvá* (Att. 204). P.p.p. *pátubhúto*, manifested, sprung into existence, arisen (Dh. 207).

PAṬUBHĀVO, Skill [पटु + भाव].

PĀTUBHĀVO, Appearance, manifestation, apparition, arising [प्रादुर्भाव]. Gog. Ev. 15, 20.

PATUJJA (*ger.*), Having struck off [ger. प्रतुद्]. Ras. 7.

PĀTUKARAṆAṀ, Production, manifestation [प्रादुष्करण]. Dh. 307.

[1] One of these is in the India Office, a long strip or ribbon of solid gold, written upon, and rolled up like a Jewish scroll.

PĀTUKAROTI, To produce, manifest [प्रादुष्कृ]. *Kopañ ca dosañ ca appaccayañ ca p.*, exhibits wrath and hate and discontent.

PĀTUṀ, see *Pivati.*

PĀTUR, see *Pátu.*

PATVĀ, see *Pápuṇáti.*

PĀVĀ (*f.*), A city of the Mallas, near Rájagaha [पावा]. B. Lot. 486.

PĀVACANAṀ, The word of Buddha, the holy Scriptures [प्रवचन]. Ab. 878. *Kassapasammásambuddhassa pávacanaṁ* the discourse or word of the supreme Buddha Kassapa (Alw. I. cxxiv). *Pávacanañjasaṁ*, the path to the scriptures. *Atítasatthukaṁ pávacanan ti maññamáná*, imagining that the blessed word of our Master is a thing of the past (Br.J S.A.). *Yo átumánaṁ sayam eva pá vá iti páli dissati ettha pana pa-saddo upasaggo dígham katvá vutto, pávadati pávacanan ti ádisu viya* (Yátr, quoting Saddaníti).

PĀVADATI, To speak out, express [प्रवद्]. *Pítiṁ pávadanto*, giving expression to his joy (Dh. 97). Aor. *pávadi* (Dh. 96).

PAVAḌḌHATI, To grow, increase [प्रवृध्]. Dh. 60, 63; Alw. N. 36. P.p p. *pavuddho*, grown, large (Ab. 1009; Kh. 27).

PAVĀDĪ (*m.*), A disputant [प्रवादिन्]. Mah. 250.

PAVĀDO, Disputation, litigious language, defamation [प्रवाद्]. Ab. 1055.

PAVAHAṆAṀ, A ship's boat [प्रवहण]. Ab. 668.

PAVĀHETI (*caus.*), To cause to be carried by a stream [caus. प्रवह्]. *Nerañjaráya nadíyá suvaṇṇapátiṁ paváhetvá*, having made the golden bowl float on the river N. (Dh. 118). Ját. 24 (to wash away).

PAVĀHO, Current, stream; course or stream of action, occupation [प्रवाह]. Ab. 768, 961; Att. 210.

PAVAJJATI, To be played or sounded (of music) [from प्रवद्]. Mah. 116. *Pavajjayiṁsu* at Ját. 64.

PĀVAKI (*m.*), An epithet of Skanda or Kárttikeya [पावकि]. Sen. K. 388.

PĀVAKO, Fire [पावक]. Ab. 33; Dh. 13, 25.

PAVAKKHATI (*fut.*), He will tell, declare, recite [fut. प्रवच्]. Mah. 1; Ten J. 119.

PAVĀLO, and -LAṀ, A sprout or germ [प्रवाल], Ab. 907.

PAVĀḶO, and -ḶAṀ, Coral [प्रवाड]. Ab. 490, 491, 907; Dh. 236; Mah. 179, 211. *Pavāḷapádukaṁ phaḷikamhi patiṭṭhitaṁ*, a pair of slippers carved out of coral set on a crystal pedestal (Mah. 164). *Pavāḷamayo*, made of coral (Alw. I. 79; Mah. 179).

PAVANAṀ, Side of a mountain, declivity, height [प्रवण]. Ját. 28 (Subh. suggests it may be *upavanaṁ*, Himavanta is meant). Comp. *Poṇo.*

PAVANAṀ, PĀVANAṀ, Purification; winnowing of grain [पवन, पावन]. Ab. 773; Sen. K. 525.

PAVANO, Air, wind [पवन]. Ab. 37.

PAVĀRAṆĀ (*f.*), Invitation; prohibition; name of a certain festival [प्रवारण]. Ab. 1005. *Punapaváraṇá*, renewed invitation, *niccapaváraṇá*, permanent or standing invitation (Pát. 15). *Paváraṇaṁ paváreti*, to make an offer, proffer an invitation. *Paváraná* is the name given to the festival held at the termination of the Buddhist *vassa* or Lent (Dh. 84; Mah. 30). It was inaugurated by a saṅghakamma (Pát. xl, 73). It was an occasion for giving presents to the priests (Mah. 123, 212), and for religious processions (Mah. 241). It appears only to last one day (Pát. 27; Mah. 241).

PAVĀRETI (*caus.*), To cause to choose, to give a person his choice, to invite, to offer; to join in the *paváraṇá* festival [प्रवारयति]. *Bhesajjaṁ karissámíti paváresi*, offered to prescribe for them, lit. offered saying, I will make medicine for you (Dh. 81). *Na nu vejjen' amhá pavárità*, did not the doctor offer us his services? lit. were we not invited by the doctor? (Dh. 82). *Nimantitá vá pavárità vá*, asked or invited (to take food, Pát. 108). With instr. of the thing offered, *Bahúhi cívarehi paváreyya*, should offer him a number of robes (Pát. 8, 78). *Puna pi maṁ vadeyyáthâti pavāretabbaṁ eva*, he ought even to invite criticism, saying, Tell me (if I do wrong) again (Dh. 271). *Aṭṭhárasasu bhásásu katarabhásáya kathemi iti paváresi*, he gave them their choice saying, In which of the eighteen languages shall I speak (Alw. I. cvii). *Vutthavasso pavāretvá*, having passed through Lent, and celebrated the Paváraṇá (Dh. 119; Mah. 104; Ját 29, line 6).

PAVARO (*adj.*), Chief, best, noble, excellent [प्रवर]. Ab. 694; Dh. 74; Mah. 4.

PAVĀRO, Woollen cloth [प्रवार]. Pát. 87.

PĀVĀRO, A cloak or mantle [प्रावार]. Ab. 262.

PAVĀSĪ (*adj.*), Living abroad or away from home, absent [प्रवासिन्]. Dh. 39.

PAVĀSO, Absence from home, foreign residence [प्रवास]. Pát. 82.

PAVASSATI, To rain [प्रवृष्]. Aor. *pávassi* (Dh. 233; Mah. 68, 230), *pavassittha* (Mah. 119, 254). *Pavassa deva,* rain on, oh cloud (Dhaniya S.).

PAVĀTI, To diffuse a scent [प्रवा]. *Sabbá disá sappuriso pavâti,* the righteous man breathes fragrance on every side (Dh. 10).

PAVĀTAM̐, A draught of air, breeze [प्रवात].

PAVATTĀ (*m*), One who informs, points out [प्रवक्तृ]. Dh. 14.

PAVATTANAKO (*adj*), Bringing about, producing, promoting [प्रवर्तन + क]. Dh. 208.

PAVATTANAM̐, Behaviour, conduct, procedure [प्रवर्तन]. Att. 194.

PAVATTATI, To arise, begin, take place; to start, set out; to roll or flow onwards; to become, be, exist; to go on, to proceed, to be kept up [प्रवृत्]. *Mahánadí pavatti,* a great river arose, or was set going (F. Ját. 5). *Mayi asante 'jja lohitanadí pavattissatha,* but for my presence this day a river of blood would have been set flowing (Dh. 352). *Akkhíhi assúni pavattiṁsu,* the tears began to flow from her eyes (Dh. 329). *Khíradhárá pavattiṁsu,* streams of milk began to flow (Ját. 68). *Jayanádo pavattatha,* a shout of victory arose, or was set up (Mah. 156). *Unname udakaṁ vaṭṭaṁ yathá ninnaṁ pavattati,* as water rained on a height flows down to the valley (Kh. 12). *Celukkhepasahassáni pavattiṁsu samantato,* thousands of wavings of cloths went on on all sides (Mah. 113). *Sattáhaṁ pavattati taṁ chanaṁ,* that festival is kept up, or goes on, for a week (Mah. 49). *Dvádasa vassáni pavattissanti,* twelve years will pass (Das. 2). *Devatáhi anekáhi pújá neká pavatti,* "innumerable offerings were kept up by innumerable devas" (Mah. 116). *Síhalaṭṭhakathá .. Síhalesu pavattati,* the Sinhalese commentary is extant among the Sinhalese (Mah. 251). *Kasikammaṁ na ppavattati,* the ploughing does not get on, or no ploughing goes on (F. Ját. 9). *Avicchinno pavattatu,* let it continue unimpaired (Att. 216). *Bhusá vedaná pavattiṁsu,* severe pains set in (Dh. 279). *Idáni pavattamánaṁ kammaṁ,* merit now going on. viz. now being accumulated (Kh. 28). *Sádhukárasahassáni pavattiṁsu,* thousands of cheers arose, or went on (Dh. 266). *Dibbáni saṅgítáni pavattanti,* celestial hymns arise. P.p.p. *pavatto.*

PAVAṬṬATI, To revolve, whirl round [प्रवृत्]. Ját. 26.

PAVATTETI (*caus.* last), To cause to arise, or to flow onwards, or to proceed, to set going, set on foot, establish, produce, make, originate, begin [प्रवर्तयति]. *Mahoghaṁ pavattetvá,* producing a great flood (F. Ját. 3). *Lohitanadiṁ p.,* set flowing a river of blood (Dh. 224, 361). *Mahádánaṁ p.,* to set abundant almsgiving going, to carry on almsgiving on a great scale, to keep open house for the priesthood (Mah. 133, 214; Dh. 136). *Pátarásaṁ pavattesi janassa,* provided breakfast for the people (Mah. 117). *Vinicchayaṁ pavattesi,* "re-established the administration of justice" (Mah. lxxxvii). *Mettaṁ p.,* to keep up friendly feelings (Dh. 172). *Devamánusá sádhukáraṁ pavattesuṁ,* angels and men raised a shout of sádhu (Mah. 100). *Dhammacakkaṁ p.,* to set on foot the supremacy of the Truth, to inaugurate the reign of Law (Dh. 119). *Dibbasaṅgítáni pavattayiṁsu,* set up celestial chants (Ját. 70). *Tattha pavattayi nijakáyakammaṁ,* thereby he regulated, lit. kept going his actions (Att. 192). *Gambhíraṁ mátikaṁ pavattesi,* made or ran a deep channel (L. de Zoysa). *Mahánádaṁ p.,* set up a great shout (Ját. 17). *Celukkhepádíni pavattentá,* keeping up wavings of cloth and other manifestations of delight (Ját. 54).

PAVAṬṬETI (*caus. pavaṭṭati*), To throw back, to turn aside, to set rolling, to roll [प्रवर्तयति]. *Tesaṁ pádamúle pavaṭṭento roditvá,* throwing himself at their feet and weeping (Dh. 85, 88, 142; one would expect the átmane, and in one instance I have met with *pavaṭṭayamáno* in this phrase: it is possible that I ought to render it "rolling himself"). *Dabbasambháraṁ patantam hatthipiṭṭhiyaṁ báháhi paharitvána Nandamitto pavaṭṭayi,* N. pushing with his arms the mass of masonry which was tottering over the elephant's back turned it aside, or as Turnour says "hurled it inwards" (Mah. 153). *Aparáparaṁ pavaṭṭentassa,* though I wander up and down, lit. turn backwards and forwards (Dh. 86).

PAVATTI (*f.*), Flow onwards; goings on, affairs, occurrence, incident, proceeding; news, tidings; practice, conduct; beginning, setting on foot, establishment; being, existence [प्रवृत्ति]. Ab. 113, 768, 1053. *Nagarassa pavattiṁ pucchitvá* having questioned them on the affairs of the city (Alw. I. 73). *Taṁ pavattiṁ nivedayuṁ,* related the matter (Mah. 41, 205). *Rájá taṁ pavattiṁ sutvá,* the

king having heard of this incident (Dh. 187). *Taṁ pavattiṁ disvá*, having witnessed this incident (Ját. 66). *Yáva tassá pavattiṁ na suṇáma*, as long as we hear no news of her (Dh. 157). *Anurádhapure ká pavatti*, what's going on at A.? or what's the news at A.? (Att. 214). *Sásanassa pavattiṁ karoti*, to effect the establishment of his religion (Mah. 88). Sám. S.A. explains *vijita* as *áṇápavattideso*, regions in which the royal authority exists. *Appavatti*, not going on, cessation, non-existence, annihilation (this is one of the epithets of Nirváṇa). *Taṇhárajju sutthuhatá chinná appavattikatá*, the thread of Desire is thoroughly destroyed, cut off, reduced to nothing (Par. A.).

PAVATTITO (*p.p.p. pavatteti*), Set going, established, made [प्रवर्तित]. *Pavattitáni assúni*, tears set flowing (Dh. 336). *Mayá pavattitaṁ dhammacakkaṁ anupavattento*, establishing after my example (or under me, as my vicegerent) the Supremacy of the Faith first established by me (Dh. 134). *Tattha tattha Bhagavatá pavattitá pakiṇṇakadesaná*, miscellaneous discourses delivered here and there by Buddha (Vij.). *Aṭṭhánariyavoháravasena yá pavattitá vácá*, speech uttered in accordance with the eight unworthy practices (Ab. 122). *Mahárahaṁ mahádánaṁ pavattitaṁ*, "a sumptuous alms-offering had been kept up" (Mah. 196).

PAVATTO (*p.p.p. pavattati*), Starting, proceeding, setting out, begun, set on foot; kept going, kept up, going on, being, existing; settled, fixed [प्रवृत्त]. *Pavattavaradhammacakko*, by whom the glorious Reign of Law was established or begun (Dh. 119). *Satataṁ pavattakáyikacetasikaviriyá*, by whom bodily and mental vigour is constantly kept up (Dh. 180). *Evaṁvidhe vasse pavatte pi*, even while such a torrent of rain was going on (Att. 211). *Parammukhá pavatto*, starting or proceeding in the opposite direction (Att. 194). *Evaṁ assá puttanattasattánaṁ vasena pavattáni visádhikáni cattári satáni aṭṭha ca páṇasahassáni ahesuṁ*, thus her family consisted of 8420 souls proceeding from her, or by descent from her, as sons and grandsons (Dh. 246). *Mahásammatavaṁsamhi asambhinne pavattasañjáto*, born by descent in the unbroken line of M. (Mah. 9). *Evaṁpavatto*, so being, of such a nature or description. *Idaṁ no viriyena pavattaṁ*, we owe this to our energy, lit. this exists or is done by our energy (Sám. S.A.). *Pavattaphalabhojano*, "an inveterate vegetarian" (Vij. lit. one who keeps fruit-food going). With loc. *Cívarádisu pavattasineho*, affections set on dress and other vanities (Dh. 410)

PAVĀYATI, To be wafted abroad (of a perfume) [प्रवा]. Ját. 18.

PAVECCHATI, To give (Subh.) *Chaḷabhiññá p.*, gives them the six Abhijñás (Ját. 28).

PAVEDETI (*caus.*), To make known, tell, utter [प्रवेदयति]. Dh. 28. *Tuṭṭhiṁ p.*, to express one's joy (Dh. 99). P.p.p. *pavedito* (Dh. 15, 50).

PAVEDHATI, To tremble [प्रव्यथ्]. Dh. 315; Att. 205, 219. P.pr. *pavedhamáno* (Ját. 26, 59).

PAVEKKHATI, see *Pavisati*.

PAVEṆI (*f.*), A long braid of hair; a coloured woollen cloth used for a saddle or housings; series, succession line; tradition, custom, usage [प्रवेणि]. Ab. 258, 1053. *Paveṇirajjaṁ*, kingdom handed down from father to son, ancestral throne (Dh. 212; Ten J. 30). *Nijasissappaveṇi*, "successive generations of his pupils." *Anukkamágataṁ paveṇiṁ avinásento*, without subverting customs handed down from generation to generation (Pát. 30). *Amhákaṁ paveṇiyá* (instr.), in accordance with our custom or tradition (Dh. 349). *Poráṇakapaveṇiyá*, according to ancient usage. *Paveṇipotthakaṁ*, "Book of Precedents" (Alw. I. 99, comp. 112). *Pavenidhammo*, hereditary nature, constitutional qualities (Ten J. 39).

PAVESANAṀ, Entrance [प्रवेशन]. Dh. 139; F. Ját. 2.

PAVESETI, see *Pavisati*.

PAVESO, Entrance [प्रवेश]. Pát. 66; Mah. 28, 153, 240.

PĀVEYYAKO (*adj.*), Belonging to Pává [पावा + एय + क]. B. Lot. 486.

PAVIDHĀTUṀ (*inf.*), To place, appoint [inf. प्रविधा]. Mah. lxxxix.

PAVICAYO, Investigation [प्रविचय].

PAVIJJHATI, To throw down [प्रव्यध्], P.p.p. *paviddho* (Dh. 144).

PAVĪṆO (*adj.*), Clever, skilful [प्रवीण]. Ab. 720.

PAVĪRO, Heroic; best [प्रवीर].

PAVISANAṀ, Entrance (from next). Dh. 315.

PAVISATI, To enter (with acc) [प्रविश्]. Aor. *pávisi* (Dh. 81, 84; Mah. 153, pl. *pávisuṁ*, 151), *pavisi* (Dh. 84, 324). Fut. *pavekkhati* (Mah. 153). Inf. *pavisituṁ* (F. Ját. 12). Ger. *pavissa* (Dh. 23), *pavisitvá* (F. Ját. 12; Mah. 135). P.p.p. *paviṭṭho*,

having entered (with acc., Das. 45; Dh. 67; F. Ját. 57; Alw. I. 74). Caus. *paveseti, pavesápeti,* to cause to enter, to introduce, insert (Dh. 359; Ten J. 114). *Satthárań anto pavesetvá,* having brought the Teacher into the house (Dh. 324). *Udakań pavesetvá,* having dragged him under the water (Dh. 304). *Ummaggena jalań tattha pavesesi,* by means of an aqueduct admitted water into them (Mah. 222). *Mahábodhiń uttarena dvárena pavesiya,* having introduced the Bo tree into the city by the north gate (Mah. 118). With two acc. *Purań therań pavesayi,* introduced the thera into the city (Mah. 82).

PAVISSILESO, Separation [प्रविश्लेष]. Ab. 765. For the doubled *s* comp. *vissajjeti, okkassa, niggaṇháti, sakkuṇeyya, sassiríka, upakkilesa,* etc.

PAVIṬṬHO, see *Pavisati.*

PAVITTO (*adj.*), Pure [पवित्र]. Ab. 442, 698.

PAVIVEKO, Retirement, solitude, seclusion [from प्र + वि + विच्]. Das. 38; Dh. 37; Mah. 121; B. Lot. 461. *Pavivekakkhamo assamo,* a hermitage fitted for solitude (Ját. 8).

PAVIVITTO (*p.p.p.*), Separated, detached, retired, secluded [प्रविविक्त]. Dh. 594.

PAVO, Purification, winnowing grain [पव]. Ab. 773.

PAVUCCATI (*pass.*), To be spoken of, to be called or termed [pass. प्रवच्]. Pres. 3rd pl. *pavuccare* (Mah. 120). *Muní tena pavuccati,* the muni is (so) named on that account (Dh. 47). With *iti*: *Navanítamattiká t' esá·sukhumattá pavuccati,* it is called "Butter-clay" from its fineness (Mah. 169, comp. Dh. 46).

PAVUDDHO, see *Pavaḍḍhati.*

PĀVUSO, The rainy season; a sort of fish [प्रावृष]. Ab. 80, 671.

PĀVUSSAKO (*adj.*), Belonging to the rainy season [प्रावृष + क]. Ját. 96.

PAVUTTO (*p.p.p.*), Spoken to, told [प्र + उक्त] Ras. 35.

PĀYAKO (*adj.*), One who drinks [पायक]. *Khírapáyako dárako,* a suckling (Dh. 224). Dh. 272.

PĀYAṀ, = *pi ayań.*

PAYĀMO, Length [प्रयाम]. Att. 210.

PĀYĀSO, Rice boiled in milk, milk-rice, rice porridge [पायस]. Ab. 418; Dh. 178, 269; Mah. 135; Ját. 50, 68. The form *páyasa* I have only met with at Mah. 196, 220, where we have *madhupáyasa,* metri causâ.

PAYĀTI, To go, proceed, advance [प्रया]. Aor. *páyási* (Dh. 162, 194, 335), pl. *páyińsu* (Ten J. 54; Dh. 352).

PAYATO (*p.p.p.*), Pure [प्रयत]. Ab. 442.

PAYĀTO (*p.p.p. payáti*), Gone, departed [प्रयात]. Mah. 126.

PĀYETI, see *Pivati.*

PĀYĪ (*adj.*), Drinking [पायिन्]. At the end of a compound, *majjapáyí,* one who drinks intoxicating liquor.

PAYIRUDĀHA (*perf.*), To utter [परि + उद् + आह = अह्]. Pl. *Payirudáhańsu* (Ját. 27). Anomalous gerund *payirudáhitvá* (ditto).

PAYIRUPĀSATI, To sit beside, attend on, associate with, serve, honour [पर्युपास्]. Dh. 12, 101, 272; B. Lot. 717.

PAYO, and PAYAṀ, Water; milk [पयस्]. Ab. 500, 661, 1063.

PĀYO (*adj.*), Drinking [पाय]. Only at the end of a compound: *sindhupáyo,* drinking the river (Sen. K. 532).

PĀYO, Abundance [प्राय]. *Salilappáyo,* having abundance of water (Ab. 187).

PĀYO (*adv.*), Abundantly [प्रायस्]. Ab. 1153.

PAYODHARO, A cloud; a woman's breast [पयोधर]. Ab. 270, 1042.

PAYODO, A cloud [पयोद]. Att. 210.

PAYOGO, Practise, use, usage; means, instrumentality; motive, occasion, object [प्रयोग]. Pat. 90. *Sabbappayogehi,* by every means, in every way (Mah. 242). *Payoge sati,* when there is use or occasion for it, when occasion requires (Sen. K. 202).

PAYOJANAṀ, Appointment, command, direction, advantage, use, need; object, aim [प्रयोजन]. Ab. 1037. *Kim payojanań,* what is the use or meaning of? (with instr. Sen. K. 478).

PAYOJETI (*caus. payuñjati*), To perform, practise, conduct, carry on; to instigate, cause, direct, command; to employ, suborn, hire [प्रयोजयति]. *Kammań* or *kammante p.,* to carry on or conduct business. *Naccagítavádditáni payojayińsu,* performed dances, songs, music, etc. (Ját. 61). *Vaṇijjań p.,* to carry on trade (Alw. xlv). *Káṇakuṇikhañjádínań vajjań payojetvá dassanakíḷá,* a sport consisting in showing up the defects of the maimed by imitating them, lit. by practising the defects (Br. J.S.A.). *Mahábalehi saddhiń payojetvá,* dealing, viz. measuring himself with the strong (Ten J. 13). *Tathágatassa vadháya purise*

payojetvá, having employed or hired men to slay the Buddha (Dh. 143, 299). *Karontaṁ payojayati*, instigates the doer, causes him to act (Sen. K. 433). *Hantuṁ dárake payojayuṁ*, ordered to put the boys to death (Mah. 59). *Ubhosu passesu balakáyaṁ payojesi*, posted a force on each side (Dh. 158). P.p p. *payojito*. *Payojitaṁ palobhanaṁ*, allurement practised or employed (Dh. 164).

PĀYU (*m.*), The anus [पायु]. Ab. 274.

PAYUÑJATI, To yoke, harness; to employ, appoint; to practise, behave [प्रयुज्]. Kh. 14. P.p.p. *payutto*. *Ubhosu passesu payuttá*, posted on both sides (Dh. 158). *Payuttapurisá*, people employed or instigated, hired agents (Dh. 220; Ras. 39). Caus. *payojeti*.

PAYUTTAKO (*adj.*), Employed, hired, suborned [प्रयुक्त + क]. Dh. 221.

PAYYAKO, Paternal great-grandfather [प्र + आर्यक]. Ab. 248; Ját. 2.

PAYYESANĀ (*f.*), Search [पर्येषणा].

PE, see *Peyyálaṁ*.

PECCA (*ger.*), Having departed, after death, in the next world or existence, hereafter [प्रेत्य]. Ab. 1148; Dh. 24, 54.

PEKHĀ, and **PEKKHĀ** (*f.*), Wish, desire, expectation [प्रेक्षा]. *Puññapekho*, wishing for merit, with a view to obtaining merit (Dh. 20). *Upasampadápekho*, wishing for or expecting ordination (Kamm. 5). *Pekkhá* may mean a stage-play, theatricals (Br. J.S.).

PEKHĪ (*adj.*), Desiring, looking for, awaiting [प्रेक्षिन्]. Fem. *Pabbajjápekhini*, awaiting ordination (Mah. 110).

PEKHUṆAṀ, A wing. Ab. 627. I derive this form as follows, pakshman, pakshṇam, pekhuṇaṁ. For the *e* comp. Prakrit dekkh- with Pali dakkh-, the Pali seyyá with çayyá, etc. Comp. *pakhumaṁ*.

PEKKHĀ, see *Pekhá*

PEKKHATI, To look at, behold, observe, watch with expectation; to look out for, expect [प्रेक्ष्]. *Pekkhantí* (fem.) *theriy' ágamaṁ*, looking for the therí's arrival (Mah. 110). *Jayabhúmiṁ pekkanto*, seeking or trying to reach the field of victory (Mah. 156). P.pr. also *pekkhamáno* (Mah. 8). P.pr. gen. pl. masc. *pekkhataṁ* (Das. 35). Ger. *pekkhiya* (Mah. 36). Caus. *pekkhápeti*, to cause to be looked for, to have a search made for (Mah. 161).

PELĀ (*f.*), A basket [पेला]. Ab. 524; Alw. I. 79. At Mah. 225 the Ind. Off. MS. has *mahápeḷañ ca vassehi*, the meaning is not clear.

PELAKO, A hare. Ab. 617.

PELAVO (*adj.*), Delicate, tender [पेलव]. Ab. 707.

PEMAṀ, Love, affection, kindness; joy, pleasure [प्रेमन्]. Ab. 173; Dh. 38; Mah. 24.

PEMANĪYO (*adj.*), Affectionate [प्रेमन् + *iya*]. *Pemaníyá vácá*, affectionate language.

PESAKĀRO, A weaver [पेशस् + कार]. Ab. 507; Mah. 115.

PESALO (*adj.*), Beautiful, delightful, amiable; skilful [पेशल]. Ab. 693, 721, 1070.

PESANAṀ, Sending, despatching; message, despatch [प्रेषण]. *Amhe parakulaṁ pesanatthâya posenti*, they nurture us to send us into other families, viz. to get us married (Dh. 234). *Pesanahárikâ* (f.), a slave-girl employed to carry messages or go on errands (Dh. 177, 178).

PESETI (*caus.*), To send [प्रेषयति]. Aor. *pesesi*, (Alw. I. 74; F. Ját. 6), *apesayi* (Mah. 17, 155), *pesayittha* (Mah. 260). Pass. *pesiyati*.

PESĪ (*f.*), A piece of flesh or meat [पेशी]. *Maṁsapesí* (Ten J. 37).

PESIKĀ (*f.*), Rind, shell [पेशिका]. *Velupesiká*, a bit of bamboo (Pát. 80).

PESSAṀ, Servitude [प्रेष्य]. Alw. N. 105.

PESSIKO, A servant [प्रेष्य + इक]. Alw. N. 105.

PESSO, A messenger, servant, slave, hireling, menial [प्रेष्य]. Ab. 514. *Pessá*, a female slave. *Parapessábhávo*, condition of being a slave to others (of a slave girl, Dh. 178).

PESUÑÑAṀ, and **PESUṆEYYAṀ**, Backbiting, slander, evil-speaking [पैशुन्य and पिशुन + एय]. Pát. 12; Dh. 186, 189.

PEṬAKO, A basket [पेटक]. Ab. 524.

PETO (*p.p.p.*), Dead, departed [प्रेत]. Ab. 405; Das. 37. Masc. *peto*, a Preta, the manes or spirit of a dead person, a departed relative (Ab. 935; Kh. 11). Fem. *petí*, a female peta (Pát. 69). *Peto kálakato*, dead and gone (Dh. 96). Hardy says, "The Pretas inhabit the Lokántarika Naraka. In appearance they are extremely attenuated, like a dry leaf. There are some Pretas that haunt the places near which they had formerly lived as men; they are also found in the suburbs of cities, and in places where four ways meet" (Man. B. 58). The realm of Petas (*pettivisayo*, *petaloko*, Dh. 129) is one of the apáyas or states of punishment, and a Peta is a being condemned to suffering for a

certain period as a punishment for sins committed when a man. Many deceased relatives are Petas, and it is a highly meritorious act to place food and drink outside the house for the Petas to partake of when they revisit their former homes (Kh. 11; Man. B. 59). There are four kinds of Petas, which according to Subhúti are *khuppipási, nijjhámataṇhiko, utúpajíví, paṁsupisácako*. The two first wander about the world of men (Man. B. 58). Hardy mentions Káḷakañjakas and Vantásikas (Man. B. 49, 458). *Petakiccaṁ karoti*, to perform the duties due to deceased kinsmen, such as setting food and drink for them (Dh. 206). *Petavatthu*, "Preta Stories," is the name of one of the books of the Khuddaka Nikáya (E. Mon. 169). It is to be observed that the Petas answer to both the पितृ's and प्रेत's of Hinduism. Compare *Pettivisayo*.

PETTEYYATĀ (*f.*), Paternity [next + ता]. Dh. 59 (but the commentator says it means dutiful conduct to a father, p. 408).

PETTEYYO (*adj.*), Paternal [पितृ + एय]. Masc. *petteyyo*, a paternal uncle (*pitu bhátá*).

PETTIKO, and PETTIYO (*adj.*), Paternal, ancestral [पैतृक, and पैत्र्य]. Dh. 157. *Pettikaṁ dhanaṁ*, property inherited from the father.

PETTIVISAYO, The Peta realm or world. See *Gati*. Dh. 129; Alw. i. cvii. The second part of the compound is विषय, the first is a derivative of पितृ, probably पैत्र्य. See *Peto*.

PEYYĀLAṀ, This word answers to our Etcetera, or to the dotted line used when words are intentionally omitted. The etymology is exceedingly doubtful. Burnouf (Lot. 388) hesitatingly resolves it into pe-alaṁ, pe being taken as an abbreviation of pûrve; but this fails to account for the long á. Subh. quotes from a grammatical work, *peyyaṁ alaṁ peyyálaṁ, pápanaṁ peyyaṁ, alaṁ ti yuttaṁ*, which, though it guides us as to the meaning, fails to supply an etymology. D'Alwis says that *peyyálaṁ* (not as he reads it *peyyála*) means "Insert, in the sense of Fill up the gap" (Alw. I. 93). I am disposed to think that *peyyálaṁ* means "to be supplied, or filled up, or read in full." Assuming the latter part of the word to be *alaṁ*, the remainder *peyya* will probably have to be sought for among the derivatives of पूर्, पृ or प्रा, e.g. पूर्य, or we might perhaps suppose a p.f p. प्रेय from प्रा. Another suggestion I venture to offer is that the word represents प्रायस् or प्राय + अलं (for the *e* comp. jeyyo = jyáyas, seyyá = çayyá).[1] I have found in a MS. of Sárattha Jáliní in the Bodleian the following curious passage, in which *peyya* is referred to पा "to preserve":

Ādyantumattaṁ dassetvá majjhe pana adipanaṁ
Majjhepeyyálakaṁ náma, ito sesesu ayaṁ nayo.
Ādyantamajjhapeyyálaṁ sabbapeyyálakaṁ tathá
Peyyálan tu catubbidhaṁ, taṁ viññúhi pakásitaṁ.
Pátuṁ alaṁ ti peyyálaṁ vitthúretuṁ alaṁ 'thavá
Peyyálassa vacanattho veditabbo vibhávina.

Which I interpret thus, "Exhibiting the beginning and the end of the sentence while in the middle there is a suppression is called *majjhepeyyála*, and the same principle applies in the other cases. *Peyyála* is of four sorts, *ádipeyyála, antapeyyála, majjhapeyyála* and *sabbapeyyála* (omission respectively of the beginning, of the end, of the middle, and of the entire passage), this has been declared by the learned. *Peyyála* means able to preserve, or able to give in full, thus is the meaning of the word *peyyála* to be understood by the wise man." In a quotation at p. 388 of the Lotus *peyyála* seems singularly enough to be used to designate the unabbreviated passage itself, *so yeva purimapeyyálena vitthúretabbo*, "this passage is to be expanded or supplied in full by the aid of the previous unabbreviated reading," but whether this is what is really meant cannot be determined without a knowledge of the context, the quotation being too brief.—As we shorten "etcetera" to "etc.," so *peyyálaṁ* is usually shortened to *pe*, and in Burmese MSS. even to the letter *p* or *l* (Alw. I. 93), comp Sárattha Jáliná:

Tesu majjhamhi peyyále po vá lo vá ṭhapíyati,
Taṁ taṁ disvá 'va viññeyyaṁ peyyálaṁ pi sudhimatá.

"One of these, the middle peyyála is represented by *p* or *l*, and a *peyyála* is to be understood by the wise man when he meets with either of these symbols." The symbol *pe* is substituted in MSS. either for words which have occurred just before, or for words so well known that it is not thought necessary to give them in full. An instance occurs at Dh. 286, *attadantassa pe tathárúpassa jantuno*,

[1] Since writing the above, I find that Kern explains *peyyala* by प्रायस् with a termination अल (Jaartelling Zuid Buddh.). I am pleased to meet with this confirmation of my suggestion.

where *pe* stands for the words *posassa niccaṁ saññatacárino n' eva devo na gandhabbo na Máro saha Brahmuná jitaṁ apajitaṁ kayirá*, as will be seen by referring to the text (p. 19, vv. 104, 105).

PEYYAVAJJAṀ, Kind-wordedness, kindness of language (abstract noun formed from *piyaváda*).

PEYYO, see *Pivati*.

PEYYO (*adj.*), Beloved, dear [प्रियस्].

PHAGGAVO, A sort of pot herb (Ab. 598; F. Ját. 6, 29). Evidently a derivative of फल्गु.

PHAGGUṆO, The month Phálguna [फाल्गुण]. Ab. 76. *Phagguṇí* (*f*), name of two lunar mansions, distinguished as *pubbaphagguṇí* and *uttaraphagguṇí* (Ab. 59).

PHALAKAṀ, and -KO, A board, slab; a shield [फलक]. Ab. 392, 1107. *Phalake nisídi*, sat down on a bench (Ten J. 98, comp. 20). *Phalake nipanno*, floating on a plank (of a shipwrecked sailor, F. Ját. 4, comp. Dh. 325). *Pásáṇaphalakaṁ*, a stone slab or seat (Dh. 107, 189; Mah. 132). *Khaggaphalakaṁ*, sword and shield (Mah. 154). *Álambanaphalakaṁ*, a bench to rest on (Ját. 8). *Sopánaphalake*, staircase landing, "perron" (Ten J. 12).

PHALAṀ, A certain measure or weight [पल]. Ab. 480, 481, 823.

PHALAṀ, Fruit, a fruit, grain, crop, produce; result, consequence; reward, profit, advantage; a testicle [फल]. Ab. 273, 546, 951; F. Ját. 6. *Sippaphalaṁ*, produce of industry. *Saddhammasavane phalaṁ*, my delight or reward is in listening to the Truth (Ras. 28). *Puññakammassa phalaṁ*, reward of good works (Mah. 199). *Phalaṁ sukatadukkatánaṁ*, the fruit or result of good and bad deeds (Ten J. 116). *Ñatvána abhisekaphalaṁ*, knowing that her coronation would be the result of the journey (Mah. 55). *Tassa sílassa phalena*, as the reward of that devotion (Dh. 193, comp. 161). *Phala* is used as a technical religious term, each of the four paths (see *Maggo*) being subdivided into the path and its *phala* or fruition. Vijesinha writes to me as follows, "Between the *maggaṭṭha* and the *phalaṭṭha* there is scarcely any difference but of priority. First the yogin practises the *anulomañáṇa*, by which he attenuates and finally expels passion. Directly he has done this he is supposed to have a particular bent given to his mind called *gotrabhúñáṇa*. As soon as he has attained this all his thoughts hang on Nirváṇa, and he becomes a *Sotápattimaggaṭṭha*, and instantly receives two or three *phalacittáni* (*dve tíṇi phalacittáni uppajjanti*)." At Dh. 180 is the foll. passage bearing on this subject, *dve phusaná ñáṇaphusaná vipákaphusaná ca, tattha cattáro maggá ñáṇaphusaná náma cattári phaláni vipákaphusaná adhippetá*, "there are two attainments, the attainment of knowledge and the attainment of the result; by attainment of knowledge is meant the four Paths, by the attainment of the result is meant the four Fruitions." I think it worth noting that a Sinhalese gloss in my possession states that the difference between the Magga and Phala is that in the former the process of destruction of passion is going on, while in the latter it is consummated: thus the Sotápattimaggaṭṭha is accomplishing the annihilation of *diṭṭhi*, *vicikicchá* and *sílabbataparámása*, while the Sotápattiphalaṭṭha has accomplished it. The sottápattiphala is sometimes called *paṭhamaṁ phalaṁ* (Mah. 83), or *phalam ádikaṁ* (Mah. 72). At Dh. 175 the sakadágámiphala is called *dutiyaphalaṁ*, and the anágámiphala is called *tatiyaphalaṁ*. Arahattaphala or Arhatship is called *ariyaphalaṁ* (Dh. 180), or *aggaphalaṁ* (Mah. 102). *Maggaphaláni* is a dvandva compound meaning "the paths and the fruitions" (Dh. 316; Ten J. 31; Das. 21). *Maggaphalaṁ* appears to be sometimes a dvandva (Dh. 109; Mah. 74), and sometimes a tappurisa, "fruition of the Paths" (Dh. 198; Att. 195). *Ágataphalo*, one who has attained the fruition of the Paths (Mah. 80).

PHÁLANAṀ, Splitting, bursting (from *pháleti*). Ten J. 29.

PHÁLÁPETI (*caus.* fr. फल्), To cause to be split or torn. Pát. 108.

PHALÁPHALAṀ, and (*pl.*) -LÁNI, Wild fruits, berries [फल + फल with lengthened *a*]. *Phaláphalatthâya gacchati*, to go in search of wild fruits (Dh. 132, 155). F. Ját. 4; Dh. 215; Das. 3). It probably meant originally various kinds of fruits, but is used in the acquired sense of wild fruits, e.g. *ekaṁ rukkhaṁ áruyha phaláphalaṁ ganháti*, climbing a tree he gathers the wild fruits or berries (Das. 26).

PHALÁRÁMO, Fruit garden, orchard [फल + आराम]. Pát. 79.

PHALATI, To split asunder (intrans.), break open, burst; to bear fruit [फल्]. *Sattadhá me phale*

muddhá, my head would split into seven pieces (Gog. Ev. 29; Ját. 54). Aor. *phali, apphali* (Ten J. 94). *Hadayaṁ phali*, his heart burst or broke (Ten J. 10, 11, 89). *Phalanti viná pupphaṁ*, bear fruit without having flowered (Ab. 540). *Devadundubhiyo ca phalimsu*, and the thunders of heaven broke forth (Par. S.). P.p.p. *phullo*.

PHALAVĀ (*adj.*), Bearing fruit [फलवत्]. Ab. 541.

PHĀLETI (*caus. phalati*), To split, cut, sever, break open [फालयति]. *Paṇṇaṁ p.*, to tear up a letter (Alw. I. 102). *Hatthaṁ p.*, to cut the hand (Dh. 396). *Khurena p.*, divide with a razor. *Sáligabbhaṁ phálетvá*, having split open the germ of a grain of rice (Dh. 126). *Phálesi udaraṁ bhogino*, ripped open the belly of the snake (Mah. 243). *Phálетvá matthakaṁ*, having split open his head (Mah. 245). *Kaṭṭháni ph.*, to cleave wood (for fuel). Also used transitively; *Hadayam pi tesaṁ phályya*, and their hearts would break (Das. 4). *Muddhá me sattadhá phályya*, my head would split into seven pieces (Dh. 87, 140).

PHALĪ (*adj.*), Bearing fruit [फलिन्]. Ab. 541.

PHALIKO, and -KĀ (*f.*). Crystal, quartz [स्फटिक]. Att. xix, 193; Mah. 182, 241. *Phaliká* occurs at Mah. 169, 175, where the context shows it to mean crystal. *Phalikamayo*, made of crystal (Alw. I. 78). *Phalikaguhá*, the Crystal Cave in Himavanta (Ten J. 9).

PHALINO (*adj.*), Bearing fruit [फलिन]. Ab. 541.

PHALITO (*adj.*), Bearing fruit or crop, fruitful; broken; grey, grey-haired [फलित, and पलित]. *Phalitabhúmibhágo*, fruitful piece of ground (Att. 210). *Phalitá rukkhá*, trees covered with fruit (Ját. 18). *Hadayena phalitena kálaṁ katvá*, dying of a broken heart (Dh. 109, comp. Att. 218, Ját. 65). *Hadayaṁ phalitaṁ dvidhá*, his heart broke in two (Mah. 247). *Phalitaṁ siro*, a grey head (Dh. 46). *Phalitasiro*, grey-headed (Dh. 315). *Aphalitakesatá*, absence of grey hairs (B. Lot. 606). Neut. *phalitaṁ*, grey hair (Ab. 251). *Sísè ekam pi phalitaṁ náma náhosi*, there was not a single grey hair on her head (Dh. 246). In late texts sometimes written *palita* when meaning grey, e.g. Ját. 79, but this is merely a recurrence to the Sanskrit.

PHALLATI, To bear fruit [फुल्ल, comp. *pharati* = स्फुरति]. Dh. 30, 332; Sen K. 490.

PHĀLO, A ploughshare [फाल]. Ab. 448; Dh. 237.

PHALU (*m.*), A knot or joint in a reed [परु].

PHANDANO (*adj.*), Palpitating, trembling, agitated, unsteady [स्पन्दन]. Dh. 7; Sen. K. 525.

PHANDATI, To throb, palpitate, tremble, struggle [स्पन्द्]. Das. 36; Ten J. 115. P.p.p. *phandito*.

PHAṆĪ (*m.*), A snake [फणिन्]. Ab. 653.

PHAṆIJJAKO, The plant Samírana [फणिज्झक]. Ab. 579 (the same spelling in Br. J.S.A.).

PHAṆINDO, A hooded snake, cobra di capella [फणीन्द्र]. Mah. 243.

PHĀṆITAṀ, The inspissated juice of the sugar cane, raw sugar, molasses [फाणित]. Ab. 462. Pát. 10, 81; Ten J. 110; Dh. 434; Mah. 197, 212.

PHAṆO, The hood of a snake, especially of a cobra [फण]. Dh. 224; Mah. 243, 255. *Phaṇaṁ katvá*, said of a peacock at Ten J. 114, appears to mean "spreading its tail."

PHARAṆAṀ, Pervading [स्फरण, स्फुरण]. Man. B. 410. *Pharaṇapíti*, pervading or thrilling joy. For *pharaṇatá* see *Samádhi*.

PHARASU (*m.*), A hatchet, axe [परशु]. Ab. 393; F. Ját. 2; Dh. 364.

PHARATI, To flash, shine forth; to thrill or dart through, to pervade; to diffuse, send forth, emit [स्फुर्, see *Phallati*]. *Cakkaválasahassesu appamáṇo obháso phari*, in 1000 worlds illimitable splendour shone forth (Ját. 51). *Itthisaddo..purisánaṁ sakalasaríraṁ pharitvá*, woman's voice thrilling through men's whole frame (Dh. 85). *Assa saríraṁ pharamáná pañcavaṇṇapíti*, a five-fold joy pervading his whole body (Dh. 290; Alw. I. 97). *Yathá pana agandhakapupphaṁ yo naṁ dháreti tassa saríre gandhaṁ na pharati*, as a scentless flower does not diffuse any odour upon the person of the wearer (Dh. 230). *Obhásaṁ pháritvá*, sending forth a radiant image of himself (it is added, "so that he appeared to be sitting at Kassapa's side," Dh. 183, comp. 385). Of water taken as drink diffusing itself through the body (Ját. 24).

PHĀRUSAKAṀ, Name of one of Indra's groves [पारुषक, comp. पारुष्य]. Ab. 23.

PHARUSO (*adj.*), Harsh, unkind, fierce, savage; rough, rugged; severe, cruel [परुष]. Ab. 961. *Asso pharuso*, a savage horse (Ten J. 43). Of a tyrannical king (Dh. 149). *Vedaná pharusá*, cruel suffering (Dh. 25). Neut. *pharusaṁ*, harsh, unkind language (Ab. 125). *Má 'voca pharusaṁ kañci*, speak not harshly to any man (Dh. 24). Ten J. 41.

PHASSANAṀ, Contact [स्पर्शन]. Das. 34.

PHASSETI, see *Phusati*.

PHASSITO, This is I suppose a derivative of स्पृश्, perhaps स्पर्श + इत, hardly I think the p.p.p. from स्पर्शयति. At Dh. 232, 340, we have *suphassita*, as an epithet of the lips, apparently meaning "soft, delicate." Subh. tells me that *Sádhupassitaṁ* at Mah. 124 should be *sádhuphassitaṁ*, and quotes from the commentary *sádhuphassitan ti suphassitaṁ, doṇiyá upari pidhánaṁ suphassitákárena ṭhapetvá.* Turnour translates it vaguely "superb," probably referring it to दृश्.

PHASSO, Touch, contact [स्पर्श]. Ab. 149. *Phassasampanno*, (of a blanket) soft (Alw. I. 75). *Phasso* or Contact is one of the terms of the Buddhist philosophy (see *Áháro*, B. Int. 500; Man. B. 409, 499). Gogerly says there are seven, "receiving impressions from external objects by the eye, ear, nose, tongue, body, mind, and lastly knowledge or mental consciousness (*manoviññáṇadhátusamphasso*)." There are six Phassakáya's, *cakkhusamphasso, sotas., ghánas., jivhás., káyas., manos.* (Sang. S.).

PHĀSU (*adj.*), Enviable, agreeable, pleasant, easy, comfortable (Ab. 88, see note stating it to be an adjective). *Phásugamanaṁ*, easy or pleasant journey (Mah. 16). *Phásuviháro*, comfort, ease, well-being. *Dvinnaṁ aggasávakánaṁ phásuviháraṁ pucchito*, questioned as to the welfare of the two chief disciples (Dh. 114). *Bhikkhúnaṁ phásuvihárúya*, for the comfort or pleasant living of the priests. *Saphásuviháratthúya*, for his own comfort (Dh. 105) *Na me tayá saddhiṁ kathá vá nisajjá vá phásu hoti*, talking or sitting with you is not pleasant to me (Pát. 15). Neut. *phásu*, comfort, ease, convenience (Ab. 88). *Bhikkhunīphásukáraṇaṁ*, for the accommodation or comfort of the nuns (Mah. 123). Adv. *phásu*, and *phásuṁ*, pleasantly, comfortably. *Phásu viharati* and *phásuṁ viharati*, to live pleasantly or comfortably (Par. S. 6). The Northern Buddhists render *phásuvihára* by sukhasparçavihárata (B. Lot. 426). The fact is that meeting with the Pali word *phásu*, and unable to make anything of it, they took as its equivalent what they conceived to be the word most nearly approaching it in form. That *phásu* is not sparça is obvious, first because *phásu* is an adj., secondly because sparça does not mean "pleasure" or "ease," thirdly because we already have in *phassa* the true equivalent of sparça. Any one of these three objections standing alone would be inconclusive, but taken together they are irresistible. I feel little doubt that *phásu* is the Sanskrit स्पार्ह (spárha). Spa would become pha, and the r would be dropped: this would leave pháha, which being very difficult to pronounce, would easily glide into *phása*, the *s* being supplied from the recollection of the lost initial *s*. In one other instance, *golisa* = goliha, a Pali *s* corresponds to a Sansk. *h*. For the change of the final *a* to *u* we have a parallel in words like *sabbaññu* = sarvajña, and *vedagu* = vedaga. See also *Phásuko*.

PHĀSUKĀ (*f.*), A rib [पार्श्वका or पर्शुका]. Ab. 278. Of the side rafters or ribs of a hut (Dh. 28).

PHĀSUKO (*adj.*), Pleasurable, agreeable, comfortable [*phásu* + क]. *Phásukaṁ vassávásaṁ vasi*, passed a pleasant season of retirement (Dh. 105). *Phásukaṁ ṭhánaṁ, phásukaṭṭhánaṁ*, a pleasant spot (Mah. 151; Ten J. 112; F. Ját. 3; Dh. 232). *Niváso phásuko*, pleasant residence (Mah. 84). *Uyyánaṁ phásukaṁ*, delightful garden (Mah. 85). *Niválsaphásuko* (adj.), pleasant to live in (Nid. 9).

PHĀSULIKĀ (*f.*), A rib (Ab. 278). For *phásukiká*, = पार्श्वका + इक with consonant dissimilation, as in *kipillaka, vímaṁsá*.

PHĀTI (*f.*), Increase, growth [स्फाति]. Ab. 760.

PHEGGU (*adj.*), Empty, vain, poor [फल्गु]. Ab. 698. Fem. *pheggu*, the opposite-leaved fig-tree (Ab. 572).

PHENILO, The soap plant, Sapindus Detergens [फेनिल]. Ab. 555.

PHEṆO, Foam, froth [फेन]. Dh. 9.

PHĪTO (*p.p.p.*), Prosperous [स्फीत]. Mah. 200; Att. 205.

PHOṬO, A swelling, boil, tumour [स्फोट]. Ab. 324, 1048; Ját. 7.

PHOṬṬHABBAṀ, see *Phusati*.

PHULIṄGAṀ, A spark [स्फुलिङ्ग]. Ab. 35.

PHULLITO (*p.p.p.*), Blossoming [p.p.p. फुल्ल]. Ras. 21, 32.

PHULLO (*p.p.p. phalati*), Expanded, blown (of a flower); split, broken [फुल्ल]. Ab. 542; Ras. 25; Ten J. 1. See *Khaṇḍaphullo*.

PHUSANĀ (*f.*), Touching, attaining [स्पृश् + अन]. Dh. 180 (see *Phalaṁ*).

PHUSATI, To touch; to reach [स्पृश्]. Dh. 5, 48. *Kumbhī phusiya páṇinó*, patting the elephant's temples with his hand (Mah. 152). *Paṭidaṇḍó*

phuseyyu' taṁ, retribution would overtake thee (Dh. 24 *Phusanti nibbánaṁ*, attain Nirváṇa (Dh. 5, comp. 254, 273). Ger. *phussa, phusiya, phusitvá* (Mah. 243; Dh. 254). P.f.p. neut. *phoṭṭhabbaṁ*, touch, contact (Ab. 149, see *Áyatanaṁ*, it is a synonym of *phusso*). P.p.p. *phuṭṭho*, touched, reached, affected. *Sukhena phuṭṭhá athavá dukhena*, touched (or reached) by joy or sorrow (Dh. 15, comp. Kh. 6). Caus. *phasseti*, to touch, attain (Dhammika S.).

PHUSITO, = पृषत (Fausboll).

PHUSSITO (*adj.*), Flowered, blossoming (Kh. 9). Either represents पुष्पित (but see *pupphita*), or is formed from a possible pres. *phussati* = पुष्यति.

PHUSSO, Name of a Nakkhatta; name of a month; name of a Buddha [पुष्य]. Ab. 58, 76; Mah. 2. *Phussarágo*, a topaz (Ab. 489). *Phussaratho*, a carriage (Ab. 372).

PHUṬANAṀ, Tearing, bursting [स्फुटन]. Ab. 759.

PHUṬO (*adj.*), Thrilled, pervaded. *Sakalasarîraṁ pîtiyá phuṭaṁ*, his whole frame was thrilled (pervaded) with joy (Ját. 33). In meaning this word seems to be rather the equivalent of स्फुरित than स्फुट. It is used as the p.p.p. of *pharati*, which is certainly स्फुर्. Comp. *paripphuṭo, anuparipphuṭo, apphuṭo*.

PHUṬṬHO, see *Phusati*.

PI, see *Api*.

PIBATI, see *Pivati*.

PICCHILĀ (*f.*), The silk-cotton tree, Bombax Heptophyllum [पिच्छिला]. Ab. 565.

PICU (*m.*), Cotton [पिचु]. Ab. 494.

PICULO, The Tamarisk tree [पिचुल]. Ab. 561.

PIDAHANAṀ, and PIDHĀNAṀ, Covering, closing, fencing; sheath; a lid, cover [पिधान]. Ab. 50, 811, 1170; Mah. 179; Dh. 345. *Dvárapidahanaṁ*, shutting the door, closing the gates (Dh. 279).

PIDAHATI, To cover; to shut, close; to guard [पिधा]. *Mukhaṁ p.*, to shut the mouth, close the jaws (F. Ját. 12). *Mukhaṁ pidháya khaggena*, guarding his face with his sword (Mah. 156). *Dváraṁ pidháya*, having shut the door (of a room, Alw. I. 102, 76; of the gate of a cow-pen, Dh. 238). A form *pidaheti* also occurs, comp. *nidheti, paridaheti*. *Indanîlathúpena pidahesi*, enshrined them in a sapphire shrine (Mah. 4). P.p.p. *pihito* (Dh. 238). *Pihita-apáyadváro*, for whom the gates of hell are closed, viz. who cannot again be born in one of the four states of punishment (Dh. 342; Dh. 111). Caus. *pidahápeti* (B. Lot. 657; Dh. 116, 238).

PIDHĀNAṀ, see *Pidahanaṁ*.

PIHĀ (*f.*), Desire, envy [स्पृहा]. Ab. 163.

PIHAKAṀ, The spleen [प्लिहन् + क]. Kh. 3.

PIHETI, To desire; to envy [स्पृह्]. Dh. 38. With dat. *Áññesaṁ pihayaṁ*, envying others (Dh. 66, 17, 33, 343).

PIHITO, see *Pidahati*.

PIKO, The Indian cuckoo [पिक]. Ab. 633.

PĪḶĀ (*f.*), Pain, suffering; wrong, injury [पीडा]. Ab. 1095; Dh. 308. *Nakkhattapîḷá*, occultation (Dh. 156).

PIḶAKĀ (*f.*), A boil, pustule, pimple [पिडका]. Ab. 324; Pát. 93.

PILAKKHO, The wave-leaved fig-tree, Ficus Infectoria [प्लक्ष]. Ab. 559.

PĪḶANAṀ, Pressing or weighing on; oppression [पीडन]. Mah. 153.

PILANDHANAṀ, Wearing or putting on an ornament; ornament, parure (from next). Ab. 283; Mah. 258. *Pilandhanamuddiká*, wearing-seal, viz. seal-ring (Dh. 157). Dh. 93. *Kaṭisuttan ti yaṁ kiñci kaṭipilandhanaṁ*, k. means any sort of ornamental waistband.

PILANDHATI, To put on or wear (an ornament), to deck oneself [पिनह्]. *Hantvá yakkhapatiṁ rájá pilandh' assa pilandhanaṁ*, having slain the yakkha chief, the monarch decked himself with his (the chief's) ornaments (Mah. 50). Of a gold necklace (Dh. 234). *Rájamuddikaṁ nîharitvá attano aṅguliyaṁ pilandhi*, taking off the king's seal-ring put it on her own finger (Dh. 154). *Ábharaṇáni pilandhanto*, putting on his ornaments (Ras. 32). For the form comp. *onandhati*. Caus. *pilandhápeti* (Ját. 50; Att. 220).

PILAVO, A kind of duck [प्लव]. Ab. 626.

PĪḶETI, To press, crush, weigh upon; to vex, to oppress, ravage, harass, hurt [पीड्]. Dh. 204, 420. *Ubho dante pîḷayitvá*, pressing heavily on the elephant's two tusks (Mah. 151). *Pabbataṁ pîḷetvá*, compressing or squeezing a mountain (F. Ját. 58). *Apîḷento nare*, without oppression or tyranny (Mah. 174). *Sího pîḷeti te raṭṭhaṁ*, a lion is ravaging your kingdom (Mah. 45). P.p.p. *pîḷito*. *Balipîḷito*, oppressed with taxes (Das. 21). *Tena dukkhena pîḷito*, overwhelmed by this misfortune (Mah. 244, 248). Pass. p.pr. *pîḷiyamáno* (Ját. 25).

LLAKO, A child, or the young of an animal. Ab. 251. Comp. Hindi *pilla*.

ILOTIKĀ (*f.*), A cloth, bandage [प्लोत + इका]. Dh. 158, 275, 339. *Telapilotiká*, oil-cloths, viz. cloths or rags dipped in oil (Dh. 175).

ĪLU (*m.*), The tree Careya Arborea [पीलु]. Ab. 564.

'ILUVATI, To float [प्लु]. See *Plavati*.

'IṀSĀPETI (*caus.*), To cause to be ground, or bruised, or crushed [caus. पिष्]. Mah. 175 (line 2).

'ĪṆANAṀ, Satisfaction (fr. *píṇeti*). Ab. 759.

'INĀSO, Cold in the head, catarrh [पीनस]. Ab. 324. The Pali form is an interesting confirmation of the conjectural etymology of the Sanskrit pínasa as equivalent to api-násá.

'IṆḌACĀRIKO (*adj.*), Going about in search of alms [पिण्ड + चारिन् + क]. *Piṇḍacárikabhikkhu*, a Buddhist monk going his rounds for alms (Dh. 268; Ját. 21). *Piṇḍacárikavattaṁ*, duties of a monk while going about in search of alms (Dh. 335; Mah. 24).

PIṆḌAKO, Incense, myrrh [पिण्डक]. Ab. 302.

PIṆḌANAṀ, Rolling together, forming into a lump [पिण्डन]. Ab. 1017.

PIṆḌAPĀTIKO, One who keeps the Piṇḍapátikaṅga [पिण्डपातिक]. *Piṇḍapátikaṅgaṁ* is one of the Dhutaṅga ordinances. The priest who undertakes to keep it must obtain food only by going in person to the houses of the faithful and receiving it by having it placed in his bowl. He may therefore not receive *salákabhatta*, *saṅghabhatta*, etc. (see E. Mon. 97). B. Int. 306.

PIṆḌAPĀTO, Food received in the alms-bowl of a Buddhist monk [पिण्डपात]. B. Int. 306; Dh. 274. I find in Vis. Magga: *bhikkhásaṅkhátánaṁ pana ámisapiṇḍánaṁ páto piṇḍapáto, parehi dinnánaṁ piṇḍánaṁ patte nipatanti vuttaṁ hoti*, from which it is clear that *piṇḍapáta* is a restrictive term specifying that particular sort of alms which consists in the food being placed or thrown into the bowl of a monk while on his rounds. Thus salákabhatta would be alms, but not piṇḍapáta alms. *Sayaṁ piṇḍapátaṁ ádáya*, having themselves gone and begged alms (Dh. 84). *Antamaso piṇḍapátamattam pi*, even if it be merely food thrown into his alms-bowl (Pát. 11). *Piṇḍapátapaṭikkanto*, having returned from seeking alms, viz. from the daily pilgrimage to beg food in the village (Dh. 183, 222, 359). Vij. observes to me that *pacchábhattaṁ piṇḍapátapaṭikkanto* (see Dh. 175) is a ὕστερον πρότερον, as it means "having returned from his rounds, and then made his meal (on the food obtained on his rounds)." The monks go on their rounds in the early morning, and must not eat after noon.

PIṆḌETI, To roll into a lump; to assemble [पिण्ड्]. Mah. 232. P.p.p. *piṇḍito*, massive, thick; counted, added (Ab. 1073).

PIṆḌĪ (*f.*), A lump, mass [पिण्डी]. *Gomayapiṇḍi*, a lump of cowdung. *Ambapiṇḍi*, a bunch of mangoes (F. Ját. 54; Alw. N. 51). *Nahániyapiṇḍi*, a ball of fragrant soap used in bathing.

PIṆḌIKĀ (*f.*), The nave of a wheel [पिण्डिका]. Ab. 374.

PIṆḌIYĀLOPO, Morsels of food, broken meat [पिण्डी + आलोप]. Kamm. 8.

PIṆḌO, A lump, ball, mass; uniting, putting together; a lump of food, morsel; food; food given in alms; sustenance, livelihood; the body [पिण्ड]. Ab. 1017; Dh. 54. *Bhattapiṇḍaṁ*, lump or portion of boiled rice (Mah. 136). *Mattikápiṇḍo*, *paṁsupiṇḍo*, lump or heap of earth (Mah. 144, 176). *Sajjhupiṇḍo*, a lump or mass of silver (Mah. 167). *Akkharapiṇḍo*, massing or collocation of syllables (Dh. 414). *Piṇḍagaṇaná*, addition. *Piṇḍadánaṁ*, alms offering (Mah. 203). A Buddhist monk going on his rounds is said *piṇḍáya carati*, to go about for alms (Ten J. 118). He is not allowed to ask, but must stand silent at the door of a house till food is offered him. *Sávatthiṁ piṇḍáya pavisitvá*, having entered S. for alms (Dh. 94, 81). *Sávatthiyaṁ piṇḍáya caritvá*, having gone his rounds in Sávatthi (Das. 1).

PĪṆETI (*caus.*), To gratify, cheer, regale, please [प्रीणयति]. Att. 210. P.p.p. *píṇito*. *Píṇitindriyo*, having his senses refreshed (Mah. 247). Mah. 112, 114; Att. 206.

PIṄGALO (*adj.*), Reddish yellow, brown, tawny [पिङ्गल]. Ab. 98, 361 (the brown elephant). *Piṅgalamakkhiká*, a gadfly (Ab. 645).

PIṄGO (*adj.*), Brown, tawny [पिङ्ग]. Ab. 98.

PIÑJAṀ, A feather of a peacock's tail; a peacock's tail or train; a wing [पिच्छ]. Ab. 635, 1085; Dh. 237; Mah. 249.

PIÑJARO (*adj.*), Yellow, tawny [पिञ्जर]. Att. 191.

PĪNO (*p.p.p.*), Fat, bulky [पीन]. Ab. 701.

PIPĀSĀ (*f.*), Thirst [पिपासा]. Ab. 467.

PIPĀSITO (p.p.p. *pivásati*), Thirsty [पिपासित]. Dh. 202; Att. 8, 205; Ras. 29.

PIPPHALAṀ, Scissors, shears. Ab. 527, 909.

PIPPHALĪ (*f.*), The wave-leaved fig-tree; long pepper [पिप्पली]. Ab. 559, 583.

PIPPHALO, The Sacred fig-tree, Ficus Religiosa [पिप्पल]. Ab. 909.

PISĀCO, A class of demons, a goblin, sprite [पिशाच]. Ab. 13. Comp. *paṁsupisácako*, "mud-sprite," a sort of peta.

PISAṄGO (*adj.*), Brown, tawny [पिशङ्ग]. Ab. 98.

PISITAṀ, Flesh [पिशित]. Ab. 280.

PISSA, *Pi 'ssa = pi assa* (from *ayaṁ*).

PISUṆO (*adj.*), Backbiting, calumnious, malicious [पिशुन]. *Pisuná vácá*, backbiting, slander. Anomalous adj. *pisunávάco*, slanderous. *Pisuno*, a tale-bearer, informer, traitor (Ab. 737).

PITĀ (*m.*), A father; a name of the Hindu Brahma [पितृ]. Ab. 15, 243, 1118. Acc. *pitaraṁ* (F. Ját. 9; Dh. 52). Instr. *pitará* (F. Ját. 10). Gen. and dat. *pitu* (F. Ját. 9; Ten J. 54), *pitussa* (Cl. Gr. 143, *pitussa sadiso*). Loc. *pitari* (Kh. 13; Das. 1). Plur. *pitaro*, father and mother, parents (Ab. 249, that it is not the Sansk. dual पितरौ is seen from Dh. 153, where we have *pitunnan* (gen. pl.) *accayena*, on the death of his parents). Gen. and dat. pl. *pitunnaṁ* (Mah. 51). Loc. *pitúsu*, *pitusu*. The bases used in composition are *piti-* and *pitu-*. *Pitiputtamaraṇaṁ*, death of parents and children (Das. 10). *Pitigottaṁ*, father's family (Dh. 218). *Pitipakkhato*, on the father's side (Dh. 78). *Pitughάto*, parricide (Kh. 27). *Pituṭṭhάne*, in place of a father (Das. 3). *Pitusoko*, grief for the loss of a father (Das. 1). *Pitusantakaṁ*, father's property (Ját. 2). *Pitupitámahá*, parents and grandparents (Ját. 2).

PIṬAKATTAYAṀ, The Three Baskets or Treasuries, a name of the Buddhist Scriptures [पिटक + त्रय]. *Piṭakattayadhárí*, versed in the Buddhist Scriptures (Mah. 19). *Piṭakattayapáli*, the text of the Scriptures as opposed to the commentaries (Mah. 207).

PIṬAKO, see *Tipiṭakaṁ*.

PĪTAKO (*adj.*), Yellow [पीतक]. Ab. 99.

PITĀMAHO, A grandfather; a name of the Hindu Brahma [पितामह]. Ab. 15, 247, 1118; Dh. 194; Das. 30.

PĪTANAKO, The hog-plum, Spondias Mangifera [पीतनक]. Ab. 554.

PĪTANAṀ, Yellow orpiment [पीतन]. Ab. 493.

PITARĀ, PITARO, see *Pitá*.

PĪTASĀLO, The tree Terminalia Tomentosa [पीतशाल]. Ab. 563.

PĪṬHAKAṀ, A chair, stool [पीठक]. Mah. 82.

PĪṬHAṀ, A chair, stool, bench; the counter of a shop [पीठ]. Ab. 311, 970; Mah. 82; Alw. I. cvii.

PIṬHARO, A pot or pan [पिठर] Ab. 456.

PĪṬHASAPPĪ (*m.*), A cripple [पीठसर्पिन्]. Ab. 319; Dh. 159; Mah. 245.

PĪṬHIKĀ (*f.*), A bench, stool; a platform, framework [पीठिका]. Ab. 311, 823, 970.

PITHĪYATI, This word I have only met with at Dh. v. 173. I believe Fausboll to be right in making it equivalent to अपि + स्तीर्यते. Subh. tells me it means "is covered," "is hindered."

PITI-, see *Pitá*.

PĪTI (*f.*), Drinking [पीति]. Ab. 1129. *Dhammapíti*, draught of the Truth (Dh. 37).

PĪTI (*f.*), Joy, delight [प्रीति]. Ab 87, 1129. *Pítimayaṁ vacanaṁ*, a joyous expression. *Pítijanano*, causing joy, gladdening. *Pítibhakkho*, feasting on joy (Dh. 36). *Pítipámojjaṁ*, joy and gladness (Dh. 67). There are five sorts of *píti* (*pañcavidhá* or *pañcavaṇṇá píti*), *khuddaká píti*, *khaṇiká píti*, *okkantiká píti*, *ubbega píti*, *pharaṇa píti*, slight joy, momentary joy, joy that comes like a sudden shock (comment says "like a wave breaking upon the shore"), transporting joy (comment says "that will make you leap into the air"), and all-pervading joy (Vij.).

PĪTĪ (*adj.*), Drinking [पीतिन्]. *Dhammapítí*, one who drinks in the Truth (Dh. 15).

PITITO (*adv.*), On the father's side [पितृतस्]. *Pitito asuddho*, base-born on the father's side (Alw. I. xlv).

PĪTO (*adj.*), Yellow [पीत]. Ab. 97, 1008; Mah. 22.

PĪTO (*p.p.p. pivati*), Drunk, swallowed [पीत]. Ab. 1008; Ras. 29.

PĪTO (*p.p.p.*), Delighted [प्रीत]. Ab. 752, 1008.

PITTAṀ, Bile, the bilious humour [पित्त]. Ab. 281; Kh. 18.

PIṬṬHAKO, A cake made of flour, a meal [पिष्टक]. Ab. 463.

PIṬṬHAṀ, see *Piṭṭho*.

PIṬṬHAṀ, and PIṬṬHĪ (*f.*), The back; the hinder part; the surface, top [पृष्ठ]. Ab. 270; Ten J. 112; Mah. 255. Loc. *piṭṭhe*, at the back of, behind, on the top of, upon. *Ekasmiṁ gum-*

bapiṭṭhe khipitvá, throwing the body behind a bush (Dh. 299). *Válukapiṭṭhe nipajji*, lay down on the sand (Dh. 192). *Kalalapiṭṭhe*, on the mud (Ten J. 36). *Piṭṭhaṁ* is little used, the fem. form *piṭṭhí* usually representing prishṭha. *Hatthipiṭṭhí*, elephant's back (Dh. 157). *Assapiṭṭhí*, and *assa-piṭṭhaṁ*, horseback (Ját. 63). *Diṭṭhá piṭṭhí ti verino*, we have seen the enemy's back, viz. we have seen the last of the enemy (Mah. 260). *Bhikkhuníname piṭṭhipasse*, behind the nuns (Dh. 315). *Piṭṭhimaṁsiko* (adj.), backbiting. *Vári-piṭṭhí*, surface of the water (Mah. 72). *Pádapiṭṭhí*, back or upper surface of the foot (Dh. 237, 340). *Piṭṭhiyaṁ* like *piṭṭhe* may be used prepositionally: *Therassa ásanapiṭṭhiyaṁ ṭhito*, standing behind the thera's chair (Pát. xvi). *Piṭṭhi* appears to have the Vedic meaning of "the vault of heaven," for I find in Br. J. S. A. *akkhariká vuccati ákáse vá piṭṭhiyaṁ vá akkharajánanakíḷá*, "akkhariká means the game of recognizing letters in the air or firmament."

PIṬṬHIKĀ (*f.*), Grits, porridge [पिष्टिका]. Dh. 122.

PIṬṬHITO (*adv.*), From the back; from behind, behind [*piṭṭhí* + तस्, Sansk. पृष्ठतस्]. With gen. *Gadrabhassa piṭṭhito bhandukaṁ otáretvá*, having taken down the merchandise from the ass's back (F. Ját. 14). *Piṭṭhito ento*, advancing from behind (Mah. 134). *Attano p.*, behind himself (Mah. 153). Sometimes repeated: *Bhagavato piṭṭhito piṭṭhito hoti*, is standing behind Buddha (Par. S.). *Yannúnáhaṁ imaṁ bhikkhuṁ p. p. anubandheyyaṁ*, let me now follow this priest, in his footsteps (Dh. 122; B. Lot. 324).

PIṬṬHO (*p.p.p.*), Ground, crushed [पिष्ट]. Ab. 1075. Neut. *piṭṭhaṁ*, flour, meal.

PITTIKO (*adj.*), Bilious [पैत्तिक]. Sen. K. 391.

PITU, PITUNNAṀ, see *Pitá*.

PITUCCHĀ (*f*), Father's sister, aunt [पितृष्वसृ]. Ab. 248. *Pitucchádhítá* (f.), cousin (Dh. 118; Mah. 45).

PĪTVĀ, see *Pivati*.

PĪVARO (*adj.*), Fat, bulky [पीवर]. Ab. 701.

PIVĀSATI, To be thirsty [पिपासति]. Sen. K. 434, 436. See *Pipásito*.

PIVATI, and **PIBATI**, To drink, imbibe, swallow, drink in, enjoy, feast upon [पा]. Pres. *piváti* (Dh. 159). Imperat. 2nd pers. *piva* (Mah. 48). Opt. *piveyya* (Att. 202). Aor. *pivi*, *apivi* (F. Ját. 46; Mah. 45). Fut. *pivissati* (Mah. 246). P.pr. *pivaṁ* (Dh. 37), *pivanto* (Dh. 272; Ten J. 112; Mah. 244). Ger. *pítvá* (Dh. 37), *pivitvá* (Dh. 357; Mah. 41, 261; Ras. 22). Inf. *pátuṁ* (Sen. K. 434; Mah. 133). *Pátukámo*, desirous of drinking (Dh. 219). Pass. *píyati* (Sen. K. 459). P.p.p. *píto*. P.f.p. *peyyo*, drinkable (Sen. K. 477). Caus. *páyeti*, to cause to drink, to give to drink, to suckle. With two acc. *Páyetvá 'matapánaṁ so sahassapurise*, having given to drink to a thousand persons a draught of ambrosia (viz. of doctrine or Truth, there is a play on the word *amata*, which also means Nirváṇa, Mah. 98, comp. 74, 100). There is another form of the caus. *páyati* which appears to be peculiar to Pali. I have met with it four times, *aṭṭhárasabrahmakoṭiyo amataṁ páyanto* (Dh. 119); *páyantí* (f.), a nursing mother (Pát. 109); *dárake páyanti*, they suckle children; and *puttadhítaro páyamáná*, suckling sons and daughters. P.p.p. caus. *páyito* (Dh. 1008). Kaccáyana gives also the forms *pibati*, *pibatu*, etc. (Sen. K. 447).

PIYADASSĪ (*m.*), Name of one of the twenty-four Buddhas [प्रियदर्शिन्].

PIYAKO, A kind of spotted deer; Nauclea Cadamba; Terminalia Tomentosa [प्रियक]. Ab. 561, 563, 620.

PIYĀLO, The Piyal tree, Buchanania Latifolia [प्रियाल]. Ab. 556.

PIYAṀVADO (*adj.*), Speaking kindly [प्रियंवद]. Ját. 51.

PIYANGU (*f.*), Panick seed; a medicinal plant, Priyangu [प्रियङ्गु]. Ab. 452, 571, 1055.

PĪYATI, see *Pivati*.

PIYAVĀDĪ, (*adj.*), Speaking kindly, affable [प्रियवादिन्].

PIYĀYATI, To be fond of, to be devoted to, honour [formed from प्रिय]. Dh. 249; Mah. 200; Ten J. 37.

PIYO, An oar. Ab. 668; Mah. 120.

PIYO (*adj.*), Dear, beloved; agreeable, pleasant; kind, loving [प्रिय]. Ab. 697; Dh. 24; Kh. 14. *Taṁ vacanaṁ piyaṁ*, this delightful news (Mah. 166). *Rañño piyo ahosi*, he was dear to the king (F. Ját. 9; Das. 39). *Piyadassano* (adj.), good-looking, handsome (Mah. 247). *Piyarúpo*, (adj.), pleasant, nice. *Piyakathá*, friendly conversation (Dh. 222). *Piyabhariyá*, beloved wife (Ten J. 114). *Sásanappiyo*, pious (Mah. 227). *Janahi-*

tappiyo, having at heart the good of his people (Mah. 166). *Devánaṁ piyo*, dear to the gods (Mah. 68, 71). Masc. *piyo*, a beloved person, friend (Dh. 39), a husband (Ab. 240, 973). Fem. *piyá*, a wife (Ab. 973). Neut. *piyaṁ*, pleasure; love. *Piyáppiyaṁ*, what is pleasant and what is unpleasant (Dh. 38 = priya + apriya). *Piyápáyo pápako*, the loss of what we love is evil (Dh. 38).

PIYŪSAṀ, Ambrosia [पीयूष]. Ab. 25.

PLAVAṄGAMO, and PLAVAṄGO, A monkey [प्लवङ्गम, प्लवङ्ग]. Ab. 613, 614.

PLAVATI, To float; to soar; to spring; to vibrate, hover [प्लु]. Dh. 59, 409. See also *Piluvati*. Caus. *plaveti*, to buoy up (Att. 210). *Lápúni sídanti silá plavanti*, gourds sink and stones swim.

PLAVO, A raft, float [प्लव]. Ab. 665. Comp. *Pilavo*.

PO (*adj.*), Guarding, ruling [प]. Only as the last part of a compound, e.g. see *Mahípo*, *Bhúmipo*, *Bhútapo*, *Nirayapo*, etc.

POKKHARAṀ, A lotus, Nelumbium Speciosum or Nymphæa Nelumbo; the tip of an elephant's trunk; water; the body; the head of a drum [पुष्कर]. Ab. 365, 685, 827; Dh. 60, 71. *Pokkharavassaṁ*, shower of rain (Ját. 88).

POKKHARAṆĪ (*f.*), A lotus-pond, tank, reservoir [पुष्करिणी]. Ab. 23, 677; Dh. 219. For the form comp. *gharaṇí* = gṛhiṇí.

POKKHARASĀTAKO, Name of a bird [पुष्करसाद् + क]. Ab. 626.

POKKHARATĀ (*f.*), Beauty [पुष्कर + ता]. Dh. 47; Ras. 72; B. Lot. 407; Ját. 2.

POKKHARO, The body of a lute [पुष्कर]. Ab. 138; Dh. 172.

POṄKHĀNUPOṄKHAṀ (*adv.*), Shot after shot. Subh. says that *poṅkha* is the feather part of an arrow (comp. *puṅkha*), and the arrows were discharged so fast that the head of an arrow followed close on the feathered part of the previous one. The compound consists of पुङ्ख + अनु + पुङ्ख, apparently with vṛiddhi (Par. S. A.).

POṆO (*adj.*), Sloping [प्रवण]. *Tappoṇo* (adj.), inclining or recurring thereto (Vij.).

PONOBHAVIKO (*adj.*), Connected with re-birth in another existence [पौनर्भविक].

PORĀṆO, and PORĀṆAKO (*adj.*), Ancient, primeval, former [पौराण, and पौराण + क]. Masc. pl. *poráṇá*, the ancients, men of former times (Dh. 87; Mah. 1, 172, ancient authorities or writers). *Poráṇarájaniyataṁ*, established by former kings (Mah. 213). *Poráṇáni iṇamúláni*, the original capital. *Poráṇakapaṇḍitá*, wise men of old (F. Ját. 52; Das. 1; Dh. 109, 214). *Poráṇaka-uyyánapálo*, the former or original gardener (F. Ját. 6).

PORISAṀ, Manliness; the height of a man with his arms extended over his head [पौरुष]. Ab. 269, 885.

PORISO, and POSO, A human being, a man, a person [पौरुष]. Ab. 227. *Uttamaporiso*, an excellent man (Dh. 18). Dh. 19, 23, 169 (*dasakammakarehi porisehi*). *Posa* is a curtailed form of *porisa*, the intermediate step being *porsa*.

PORO (*adj.*), Belonging to a town; urbane, polite [पौर]. *Vácá porí*, courteous language (B. Lot. 464, *yá sá vácá . . . pemaníyá hadayaṅgamá porí*, Br. J. S. A. observes *nagaravásino hi yuttakathá honti*). Masc. *poro*, a townsman, citizen. *Porá jánapadá ca*, or *porajánapadá*, townsmen and country people (Mah. 170; Sen. K. 421).

POROHICCAṀ, The office of a Purohita [पौरोहित्य]. Alw. N. 105. *Purohiccaṁ* at Mah. 69.

POROHITO, A purohita priest [पौरोहित]. Dh. 416.

POSAKO (*adj.*), Nourishing [पोषक]. B. Lot. 410.

POSANAṀ, Nourishing [पोषण]. Dh. 236.

POSATI, To feed, nourish, support, cherish, bring up [पुष्]. Fut. *posissati* (Dh. 183). P. pr. pass. *posiyamáno* (Dh. 401). P.f.p. *posiyo*, *positabbo* (Mah. 57). P.p.p. *puṭṭho* (Ab. 747, 1076; Dh. 58). *Manasá puṭṭho*, fed by his mind, i.e. one to whom his own devout thoughts are food (Dh. 39). Caus. *poseti* (with same meanings, Mah. 52; Dh. 258; Das. 3, 25). P.p.p. *posito* (Ab. 746).

POSĀVANAṀ, Supporting, cherishing (Dh. 162, 163. This form points to an older *posápana*, from a possible causative *posápeti* from पुष्. It is peculiarly interesting as exhibiting the first beginnings of a change which has become universal in the Sinhalese language. Thus in Sinhalese we have *yanavá* = *yáti* and *yava-navá* = *yápe-ti*, *kara-navá* = *karoti* and *karava-navá* = *kárápe-ti*, *gan-navá* = *gaṇháti* and *ganva-navá* = *gaṇhápe-ti*. The grammars content themselves with laying down the rule that the causative is formed by adding *va* to the root, but the true origin of the *va* is in causatives like कारापय. The softening of *p* to *v* is very common in Sinhalese, and not uncommon in Pali, e.g. Pali *púva* = पूप, *kavi* =

कंपि, *dveḷa* = आपीड, etc. A derivative of this noun, *posávanıkaṁ* "sustenance, food," occurs at Ten J. 26. At Ten J. 101 we have *posávaniyo* = *posávana* + ईय (*posavaniyavyaggho*, a tame tiger, lit. "fit to be cherished"). Fausboll adds that he has met with *posávaniyako*, which is the last with affix क.

POSO, see *Poriso*.

POṬAGALO, the grass Saccharum Spontaneum [पोटगल]. Ab. 601. At Ab. 1125 the form *poṭakılo* is given.

POTAKO, The young of any animal [पोतक]. Ab. 251. *Síhapotáko*, a lion's cub (Ten J. 41). *Sindhavapotako*, a colt (Ras. 38). *Haṁsapotako*, a gosling (F. Ját. 16). Fem. *potıká* (Dh. 409).

POTHANAṀ, Beating (from next). Ab. 1124. *Hatthapothanaṁ*, clapping the hands (Subh.).

POTHETI (*caus.*), To strike, beat [पोथयति]. *Aṭṭhíni bhañjantá pothetvá*, having beaten him, breaking his bones, viz. so soundly as to break his bones (F. Ját. 13). *Pothetvá palápetha*, drive them away with blows (Dh. 239). *Tajjetvá pothetvá*, scolding and beating (Dh. 271). *Pothetvá uggahetabbaṁ hoti*, has to be learnt with blows (Alw. I. cviii). *Pothápeti*, to cause to be beaten (Dh. 239).

POTHETI, To speak many languages [denom. from *puthu*]. *Puthubhásáyaṁ kathetíti attho* (Sadda Níti).

POṬHETI (*caus.*), To crack, snap; to knock, to throw [स्फोटयति]. *Jıyaṁ poṭhetvá*, having twanged his bow (Dh. 172, 220). *Bhúmim poṭhento*, striking the ground (Mah. 245, with a stick; Ind. Off. MS. reads *poṭh-*). *Aṅguliyo p.*, to snap the fingers as a token of pleasure (Alw. I. 75). *Bhúmıyaṁ p.*, to dash to the ground (Dh. 115). Comp. *appoṭheti*, to snap the fingers, *pappoṭheti*, to knock.

POṬHILO, A proper name (Dh. 384).

POTHUJJANIKO, and PUTHUJJANIKO (*adj.*), Belonging to an unconverted person [*puthujjana* + इक]. *Puthujjaniká iddhi*, supernatural power such as an unconverted man can attain, viz. of a low order, opposed to the perfect *iddhi* of an Arhat (Dh. 142. comp. Exodus vii. 12).

POTIKĀ, see *Potako*.

POTO, the young of an animal; a boat, ship [पोत]. Ab. 668, 1118. *Dijapoto*, a young bird (Mah. 128). *Potaváho*, a sailor (Ab. 667).

POTTHAKĀRO, A modeller in clay [पुस्त + कार]. Ját. 71.

POTTHAKO, and -KAM, A manuscript, a book; working in clay, modelling, etc.; cloth made of *makaci* fibre (Sanseveria Zeylanica) [पुस्तक]. Ab. 1006. Das. 24; Mah. 195, 207, 252. The well-known palm-leaf manuscripts are called *potthaka*.

POTTHALIKĀ (*f.*), A doll or puppet. Ab. 523. This form proves that पुत्तलिका is derived from पुस्त and not पुत्र.

POTTHAṀ, Plastering, working in clay, modelling [पुस्त]. Ab. 523. *Potthartúpaṁ*, a modelled figure (Mah. 212). Comp. *Potthakáro*.

POṬṬHAPĀDO, Name of a month [प्रोष्ठपाद]. Ab. 75.

PUBBĀCARIYO, Ancient teacher, scholar of previous times [पूर्व + आचार्य]. Alw. I. xl; Kh. 21.

PUBBADDHO, Upper part [पूर्वार्ध]. B. Lot. 569.

PUBBAJO (*adj.*), Older, elder [पूर्वज]. Ab. 254.

PUBBAKO, Former, accompanied by [पूर्वक]. Adv. *pubbakaṁ*, formerly, before (Mah. 165). Generally at the end of compounds: *Hatthácariyapubbako bhıkkhu*, a monk who was formerly an elephant-trainer (Dh. 400). *Somanassapubbaká patthaná*, a joyful prayer (Att. 215).

PUBBAṄGAMO (*adj.*), Going before, preceding, prior; leading, chief [पूर्वङ्गम]. Ab. 379. *Pubbaṅgamá bhinnavádá*, the first seceders (Alw. I. 64). *Ko etesaṁ pubbaṅgamo* who is their leader or chief? (Dh. 90). *Manopubbaṅgamo*, having Manas for its chief part (Dh. 1). *Bhagavato sabbaṁ káyakammaṁ ñáṇapubbaṅgamaṁ*, Buddha's every action is directed by wisdom (B. Lot. 649). *Thúpapubbaṅgamo*, preceded by the stúpa (Mah. 109, 123). *Matipubbaṅgamo*, one in whom thought precedes action, circumspect (F. Ját. 51). An invitation is defined as *sakkárapubbaṅgamaniyojanaṁ*, an injunction accompanied by hospitality (Ab. 427).

PUBBAṆHO, Forenoon, morning [पूर्वाह्न]. *Pubbaṇhe*, *pubbaṇhasamaye*, and *pubbaṇhasamayaṁ*, in the morning (Mah. 139).

PUBBANNAṀ, A name given to the seven Dhaññas, rice, etc. [पूर्व + अन्न]. Ab. 450; Pát. 71, 72, 87.

PUBBANTO, Beginning; the east [पूर्वान्त]. Ras. 38.

PUBBĀPARO (*adj.*), First and last, preceding and following, successive, mutual [पूर्वापर]. Ab. 74, 125; Dh. 63; Alw. I. 106.

PUBBAVUTTAKO (*adj.*), Before mentioned [पूर्व + उक्त + क]. Mah. 5.

PUBBO, Pus, matter [पूय]. Ab. 325, 950; Kh. 18; Dh. 316 (line 1).

PUBBO (*adj.*), Fore, first, foremost; eastern; earlier, former, preceding; ancient, customary; at the end of a compound sometimes means "preceded by, attended by, accompanied by" [पूर्व]. Ab. 715, 950. *Pubbajáti*, a former birth or existence (Mah. 200). *Pubbabuddhá*, former Buddhas, Buddhas previous to Gotama Buddha (Dh. 94). *Pubbakaraṇaṁ*, preliminary act (Pát. 1). *Pubbadevo*, an Asura (Ab. 14). *Pubbabhágе* (loc.), in the first instance, first (Dh. 400). *Pubbadakkhiṇo*, south-eastern (Mah. 166). *Pubbakammaṁ*, deed done in a former existence (Dh. 300; Mah. 178). *Pubbaselo*, the eastern mountain behind which the sun rises (Ab. 606). *Pubbavideho*, name of one of the four continents (see *Mahádípo*). *Pubbapakkho*, first fortnight of a month (Mah. 239). *Pubbanimittaṁ*, a prognostic (Ját. 48, 51). *Mayam pi tumhákaṁ pubbasadisá bhavissáma*, we also will be towards you as before (Dh. 105). *Pubbabhútopakáriká* (f.), who had formerly been his benefactor (Mah. 220). *Pubbupakárí* (m.), formerly his benefactor (Mah. 206). *Dinnapubbo*, given before (F. Ját. 56). *Addasa diṭṭhapubbaṁ theraṁ*, met with the thera whom he had seen before (Mah. 204; Dh. 122, see *Diṭṭhapubbo*). *Natthíti vacanam pi tena na sutapubbaṁ*, the word *natthi* had never been heard by him before (Dh. 139). *Pubbe assutapubbo*, not before heard in former times (Gog. Ev. 6). *Adiṭṭha-asuta-acintitapubbo*, that has never been seen, heard or thought of before (Dh. 301). *Matipubbo*, one who thinks before he speaks (*kathanena matipubbo*, F. Ját. 50). *Pará-pubbo ji-dhátu*, the root *JI* preceded by *pará*. Loc. *pubbe* (adv.), at first, previously, formerly, in a previous existence. *Pubbe anápattíti vatvá idáni ápattíti vadati*, having first said it was no sin he now says it is a sin (Dh. 103). *Pubbe kira*, in former days, they say (Alw. I. 99). *Jambudípasmiṁ kira pubbe mahánidágho ahosi*, we are told that in India there was once upon a time a great drought (Ras. 29). *Pubbe . . pacchá*, formerly . . afterwards (Dh. 31). *Pubbe vuttaṁ*, previously mentioned (Mah. 258). *Pubbe ca katapuññatá*, and good deeds done in a former existence (Kh. 5). *Pubbe akatapápakammá* (pl.), some who had not committed sin in former births (Dh. 224). With abl. *Kálakiriyato pubbe*, before death (Dh. 138). *Tato pubbe*, previously to this (Ten J. 42) *Pubbe* is often the first part of a compound: *Pubbe verí*, one who was an enemy in a former existence (Mah. 246). *Pubbekataṁ*, deeds done in a former existence (Kh. 12; Das. 25). *Pubbekatam puññaṁ*, good works done in former existences. *Pubbenivâso*, past habitations or lives, former states of existence (Dh. 75). *Pubbenivásañáṇaṁ*, the faculty possessed by an Arhat of knowing all about his own and others' former states of existence (E. Mon. 284; B. Int. 295; Dh. 118, see *Abhiññá*). It is also called *pubbenivásánussatiñáṇaṁ*, the knowledge which consists in the recollection (*anussati*) of former existences (B. Lot. 794), and *pubbenivásánugataṁ ñáṇaṁ*, knowledge concerning former existence (B. Lot. 821).

PUBBUTTARO (*adj.*), North-eastern [पूर्वोत्तर]. Mah. 166.

PUBBUṬṬHÁYÍ (*adj.*), This is an epithet of a faithful servant, and means, according to the comment, either getting up in the morning earlier than his master, or rising up from his seat when he sees his master approach [पूर्व + उत्थायिन्]. Of the two meanings given above I prefer the former, comp. at Ab. 65 *súrassodayato pubbuṭṭhito*, "arisen previous to the sunrise."

PUCCHÁ (*f.*), Questioning, a question [पृच्छा]. Ab. 115; Mah. 19.

PUCCHAKO (*adj.*), Asking [पृच्छक]. *Anatthapucchako*, asking silly questions (Dh. 286).

PUCCHANAṀ, Asking, inquiring [पृच्छन]. Ab. 1186; Mah. 194.

PUCCHATI, To ask; to question; to ask for; to ask about [प्रछ्]. *Pañhaṁ p.*, to ask a question. *Brahmajálaṁ pucchanto*, asking about the B. (Br. J. S. A.). *Nidánaṁ tassa pucchiya*, having inquired the cause of his malady (Mah. 244). *Bhariyáya ca puttánañ ca árogabhávaṁ pucchi*, asked after the good health of his wife and children (Dh. 206). *Amatádhigamaṁ pucchi*, asked whether he had attained amata (Dh. 123). *Balaṁ phásuvihâraṁ p.*, to ask after a person's strength and comfort, to inquire whether he is strong and well (B. Lot. 427). With two acc. *Bhagavantaṁ pañhaṁ pucchati* (Alw. I. 106). *Dhammaṁ sámaṇeraṁ apucchi*, questioned the S. about the Law (Mah. 25, comp. Kamm. 7). *Thero taṁ kumárakaṁ pucchi mátaraṁ*, the priest begged the child of his mother (Mah. 24). With *iti*:

Rájá katthâti pucchitvá, the king having asked, Where? (Mah. 12). With acc. and *iti: Kin te dukkhan ti tam pucchi*, asked him, What ails you? (F. Ját. 12, 17; Mah. 157, 248). Aor. also *apu cchatha* and *pucchittha* (Mah. 36, 248). P.pr. pass. *Punappunam pucchiyamáno pi*, though repeatedly questioned (Dh. 82, comp. 399). P.f.p. *Evam pañho pucchitabbo*, the question must be asked thus (B. Lot. 514). P.p.p. *puṭṭho, pucchito* (Alw. I. 106; Ten J. 53). *Tvam uyyánapálo ti puṭṭho*, being asked, Are you the gardener? (Ját. 6). *Rájapurisehi pucchito*, interrogated by the king's officers (Dh. 291). *Satthárá dvinnam aggasávakánam phásuviháram pucchito*, being questioned by Buddha as to the health of the two chief disciples (Dh. 114). *Itthannámena vinayam puṭṭho*, questioned on discipline by so and so (Pát. 1). At Mah. 12 *puṭṭha* is used actively, "having asked."

PUCCHO, and PUCCHAM, A tail [पुच्छ]. Ab. 371.

PUCIMANDO, The Nimba tree, Azadirachta Indica [पिचुमन्द]. Ab. 570; F. Ját. 7, 30.

PUGGALIKO (*adj.*), Connected with an individual [पुद्गल + इक]. Pát. 103.

PUGGALO, An individual or person as opposed to a multitude or class; a creature, being, man [पुद्गल]. Ab. 93, 1085; Man. B. 424; B. Int. 501, 508. *Tam puggalam eva passatha*, behold that man (Dh. 61). *Nidánam pi pucchi puggalam pi pucchi*, he asked the circumstances under which the discourse was spoken, the person to whom it was spoken (Br. J. S. A.). *Sañghe vá puggale vá*, in the whole body of the priesthood or in a single member of it (Kh. 13).—The three puggalas are *sekho puggalo, asekho puggalo, nevasekhanásekho puggalo*, the sekha, the asekha, and he who is neither the one nor the other (viz. the puthujjana or unconverted man). The four puggalas are *samaṇamacalo, samaṇapadumo, samaṇapuṇḍaríko, samaṇasukhumálo*, by which names are designated the *sotápanno, sakadágámí, anágámí*, and *arahá* respectively. Another classification of four is *tamotamaparáyano, tamojotiparáyano, jotitamaparáyano, jotijotiparáyano*, which Subh. explains to me to mean, "the man who is poor and miserable on earth, and who on dying passes to a miserable state of existence (*apáya*), the man who being poor and miserable on earth passes to a devaloka," and so on. Another is *puggalo attahitáya paṭipanno no parahitáya, p. parahitáya paṭipanno no attahitáya, p. n'eva attahitáya paṭipanno na parahitáya, p. attahitáya c'eva paṭipanno parahitáya ca*, "the man who acts for his own advantage and not for another's," and so on. Another set of four comprises the man who torments or mortifies himself, the man who mortifies others, the man who mortifies both himself and others, the man who mortifies neither himself nor others, but free from longing, serene and calm, and experiencing a sensation of bliss, dwells with his soul exalted and purified (*idh' ekacco puggalo attantapo hoti attaparitápanánuyogam anuyutto, idha pan' ekacco puggalo parantapo hoti.. etc.*). The *satta puggalá dakkhiṇeyyá* or seven persons worthy of gifts are *ubhatobhágavimutto, paññávimutto, káyasakkhí, diṭṭhippatto, saddhávimutto, dhammánusárí, saddhánusárí*: the two last mean "walking according to doctrine, and walking according to faith,": *diṭṭhippatto* is thus explained, *diṭṭhantam patto ti dassanasañkhátassa sotápattimaggañáṇassa anantaram patto ti vuttam hoti* (Subh.).[1] The 108 Ariyapuggalas or simply Puggalas (*ye puggalá aṭṭhasatam pasatthá*, Kh. 7) represent all the varieties of those who are walking in the four paths. I am indebted to Vijesinha Mudliar for the following enumeration of them. He writes, There are three Sotápannas, viz. *ekabíjí, kolañkolo* and *sattakkhattuparamo*, and three Sakadágámís, viz. *kámabhavádhigataphalo, rúpabhavádhigataphalo* and *arúpabhavádhigataphalo*. These six are multiplied into twenty-four by the four methods adopted for the attainment of the states, viz. *chandádhipateyyam, viriyádhipateyyam, cittádhipateyyam* and *vímamsádhipateyyam* (these are called the Paṭipadás). Then come twenty-four Anágámís, viz. five *antaráparinibbáyí*'s in the Aviha heavens, five *upahaccaparinibbáyí*'s in the Atappa heavens, five *sasañkháraparinibbáyí*'s in the Sudassa heavens, five *asañkháraparinibbáyí*'s in the Sudassí heavens, and four *uddhamsoto akaniṭṭhagámí*'s in the Akaniṭṭha heavens (only four because there is no going beyond the Akaniṭṭha heavens). Then there are two Arahantas, viz. *sukkhavipassako* and *samathayániko*, and four Maggaṭṭhas.[2] Adding up the above we have

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[1] I have taken all the above classifications from Sang. S.
[2] i.e. I suppose, *Sotápannamaggaṭṭho*, etc.

24 + 24 + 2 + 4 = 54; and these 54 are doubled by the distinction of *saddhádhura* and *paññádhura* "having faith and having reason for their foundation."

PŪGO, A multitude; the Areca-nut tree, Areca Catechu [पूग]. Ab. 564, 602, 630, 1051; Pát. 97; Ras. 27. *Púgamajjhagato*, having entered an assembly.

PŪJĀ (*f.*), Attention, care; veneration; offering [पूजा]. Ab. 425; Dh. 13. *Tam eva pujaṁ labhamáno*, receiving such care (of a tree, F. Ját. 7). *Pupphapújaṁ karoti*, to make an offering of flowers (Ras. 39; Dh. 268). *Amhákaṁ katá pújá*, offerings (of food) are made to us (Kh. 11). *Pújá pújaníyánaṁ*, honour to whom honour is due (Kh. 5). *Buddhapújá*, a festival of offerings to Buddha (Mah. 205, comp. 165). *Káresi pújaṁ Elárarájino*, held a festival in honour of king Elára (who had fallen in battle, Mah. 155).

PŪJAKO, (*adj.*), Honouring [पूजक]. Dh. 123.

PŪJANĀ (*f.*), Veneration [पूजन]. Dh. 20; Mah. 11.

PŪJETI, To honour, revere; to honour with, present with; to offer, present [पूज्]. Dh. 20, 35. With instr. of the thing offered, *Gandhamáládíhi Bhagavantaṁ pújayamáná*, doing homage to Buddha with perfumes, flowers and other offerings (Ras. 26; Das. 30; Mah. 26). *Pituvacanaṁ pújento*, holding sacred my father's words (Sig. S.). *Pújayitvá maṇiṁ tahiṁ*, having offered a jewel there (Mah. 333). P.pr. gen. *pújayato* (Dh. 35). P.f.p. *pujjo* (Ab. 1098), *pújiyo* (Dh. 361), *pújaníyo* (Kh. 5), to be revered, venerable. *N'atthi no pújiyaṁ*, we have nothing to venerate (Mah. 104). *Pújiyaṁ yáci pújiyaṁ*, asked the Venerable One for something to venerate (Mah. 4). P.p.p. *pújito*, honoured, revered (Ab. 750; Dh. 53). *Pitará uparajjena pújito*, honoured by his father with the viceroyship (Ras. 15).

PUKKUSO, A man of the Pukkasa caste [पुक्कस]. Ab. 508 (said to be one whose occupation is throwing away dead flowers).

PULAVO, A worm, maggot. Ab. 623; Dh. 317. One of the Kammaṭṭhánas is called *puḷavakaṁ*, being obtained by the contemplation of a corpse eaten by worms.

PULINAM, A sand-bank, island of alluvial formation in a river [पुलिन]. Ab. 663. *Antonadiyaṁ válikápulinaṁ* (Dh. 224).

PULLIṄGAṀ, Manhood, male sex; in grammar masculine gender [पुंलिङ्ग].

PULOMO, The Asura Vepacitti [पुलोम]. Ab. 45.

PUMĀ, (*m.*), A male, a man [पुंस्]. Ab. 227. The declension is peculiar, it will be found at Sen K. 271 and foll. Instr. *pumuná*, *pumena*, *pumaná*, pl. *pumáno*, instr. pl. *pumánehi*, loc. pl. *pumásu*, *pumesu*. In composition there are two bases, *puṁ* and *puma*. Instances of the former are *pulliṅgaṁ*, manhood, *pumbhávo*, virility, *puṅkokilo*, the male of the Indian cuckoo, *pumbahuttaṁ*, masculine-plural-ness (Ab. 184), *pumitthi*, masculine and feminine (Alw. I. viii), *itthipunnapuṁsaka* (Sen. K. 272). Of the latter we have *pumattaṁ*, virility (Ab. 910), *itthipumaṁ* (neut. sing.), male and female (Sen. K. 366), *pumanapuṁsaka* (Ab. 187; Sen. K. 272). *Pumannapuṁsaka* at Sen. K. 272 points to a base *puman* on the analogy of युवन्.

PUNA, PUNO, and before a vowel PUNAR, and PUNAD (*adv.*), Again, anew, afresh; back; after that, next, further, moreover [पुनर्]. Ab. 1199. *Puna madhuro 'va ahosi*, once more became quite sweet (F. Ját. 8). *Puna gehaṁ ágantvá*, having come back home (F. Ját. 9). *Puna cintesi*, again he reflected (Ten J. 115). *Puna kattha gamissáma*, where shall we go next? (Dh. 170). *Na punar eti*, he will not again come (Kh. 16). *Puna gehaṁ na káhasi*, thou shalt never again build the house (Dh. 281). *Báhusaccena vá puna*, or again by much learning (Dh. 48). *Puna bhedo ajáyatha*, once more a breach arose (Alw. I. 64). *Punad eva Sumano medhávi*, and moreover the wise Sumana (Pát. xiii). *Punar eva* and *punad eva*, again, once more (Dh. 60, 243; Pát. xiii). The form *puno* occurs at Mah. 40 before a consonant, and at Mah. 161 before a vowel. I have met with *punaṁ* only at Dh. v. 348, where it is a somewhat doubtful reading, but comp. *punappunaṁ*.—*Punapaváraṇá*, renewed invitation (Pát. 15). *Punavirúḷhi*, growing again (Kamm. 11). *Punarágamanaṁ*, return (Mah. 6). *Punakammaṁ* doing over again (Pát. 91). *Punadivaso*, the next day (Dh. 119): loc. *punadivase*, next day, on the morrow (Dh. 84, 119, 423; Das. 1; Mah. 177). *Punadivasato ppabhuti*, from the next day forward.

PUNABBASU (*m.*), Name of a Nakkhatta [पुनर्वसु]. Ab. 58. Also the name of one of Gautama Buddha's earliest converts.

PUNABBHAVO, Renewed existence, re-birth, transmigration [पुनर्भव]. Dh. 256; E. Mon. 2

PUNNANAVA (*f.*), Hogweed, Boerhavia Procumbens [पुनर्नव]. Ab. 594.

PUNAPPUNAṀ, and -NA (*adv.*), Again and again, repeatedly [पुनर् + पुनर्]. *Punappunaṁ* (Ab. 1137; Dh. 22, 58, 60; Mah. 220). *Punappuna* (Mah. 159; Dh. 86, 159, 217; Das. 2). In composition: *Punappunágato attho*, matter introduced (*ágato*) over and over again.

PUNARUTTO, and -TTAKO (*adj.*), Said over again, repeated [पुनरुक्त]. Ras. 7; Mah. 1. With affix ता, *punaruttatá*, repetition, tautology (Ab. 777).

PUNĀTI, To purify [पू]. P p.p. *púto*.

PUÑCHANAṀ, Wiping, cleaning; a towel [प्रोञ्छन]. *Hatthapuñchanapaṭṭako*, a cloth for wiping the hands, a towel (Mah. 22). *Páda-puñchanaṁ*, a foot towel (Dh. 174, 250; Ten J. 33). *Adhovimaṁ vatthakotiṁ mahagghaṁ hatthapuñchaniṁ*, ten million cloths for wiping the hands, unwashable and costly (Mah. 70, this is I think the true interpretation of this passage; *dhovima* being धाव् with term. इम, and *hatthapuñchani* an adj. agreeing with *koṭi*; the towels were no doubt of asbestos, which cannot be washed with water, and Turnour says that they were cleansed by being passed through the fire).

PUÑCHATI, To wipe [प्रोञ्छ्]. *Puñchitvá morapiñjena*, sweeping off (the insects) with a peacock's feather (Mah. 249).

PUṆḌARĪKAṀ, A white lotus flower; one of the Buddhist high numerals, 10,000,000[16], or 1 followed by 112 ciphers [पुण्डरीक]. Ab. 476, 686.

PUṆḌARĪKINĪ (*f.*), A pond of white lotuses [पुण्डरीक + इन् fem.].

PUṆḌARĪKO, A fragrant kind of mango; a tiger [पुण्डरीक]. Ab. 558, 611.

PUṄGAVO, A bull; at the end of a compound, best, chief [पुङ्गव]. Ab. 696, 1091. *Yatipuṅgavo*, an eminent priest (Alw. I. xiii).

PUÑJO, Heap, mass, multitude [पुञ्ज]. Ab. 630. *Padumapuñjo*, a cluster of lotuses (F. Ját. 57). *Kittipuñjo*, halo of renown (Att. 131). *Timirapuñjo*, a mass or pall of darkness (Dh. 255). *Palálapuñjo*, a heap of straw. *Suvaṇṇassa puñjo*, a pile of money.

PUṄKHO, The feathered part of an arrow [पुङ्ख]. Mah. 157.

PUṄKOKILO, see *Pumá*.

PUNNĀGO, The Tree Rottleria Tinctoria [पुन्नाग]. Ab. 556; Ras 25.

PUṆṆAMĀ, (*f.*), The day or night of full moon [पूर्णिमा]. Ab. 73; Dh. 391; Ját. 50; Mah. 11. *Puṇṇamí* at Mah. 2 is a doubtful reading, one of my MSS has *paṇṇamí* (*pañcamí*).

PUNNAPUṀSAKO, see *Pumá*.

PUÑÑATĀ (*f.*), Meritoriousness, merit, good works [पुण्यता]. Kh. 5.

PUÑÑAVĀ (*adj.*), Meritorious, righteous; fortunate [पुण्यवत्]. Ab. 722; Dh. 140.

PUṆṆO (*p.p.p. púrati*), Full, fulfilled, complete, entire [पूर्ण]. Ab. 749. With gen. *Catugandhudakassa puṇṇá* (f.), full of scented water (Mah. 180) *Yakkhapuṇṇo*, full of yakshas (said of Lanká, Mah. 3). *Puṇṇamanaratho* (adj.), one whose wishes are fulfilled, contented (Mah. 242). *Puṇṇaghaṭo* and *puṇṇakumbho*, a brimming jar, considered a lucky emblem or omen, and as such carried at festivals (Ab. 359; Mah. 172, 180, 182; Dh. 149). *Puṇṇapatto* (púrṇapátra) a box full of trinkets scrambled for by guests and relations on festive occasions (Ab. 355). *Puṇṇamáso*, the full moon (Ját. 27). *Puṇṇamásaratti*, night of the full moon. *Puṇṇamásí* (f.), the day or night of the full moon (Ab. 73; Mah. 169). *Puṇṇacando*, the full moon. *Puṇṇaratti*, night of the full moon (Att. 135). *Puṇṇarattaṁ*, midnight (Gog. Ev. 23). *Puṇṇamano* (adj.), whose wish is fulfilled (Ját. 27).

PUÑÑO (*adj.*), Good, virtuous, just, righteous, meritorious, pure, holy [पुण्य]. Ab. 976. Neut. *puññaṁ*, good works, goodness, virtue, pious act, righteousness, merit. *Puññaṁ sílódimayaṁ*, merit made up of observance of the síla precepts and other good works (Ras. 16). *Puññaṭṭhánaṁ*, sacred spot (Att. 114, 219). *Puññáni katvá anekáni*, having done many good works (Mah. 201; Dh. 80). *Puññaṁ apuññañ ca upácini*, accumulated merit and demerit (Mah. 238) *Puññañ ca pápañ ca*, good and evil (Dh. 47). *Puññapotthakaṁ*, Book of Merits, a record of pious works done by a king (Mah. 195). *Puññakkhettaṁ*, field of merit, epithet of the Saṅgha or Buddhist clergy, because men acquire merit by showing kindness or charity to them (Alw. I. 78). *Puññakáro*, doing good works, pious. *Puññakammaṁ*, meritorious act, good work, deed of piety (Mah. 215). *Puñña-*

kiriyavatthu or *puññakriyávatthu* (n.), cause, occasion or material of acquiring merit or doing good works. There are three, *dánamayaṁ puñña-kiriyavatthu, sílamayaṁ p., bhávanámayaṁ p.,* almsgiving, moral conduct and contemplation. There are also ten, *dánamayaṁ p., sílamayam p., bhávanámayaṁ p., apacitisahagataṁ p., veyyávaccasahagataṁ p., patti-anuppadánaṁ p., abbhanumodaná p., desanámayaṁ p., savanamayaṁ p., diṭṭhijjukammaṁ p.* (Subh., Dh. 87). Of these *abbhanumodaná* means the acceptance or use of merit made over by another (see *Patti*, Subh. quotes *yena kenaci dinnassa puññassa aññassa cittena paṭiggahaṇaṁ*); *diṭṭhijjukammaṁ* is making one's views or faith straight or firm (दृष्टि + ऋजु, Subh.); *desanámayaṁ*, and *savanamayaṁ p.* are teaching and hearing the truth.

PUNO, see *Puna*.

PŪPIYO, A cake-seller, confectioner [पूप + य]. Ab. 511.

PŪPO, A cake, sweetmeat [पूप]. Ab. 463, 511. See also *Púva*, which is the usual form.

PUPPHAṀ, A flower; the menses [पुष्प]. Ab. 238, 545, 1091; Ten J. 49; Dh. 49. *Pupphadanto*, see *Diságajo*. *Pupphachaḍḍako*, a low-caste man whose occupation is removing dead flowers (from temples, etc,, Ab. 508; Pát. 83). *Pupphásavo*, wine made from flowers (Pát. 90). *Pupphayánaṁ* appears to be a ledge or altar in a temple on which flowers were deposited as offerings (Mah. 178, 179, 201).

PUPPHANAṀ, Flowering (fr. next). Dh. 194 (*pupphanakálo*).

PUPPHATI, To blossom [पुष्प्]. Mah. 116. P.p.p. *pupphito*, flowering, blossoming (Dh. 194, 423; Ját. 18; Ras. 25). Caus. *puppháp̣eti* (F. Ját. 6).

PUPPHAVATĪ (*f.*), A menstruous woman [पुष्पवती]. Ab. 239.

PUPPHĪ (*adj.*), Bearing flowers [पुष्पिन्].

PURĀ (*adv.*), Formerly, previously, in a previous existence [पुरा]. *Dípaṅkaraṁ passitvá purá*, having seen D. in a former existence (Mah. 1, comp. Kh. 20). *Purávutto*, told in days gone by (Ab, 111). With abl. *Tassa ágamaná purá*, before he arrived (Mah. 205).

PURAKKHAROTI, To put in front, to make a person one's leader, to follow, revere, honour [पुरस्कृ]. Aor. *purakkhari*. Ger. *purakkhatvá* (Par. S. 12). P.p.p. *purakkhato*, placed in front, made leader; sprinkled with holy water (*abhisitto*); followed, attended, surrounded, brought face to face with (Ab. 891). *Bhikkhusaṅghapurakkhato*, followed or surrounded by the clergy (Mah. 194). *Mahabbalapurakkhato*, at the head of his army (Mah. 64). *Devasaṅghapurakkhato*, attended by the celestial hosts (Ras. 28). *Bahunnaṁ dukkhadhammánaṁ purakkhato hoti*, is surrounded or harassed or encountered by many painful circumstances (Sig. S.). *Tasiṇáya purakkhato*, beset with lust (Dh. 61).

PŪRAKO (*adj.*), Filling, completing [पूरक]. Pát. 65, 75.

PŪRAḶĀSO, I think this word is पुरोडाश; Subh. says his recollection is that it is a sort of offering (yága-áhara) made by Brahmins. Das. 26.

PURAṀ, A town, city, fortress; a house [पुर]. Ab. 198, 1060; Mah. 166.

PŪRAṆAṀ, Filling [पूरण]. Dh. 268.

PURĀṆO (*adj.*), Ancient, past, former, pristine: old, worn out [पुराण]. Ab. 713. *Puráṇagámaṭṭhánaṁ*, the site of an ancient village (F. Ját. 3). *Puráṇaṁ kammaṁ*, Karma acquired in former existences (Kh. 10). *Puráṇabhummattharaṇáni*, worn-out carpets (Dh. 174).

PŪRAṆO (*adj.*), Filling, completing [पूरण]. *Padapúraṇo, pádapúraṇo*, a word filling out a sentence, a word filling out a verse, an expletive particle (Ab. 1187). In grammar an epithet of the ordinal numbers from *dutiya* upwards, as filling out or completing, thus "seventh" is *sattannaṁ púraṇo*, "the completer of seven" (Ab. 941). Fem. *púraṇí* (Ab. 987).

PŪRĀPETI (*caus. púrati*), To cause to be filled. Mah. 215.

PURASSARO (*adj.*), Going in advance [पुरःसर]. *Purassarapatáká*, standards carried in the van of the army (Att. 198). At the end of a compound "preceded or attended by": *dakkhiṇambupurassaro*, accompanied by the water of donation (Mah. 165).

PURĀTANO (*adj.*), Ancient, pristine [पुरातन]. Ab. 713. Pl. *purátaná*, the ancients (Ras. 7).

PŪRATI, To be filled, to get full; to be fulfilled [पूर्यते = पृ]. *Púrentu sabbasaṅkappá*, may all your wishes be fulfilled. Dh. 22. P.p.p. *puṇṇo*. See *Púreti*.

PURATO (*adv.*), Before, in front, in the presence of [पुरतस्]. Ab. 1148. With gen. *Bhagavato purato pátur ahosi*, appeared before Buddha (Gog. Ev. 8). *Purato tassa*, in front of him (Mah. 261). *Rañño p. Visákhaṁ pakkosápetvá*, having summoned V. to the king's presence (Dh. 328, comp. 291; Mah. 261). *P. karoti*, to put in front (Mah. 233). *Rukkhaṁ p. katvá*, getting behind a tree (Dh. 115). *P. gacchati*, to go forward, to go first (Dh. 4). *P. peseti*, to send on in front (Dh. 115). Also *purato*, abl. of *puraṁ* "town."

PURATTHĀ (*adv.*), In front; first and foremost; on the East; formerly [पुरस्तात्]. Ab. 1194.

PURATTHATO (*adv.*), Eastwards [last + तस्]. With gen. *Nagarassa p.*, on the east of the city (Mah. 81).

PURATTHIMO (*adj.*), Eastern [पुरस्तात् + इम, comp. *heṭṭhima*]. *Puratthimá disá*, east quarter (Alw. I. xxi, 94; Kh. 20). Mah. 151.

PURAṬṬHITO (*adj.*), Standing before [पुरस् + स्थित]. With gen. *Bhagavato puraṭṭhito* (Sám. S. A.).

PURE, loc. from *Puraṁ*.

PURE (*adv.*), Formerly, previously, first, originally; in front, before [पुरस्]. Ab. 1148. *Idaṁ pure cittaṁ acári cárikaṁ*, once this mind wandered about (Dh. 58). *Yathá pure*, as in former times, as heretofore (Mah. 72). *Pure vacaníyaṁ pacchá avaca*, said last what should have been said first. *Pure ca pacchá ca*, before and behind (Dh. 74, 62). *Pure .. idáni*, formerly .. now (Mah. 194). *Pure .. ajja*, formerly .. to-day (Dh. 58) With abl. *Pure tassábhisekato*, before his inauguration (Mah. 22).

PUREBHATTAṀ, Before the morning meal [पुरस् + भक्त]. Pát. 105; Dh. 78, 79, 422. Comp. *Pacchábhattaṁ*.

PURECĀRĪ (*adj.*), Preceding, leading [पुरस् + चारिन्]. Ab. 378.

PURECĀRIKO (*adj.*), Leading [last + क]. *Saddhácittaṁ purecárikaṁ katvá*, guided by thoughts of faith (Dh. 291).

PURECARO (*adj.*), Leading [पुरस् + चर]. Ab. 378. *Sayaṁ hutvá purecaro*, himself taking the lead (Mah. 240).

PUREDVĀRAṀ, Front door [पुरस् + द्वार].

PUREGĀMĪ (*adj.*), Preceding, leading [पुरोगामिन्]. Ab. 379.

PUREKKHĀRO, Precedence, preference, deference [पुरस्कार]. Dh. 13.

PURETARAṀ (*adv.*), Forward, further, in front; before, sooner [पुरस्तर]. *P. peseti*, to send forward (Dh. 84, 217). *P. gacchati*, to go forward, to go on ahead or in front (Dh. 167). *Puretataraṁ gantvá sabbaṁ gaṇhanti*, stealing a march on him captures the whole (Par. S. A.). *Puretaram eva pávisi*, entered first, viz. before the others (Att. 195). With abl. *Ito p.*, previous to this (Dh. 405). *Therehi puretaram eva gantvá*, going on in advance of the priests (Dh. 135). *Parittakaraṇato p.*, before the repetition of the Paritta (Ten J. 114). *Puretaram eva*, still more = *pag eva* (Ten J. 110).

PŪRETI (*caus.*), To fill, to complete, to fulfil, to attain [पूरयति]. With gen. *Pokkharaṇiṁ bhesajjánaṁ púriya*, having filled the pond wit medicines (Mah. 38). *Púretvá páramí sabbá*, having accomplished all the Páramitás (Mah. 2; Alw. I. 77). *Samaṇapaṭipattiṁ p.*, to fulfil the duties of a samaṇa (Dh. 80). *Saggapadaṁ p.*, to attain heaven. *Púrayissaṁ sivaṁ padaṁ*, I shall attain the blissful lot (Ten J. 91). P.pr. pl. fem. *púrayantiyo* (Mah. 84). P.p.p. *púrito* (Ab. 749). With gen. *Gandhatelassa púrito*, filled with scented oil (Mah. 182). *Udakapúrito*, full of water (Mah. 41). *Púritapáramí* (m.), one who has accomplished the Páramitás (Ten J. 119; Dh. 205).

PURĪ (*f.*), A town [पुरी]. Ab. 32, 198; Alw. I. x.

PURIMAKO (*adj.*), Previous [next + क]. Dh. 325. Fem. *purimiká*.

PURIMO (*adj.*), Former preceding, foremost, first; eastern [पुरस् + इम]. *Purimanayena*, in the previous manner, as before (F. Ját. 5; Alw. I. 79; Dh. 106). *Purimakammaṁ*, deed done in a former existence (Dh. 221). *Sabbapurimo*, the foremost one of all (Dh. 220). *Purimesu tísu vedesu*, in the first three Vedas (as opposed to the Atharva Veda, Alw. I. cxxiv). *Tumhe pi no purimasadisá pi hotha*, be you also to us as before (Dh. 105). *Sesaṁ purimasadisaṁ*, the rest as before, the remainder of the comment is as in the previous case (Dh. 287). *Purimá disá*, the East (Mah. 127).

PURINDADO, A name of Sakka or Indra (Ab. 18). *Sakko Purindado* (Dh. 96). At Dh. 185 Buddha is represented as giving the foll. explanation of this appellative, *Sakko Maháli devánam indo pubbe manussabhúto samáno pure pure dánaṁ adási tasmá Purindado ti vuccati*, "O Mahali, Sakka the king of the devas, in a former existence when he was

a human being gave alms in various towns, hence he is called Town-giver." There is in Sanskrit a well-known epithet of Indra पुरंदर "destroyer of towns," and at p. 469 of his Kaccáyanappakaraṇa Mr. Senart identifies *purindada* etymologically with it, rendering *purindada* "destroyer of fortresses." This identification is inadmissible, and Mr. Senart's criticism on the scholiast is based on the assumption that the Hindu Indra and the Buddhist Indra are the same in every respect. This is far from being the case, the Buddhist Indra (see *Sakko*) being a mild and beneficent archangel, for whom the epithet of town-destroyer would be quite inappropriate. The simple explanation is that Gotama Buddha unwilling to part entirely with the name Purandara modified it to Purindada, thus removing its inappropriateness and bringing it into harmony with his narrative of Indra's origin.

PURISĀJAÑÑO, This word has nothing to do with आजन्य, but is a compound of पुरुष with *ájañña*, and means a man of noble birth, a superior, distinguished man, a man who is to other men what the thoroughbred racer is to other horses. At Dh. v. 193 a Buddha is intended, as the comment states and as the title of the chapter shows. At Mah. 139, *purisájániyo ayaṁ*, "this is a remarkable man."

PURISATTAṀ, Manhood, virility [पुरुष + त्वं]. Man. B. 399.

PURISO, A man; a male; a person, individual; an attendant [पुरुष]. Ab. 227, 1046. According to the Sáṅkhya philosophy the human soul or life-giving principle (Ab. 92, "paraparikalpitátma" says the Sinhalese gloss). *Itthi puriso si*, a woman or a man (Kh. 13). *Puriso 'si*, are you a male? (Kamm. 4). *Purisaghúto*, homicide (Dh. 298). *Purisádhamo*, a vile person, a bad man (Dh. 14, पुरुषाधम). *Purisuttamo*, an excellent man, a good man (Dh. 14, पुरुषोत्तम). *Purisamedho*, human sacrifice (Ab. 413). *Yamapurisá* (pl.), the servants or ministers of Yama (Dh. 42). *Purisindriyaṁ*, male principle, virility (see *Indriyaṁ*). The *aṭṭha purisabhúmiyo* or eight stages of man are, *mandabhúmi, khiḍḍábhúmi, vímaṁsanabhúmi, ujugatabhúmi, sekhabhúmi, samaṇabhúmi, jinabhúmi, pannabhúmi*, the first days of semi-unconsciousness after birth, the period of tears and laughter, the first tottering attempts to walk, the time when the child can walk firmly and straight, the period of schooling or education, the period of embracing the ascetic life, the period of matured knowledge, and the period of decay(?). The last of these I am in doubt about, the words are, *bhikkhu ca pannako jino na kiñci áhúti evaṁ alabhiṁ samaṇaṁ pannabhúmíti vadati* (Sam. S. A.). *Purisathámo*, manly vigour. *Karaṁ purisakiccáni*, performing his manly duties (Sig. S.). *Sahassapuriso* (adj.), having 1000 attendants (Mah. 40). The epithet of a Buddha *purisadammasárathi* means either "guide of men whose passions have to be quelled" or "trainer or breaker-in of the human steer," the unconverted man being likened to a refractory bullock: *Sikkhitubbapurisá vinetabbapurisá Buddhassa dhammadesanaṁ sutvá anuvattitvá sotápatti-ádimaggaphalánaṁ pápuṇitabbá devamanussádayo* (Subh.). *Purisadamme sáretíti purisadammasárathi, dameti vinetíti vuttaṁ hoti, tattha purisadammá ti adantá dametuṁ yuttá tiracchánapurisá pi manussapurisá pi* (Vij.). Vij. also quotes, *Ahaṁ kho Kesi purisadamme saṇhena pi vinemi pharusena pi vinemi saṇhapharusena pi vinemi*, O Kesin, I train men who have to be converted by gentleness, by severity, by a mixture of gentleness and severity.

PŪRITO, see *Púreti*.

PŪRO (*adj.*), Full [पूर]. With gen. *Páyásassa púro*, full of porridge (Dh. 178). *Sálitaṇḍulapúráni pañca sakaṭasatáni*, 500 waggons full of hill paddy and rice (Dh. 237, comp. Mah. 167). *Púro* is also a noun used at the end of compounds: *Kañjikamattam pi kucchipúraṁ na labhati*, cannot get so much as a bellyful of rice water (Dh. 113). *Pattapúraṁ madhu*, a bowlful of rice (Mah. 24).

PUROHICCAṀ, see *Porohiccaṁ*.

PUROHITO, A brahmin who is a king's domestic chaplain [पुरोहित]. Mah. 61, 210; Dh. 128, 171.

PURUTTAMAṀ, A noble or splendid city [पुर + उत्तम]. Alw. I. 55; Mah. 24.

PUṬABHEDANAṀ, A town [पुटभेदन]. Ab. 198.

PUṬAKAṀ, A small basket made of a rolled leaf, [पुटक]. Dh. 268; Mah. 88.

PUTHAG, see *Puthu* (1).

PUTHAKKĀTABBO (*adj.*), That ought to be separated [पृथक् + कर्तव्य].

PUTHAVĪ, see *Paṭhaví*.

PUTHU, and before a vowel sometimes PUTHAG (*adv.*), Separately, without, except [पृथक्]. Ab.

1137. *Puthu ekameko*, each separately (Das. 35). With foll. *eva*, *puthag eva* (Sen. K. 221). With abl. *Ariyehi puthag evâyam*, this man keeps aloof or is separated from the saints (Cl. Gr. 140). *Putthuddisâ namassati*, "worships the several directions" (Sig. S., this is Gogerly's rendering; curiously enough my three MSS. of the Comment read *puthudisâ*, and explain it by *bahudisâ*). *Puthusippâyatanâni*, "all the various arts," in Sám. S. is also explained in the comment *bahûni sippâni*. In both these instances the comment I think intends to refer it to पृथु, in the second perhaps rightly so. At Alw. N. 105 we have *puthusippena jîvati*, which D'Alwis renders "lives by different mechanical arts." In Sutta Nipáta I find *puthusamaṇabráhmaṇá*, rendered by Coomaraswamy "various priests and brahmins."

PUTHU (*adj.*), Broad, extensive, great, big; abundant, numerous [पृथु]. Ab. 700. *Puthusilá*, a great rock (Kamm. 10). Comp. *puthuvásanaṁ*, *puthubhúto* (2), *puthulomo*.

PUTHUBHŪTO (*adj.*), Separated [पृथक् + भूत]. Sen. K. 234; Att. 216 (*sísabandho puthubhúto hutvá*, severed). Comp. B. Lot. 648.

PUTHUBHŪTO (*adj.*), Become great; become numerous [पृथु + भूत]. *Puthubhútesu sávakesu*, when disciples had multiplied (Dh. 338). Comp. B. Int. 142.

PUTHUGATTATĀ (*f.*), Discrimination [पृथगात्मता]. Ab. 430.

PUTHUJJANIKO, see *Pothujjaniko*.

PUTHUJJANO, A man of the lower classes, or of low character; a common or ordinary man, one who is yet unconverted as opposed to one who has entered the paths, a worldling, natural or unsanctified man, sinner [पृथग्जन]. Ab. 435, 1084; B. Lot. 848; Dh. 11, 79. An unconverted man may be either *andhaputhujjano*, in total spiritual darkness, or *kalyáṇaputhujjano*, one who is striving after his spiritual good (*yassa khandhadhátu-áyatanádisu uggahapar'pucchásavaṇadháraṇapaccavekkhaṇáni n'atthi ayaṁ andhaputhujjano, yassa táni atthi so kalyáṇaputhujjano* (Br. Jála S. A. compare Dh. 256). The latter is also called *puthujjanakalyáṇako* (Dh. 418). *Puthujjanasattá* (pl.), unconverted men, sinners (Das. 7). *Aputhujjano*, one who is not an unconverted man, viz. one walking in any of the four paths (Dh. 48). A Buddhist monk may be a *puthujjana* or unconverted man, though without impairing the sanctity of his exalted office (Dh. 227, 333).

PUTHUKKARAṆAṀ, Separation [पृथक्करण].

PUTHUKO, A child; rice in the ear [पृथुक]. Ab. 251; Dh. 126.

PUTHULO (*adj.*), Broad, large [पृथुल]. Ab. 700; B. Lot. 569; Att. 8. *Vidatthimattaputhulo*, about a span broad (Alw. I. 76). Abl. *puthulato*. *Puthulato usabhamattaṁ ṭhánaṁ*, a spot about an usabha in breadth (Dh. 238. comp. 190).

PUTHULOMO, A fish [पृथुरोमन्]. Ab. 671; Att. 193.

PUTHUVĀSANAṀ, A large seat or chair [पृथ्वासन = पृथु + आसन].

PUTHUVĪ, see *Paṭhaví*

PUṬĪ (*f.*), A vessel, cup [पुटी].

PŪTI (*adj.*), Stinking, foul, putrid [पूति]. *Púti muttaṁ*, urine of cattle (Ab. 275, *gomuttaṁ*). *Pútimaṁsaṁ*, rotten meat, putrid flesh, carrion. *Pútimaccho*, stinking fish (Dh. 100). *Pútikáyo*, foul body, mass of corruption, a Buddhist epithet of the human body (Dh. 313). *Pútibhávo*, rottenness (Dh. 301). *Pútikaṭṭhaṁ*, a sort of pine (= *sarala*, Ab. 571). *Pútilatá* (f.), the shrub Cocculus Cordifolius (= *galoci*, Ab. 581). *Pútigandhi* (adj.), stinking (Ab. 146). *Pútikummáso*, rancid gruel (Raṭṭhapála S.).

PŪTIKO (*adj.*), Stinking, foul [पूतिक]. Dh. 313. *Pútiko*, the plant Guilandina Bonducella (Ab. 566).

PUṬO, and PUṬAṀ, A cup, vessel, basket [पुट]. *Pháṇitassa puṭaṁ*, a jar of molasses (Dh. 434). *Bhaṇḍapuṭaṁ*, a bundle of wares. *Sáṭakáni puṭabaddháni*, clothes tied up in bundles (Mah. 171). *Puṭabhattam*, a meal of boiled rice carried in a leaf basket (Att. 213; Mah. 231). *Púgakuhiliká-puṭaṁ*, a basket made of Areca leaves (Att. 216).

PŪTO (*p.p.p. punáti*), Purified, clean, pure [पूत]. Ab. 442, 698. *Pútambu*, pure or clear water (Ab. 884).

PUTTADĀRO, Son and wife, wife and child [पुत्रदार]. *Puttadáro pi 'ssa agutto hoti* (Sig S.). Also plur. (*puttadáránaṁ*, gen. pl. Ab. 421). Gen. *puttadárassa* (Kh. 5; Ten J. 113). *Puttesu ca dáresu ca* occurs in Khaggavisána S.

PUTTAKO, A little son, a beloved son; a son [पुत्रक]. Mah. 135, 216; Dh. 155. *Ekaputtako*, only son (Dh. 93). *Vajjiputtako bhikkhu*, a monk belonging to a Vajjian family (Pát. xxxix, here

the termination probably belongs to the whole compound).

PUTTATTAṀ, Sonship [पुत्र + त्व]. *Pattheh mama puttattaṁ*, pray for sonship to me, i.e. pray that you may become my son (Mah. 132). *Jetthakulassa puttattá* (abl.), from the circumstance of his being a son of the eldest family Dh. 120).

PUṬṬHO, Nourished, see *Posati*. Questioned, see *Pucchati*.

PUTTIKO (*adj.*), Connected with sons [पुत्र + इक]. Sen. K. 394.

PUTTIMO (*adj.*), Having sons [पुत्र + इम]. Sen. K. 394. Also *puttimá* (-मत्), *nandati puttehi puttimá* (Dhaniya S.),

PUTTĪYATI, To treat as a son [पुत्रीयति].

PUTTIYO (*adj.*), Relating to or connected with sons [पुत्रिय]. Sen. K. 394.

PUTTO, A son, child [पुत्र]. The pl. *puttá* is sometimes used to mean son and daughter (Ab. 249). Fem. at the end of a compound, *-putti* (see *Rájaputti*).

PŪVAKO, A cake [पूप + क]. Mah. 59.

PŪVIKO, A cake seller, confectioner [पूप + इक].

PŪVO, A cake, sweetmeat [पूप]. Dh. 139; Mah. 196; Pát. 89. See also *Púpo*.

PŪYO, Pus, matter [पूय]. Ab. 325. See also *Pubbo* (1).

R.

RACANĀ (*f.*), A literary production, composition [रचना]. Att. 189.

RACATI, To prepare, compose [रच्]. Aor. *raci* (Alw. I. xxi). P.p.p. *racito*, composed (of a book, Alw. I. x), arranged, strung (of flowers, Mah. 212).

RACAYITĀ (*m.*), Composer, author [रचयितृ].

RACCHĀ (*f.*), A carriage road, or street [रथ्या]. Ab. 202; Mah. 23.

RADANO, A tooth [रदन]. Ab. 261.

RĀDHITO (*p.p.p.*), Accomplished, performed [p.p.p. राधयति]. Ab. 743.

RADO, A tooth [रद]. Ab. 261.

RAGĀ (*f.*), Name of one of Mára's daughters. It is a derivative of रञ्ज and probably means worldly pleasure or desire. The names of Mára's daughters are variously given as *Taṇhá, Arati, Rati* (Dh. 164), and *Taṇhá, Arati, Ragá* (Ab. 44; Das. 24, 29; Ját. 78), where *ragá* corresponds to *rati*, of which it is doubtless a synonym.

RĀGO, Dyeing, dye; colour; human passion, evil desire, greed, attachment, lust [राग]. Ab. 163, 1009. *Vatthánaṁ rágo*, dyeing cloth. *Nánárágo* (adj.), of various hues (Mah. 99, 258). Man. B. 495; Dh. 3, 4. *Tattha rágo*, attachment thereto (Jat. 21). *Rágaratto*, affected with passion or lust (Dh. 62). *Rágo dhane jívite ca*, desire for riches and life (Mah. 253). *Rágavasena*, pruriently (Pát. 69, 111). Saṅkhyártha Prakáça enumerates three Rágas, *kámarágo, rúparágo, arúparágo*. Rága is one of the Aggis, Kiñcanas, Akusalamúlas.

RAHADO, A deep pool, a lake [ह्रद]. Ab. 677; Dh. 15, 18.

RAHASI, see *Raho*.

RAHASSO (*adj.*), Secret, private [रहस्य]. *Rahassalekho*, a private letter. *Rahassaṅgaṁ*, privy member (Ab. 273). Instr. *rahassena*, secretly, privately (Mah. 230). Neut. *rahassaṁ*, a secret, mystery (Ab. 252) *Vatvá rahassaṁ*, revealing the secret (Mah. 219).

RAHITO (*p.p.p.*), Deprived of, without [रहित]. *Lajjásárajjarahito*, without shame or fear (Mah. 195).

RAHO, Solitude, secrecy, privacy [रहस्]. Adv. *raho*, secretly (Ab. 353; Mah. 59; Dh. 338, 404). *Rahogato*, being in private, being alone (Alw. I. 93; Dh. 131; Gog. Ev. 6). Loc. *rahasi*, in secret, privately (Att. 211).

RĀHU (*m.*), Name of an Asura who is supposed to cause eclipses by taking the sun and moon into his mouth; the ascending node of the moon [राहु]. Ab. 61; Man. B. 46, 47; Gog. Ev. 28. *Ráhumutto cando*, the moon released by R. (Ját. 27).

RĀHULO, Name of Gotama Buddha's son, born before he retired from the world [राहुल]. *Rahulamátá* (f.), a name of Gautama Buddha's wife Yasodhará as being the mother of Ráhula (Ab. 336; Dh. 417). Mah. 9.

RĀJĀ (*m.*), A king; a prince, ruler, governor [राजन्]. Ab. 333. *Rájáno náma paṭhavyá rájá padesarájá maṇḍalikarájá antarabhogiká, akkhadassá mahámattá ye vá pana chejjabhejjam anusásanti ete rájáno náma*, by the term princes or great ones of the earth are meant a king of the whole earth, a king over a country, a king over a district, border rulers, judges, prime ministers,

and all who have power of life and death (Pát. 66). For the declension of *rájá* see Sen. K. 265, and foll., I here add references for some of the forms there given. Acc. *rájánaṁ* (F. Ját. 6; Mah. 244; Das. 2). Instr. *rájiná* (Mah. 165), *raññá* (Dh. 154). Gen. and dat. *rájino* (Mah. 54, 154, lxxxviii), *rañño* (Dh. 154; Mah. 54; F. Ját. 6; Das. 2). Abl. *rájato* (Kh. 13; Pát. 79). Pl. *rájáno* (Dh. 153). Instr. and abl. pl. *rájúhi* (Pát. 78; Mah. 24). Gen. and dat. pl. *rájúnaṁ* (F. Ját. 6; Ten J. 109; Ab. 358), *raññaṁ* (Par. S.). Loc. pl. *rájusu* (Ten J. 108). The voc. I have not met with, *mahárája* being used in addressing a king. The above forms are all in common use, and it will be observed that among them are not found any of the forms given by Kaccáyana which presuppose a base राज, as *rájena*, *rájassa*. The explanation of this, as Saddaníti points out, is that Kaccáyana has mixed up the forms of the simple word and the compounded word. When *rájá* is the last part of a compound, it follows in the oblique cases either the declension of *buddho* or the declension of the uncompounded *rájá*. Thus we have gen. and dat. *morarájassa* (Ten J. 114), but *Elárarájino* (Mah. 155), and *Báráṇasirañño* (F. Ját. 5); instr. *mahárájena* (Mah. 195), but *Videharaññá* (Ten J. 55); acc. *mahárájaṁ* (Mah. 105), *devarájaṁ* (Dh. 184), but *morarájánaṁ* (Ten J. 114); pl. *nágarájá* (Mah. 6), but *poráṇakarájáno* (Ten J. 107). In the nom. sing. alone there is no option, the form *-rájá* only being used; e.g. *mahárájá, nágarájá, devarájá, Kosalarájá* (Ten J. 1), *morarájá* (Ten J. 121), and so on in every instance. I have noted the foll. further instances of the oblique cases of *rájá* when the last part of a compound: loc. *nágaráje* (Mah. 156), *Vijayarájamhi* (Mah. 54); acc. pl. *Damiḷarájáno* (Mah. 155); gen. *pabbatarájassa* (Gog. Ev. 15), *sihrájassa* (F. Ját. 47); instr. *uparájena* (Mah. 130), *Gámaṇirájena* (Mah. 154), *devarájena* (Dh. 165). When the first part of a compound the base is *rája-*, the foll. are a few instances, the most important are given separately. *Rájabhayaṁ*, danger from a king, royal punishment or tyranny. *Rájadváraṁ*, palace gate (Mah. 157). *Rájakumáro*, prince, prince royal (Mah. 199). *Rájakaññá*, royal maiden, princess (Mah. 51). *Rájamuddá*, royal seal (Dh. 89), also *rájamuddiká* (Dh. 154). *Rájakoso*, royal treasure or revenue. *Rájapurisá* (pl.), royal officers or servants or train (Das. 21). *Rájabhavanaṁ*, palace (Ját. 55). *Rájámacco*, king's minister, noble of the court (*amacca*). *Rájaratho*, royal chariot (Dh. 28, 31). *Rájavayho*, king's riding elephant (Ab. 366). *Rájavallabho*, king's favourite (Mah. 235). *Rájupaṭṭhánaṁ*, serving or ministering to a king (*upaṭṭhánaṁ*, Att. 196). *Rájovádo*, admonition of a king (*ovádo*, Ten J. 1). *Rájarájamahámattá*, kings and royal ministers (Ját. 7). *Rájásanaṁ*, throne (*ásanaṁ*, Ját. 113).

RĀJĀBHIRĀJĀ (*m.*), King above kings [राजन्+ अभि + राजन्, comp. राजाधिराज].

RĀJABHOGGO, A king's servant or minister, a courtier [राजन्+भोग्य]. Pát. 79 (where another reading *rájabhogo* is mentioned). The word used in S. is राजभृत्य.

RĀJADHAMMO, Duty of a king [राजधर्म]. There are ten, *dánaṁ, sílaṁ, pariccágo, akkodho, avihimsá, khanti, ajjavaṁ, maddavaṁ, tapo, avirodhaná* (Dh. 341, 416).

RĀJADHĀNĪ (*f.*), A royal city [राजधानी]. Ab. 198; Dh. 121.

RĀJAGAHAṀ, Name of the capital of Magadha [राजगृह]. Ab. 200; Mah. 161.

RĀJAGAHIKO (*adj.*), Belonging to or living in Rájagṛiha [last + इक].

RĀJAGEHO, A palace [राजगेह]. Mah. 82, 86, 219 (line 11).

RĀJAGHARAṀ, A palace [राजन्+गृह]. Mah. 86.

RĀJAHAṀSO, A sort of goose or swan, or perhaps a flamingo [राजहंस]. Ab. 647; Ten J. 54; F. Ját. 57. Fem. *rájahaṁsí* (Dh. 315).

RĀJAKAKUDHABHAṆḌAṀ, An ensign or symbol of royalty [राजन् + ककुद् + भाण्ड]. There are five, *khaggo, chattaṁ, uṇhísaṁ, páduká, válavíjaní*, the sword, the umbrella, the diadem, the slippers, the fan. Das. 3, 26; Dh. 222; Att. 179. Also simply *kakudhabhaṇḍaṁ* (Ab. 358).

RAJAKKHO (*adj.*), Having defilement or passion [रजस्क]. Only at the end of a compound, the termination *ka* belonging to the whole compound. *Apparajakkho mahárajakkho*, having little moral defilement, having much moral defilement (Gog. Ev. 5, 8).

RAJAKO, A washerman [रजक]. Ab. 505.

RĀJAKO, A king [राजक]. Mah. 260. Also an adj. "royal" (Payoga Siddhi). *Rájakárámo*, Royal Monastery (Ten J. 19).

RĀJAKULAṀ, Royal family; a member of a royal family, prince; a king's court, a royal palace or household; a court of justice [राजकुल]. *Uttamarájakulasammato*, acknowledged to belong to one of the first royal families. *Vajjirájakuláni*, the Vajjian princes (Par. S. A.). *Kahápaṇádíni gaṇhantesu rájakulesu*, when the royal princes take their money and other treasures (Ját. 7). *Rájakule sannipatanti*, assemble at the palace (Ját. 57). *Rájakuladváraṁ*, palace gate (Alw. I. 97). Palace (Dh. 212, 318; Mah. 22, 105, 219).

RĀJĀṆĀ (*f.*), Royal authority, punishment inflicted by a king [राजन् + आज्ञा]. Dh. 159 (Subh. says it is equivalent to *rájadaṇḍo*).

RAJANAṀ, Colouring, dye [रञ्जन]. Dh. 237; Pát. 82.

RĀJANGAṆAṀ, The court or quadrangle in a royal palace, a palace yard [राजाङ्गण]. Dh. 299, 303; Das. 40.

RAJANĪ (*f.*), Night [रजनी]. Ab. 69.

RAJANĪYO (*adj.*), Lustful [रजनीय].

RĀJAÑÑO, A Kshatriya [राजन्य]. Ab. 335.

RĀJĀNURĀJAṀ (*adv.*), From king to king, during a succession of kings [राजन् + अनु + राजन्].

RAJĀPATHO, A narrow dark place where dust accumulates (lit. "dust-path"), a dust hole, cellar [रजस् + पथ]. The foll. formula occurs in Sám. S. and elsewhere, *sambádho gharávaso rajápatho, abbhokáso pabbajjá*, "the life of a householder is a confined one, a hole and corner life, whereas asceticism is free as the air of heaven." The comment here says *rajápatho ti rágarajádínaṁ uṭṭhánaṭṭhánan ti mahá-aṭṭhakatháyaṁ vuttaṁ, ágamanapatho ti pi vaṭṭati*, "it is said in the Great Commentary that rajápatha is a place in which the dust of evil desire and the other passions originates, we should add that it means also the path by which they enter." It was inevitable that the commentator should take the word *raja* in its moral sense, but I think it is clear that here *rajápatha* is used in its ordinary acceptation, and is a strengthening of *sambádha*, "house life is narrow or crowded, it is like living in a dust-hole." I owe to Mr. Trenckner the following interesting quotation, *rajápathe ca naṁ nikkhipeyyuṁ, rajápathe ti rajapathe ayam eva vá páṭho rajassa ágamanaṭṭhánavuṭṭhánaṭṭháne 'va heṭṭhámance vá thusakoṭṭhake vá bhájanantare vá yattha rajena okiríyatíti attho*, which I render, "And should cast it into the *rajápatha* . . here the words *in the rajápatha* mean *in the rajapatha* (this is an optional reading), in a place in which dust accumulates or arises, either under a bed or in a barn, or in a jar, where it gets covered with dust." The long *á* is, I think, an attempt to preserve the *a* of the original रजःपथ, while compensating by length for the loss of the visarga. According to analogy we should have *rajopatha*, but comp. *antepura, purecara*.

RAJĀPETI (*caus.*), To cause to be dyed [a caus. from रञ्]. Pát. 8, 10.

RĀJAPUTTO, A king's son, prince [राजपुत्र]. Sen. K. 394; Mah. 49. Fem. *rájaputtí*, a princess (Mah. 52).

RĀJARUKKHO, The tree Cassia Fistula [राजवृक्ष]. Ab. 552.

RAJASSALĀ (*f.*), A menstruous woman [रजस्वला]. Ab. 238.

RAJATAṀ, Silver [रजत]. Ab. 489. *Rajatamayo*, made of silver (Sen. K. 401).

RAJATI, To colour, dye [रञ्ज्]. Pát. 91. P.p.p. *rajitabbo*, that must be dyed (Ját. 8). Ger. *Rajitvá* (Ten J. 34). P.p.p *ratto*. Caus. *rañjeti*.

RĀJATI, To shine [राज्]. Att. 190.

RĀJATTAṀ, Royalty [राजन् + त्व]. Ras. 18.

RĀJĀYATANAṀ, Name of a tree, apparently an umbrageous one [राजन् + आयतन]. Gog. Ev. 5; Mah. 5. The Sinhalese is *kiṁpalu*, which Clough says is Buchanania Latifolia.

RĀJI (*f.*), A streak, line, row [राजि]. Ab. 539. *Rattarájiyo* (pl.), red stripes (Ten J. 111). *Pabbatarájı*, a mountain range (Ten J. 46; Das. 24). *Dvaṅgularájı*, a band two inches broad (Pát. 81).

RĀJILO (*adj.*), Stupid [राजिल]. Sen. K. 395.

RĀJINĪ (*f.*), A queen [राज्ञी].

RĀJITTHI (*f.*), A royal lady, princess [राजन् + स्त्री]. Mah. 52.

RAJJAṀ, and RĀJIYAṀ, Sovereignty, royalty, monarchy, government; kingdom, empire, country [राज्य]. Sen. K. 395. *Rajjaṁ kāreti*, to reign (Alw. I. 73; F. Ját. 16; Dh. 110; Ras. 15; Mah. 63). With gen. *Catunnaṁ mahádípánaṁ rajjaṁ káressasi*, thou shalt rule over the four continents. *Rajjakaraṇaṁ*, reign, rule. *Rajjasirí*, regal splendour (Ras. 15). *Rajjenábhisiñcito*, invested with the royalty, crowned king (Ras. 15). *Rajjaṁ pápuṇáti*, to succeed to the sovereignty (Dh. 416).

RAJJAÑGAṀ, Requisite of regal administration [राज्याङ्ग]. There are seven, *sámí, amacco, sakhá*,

koso, duggaṁ, vijitaṁ, balaṁ, the monarch, the prime minister, the friend or ally, treasure, a stronghold, a territory, an army (Ab. 350).

RAJJU (*f.*), A rope, string [रज्जु]. Ab. 448; Mah. 244; Dh. 412. Instr. *rajjuyá* (Mah. 63). Metaphorically, *taṇhárajju*, the cord or fetter of lust. *Rajjugáhako* appears to mean one who holds the reins and drives a chariot (Dh. 416).

RAJJUKO, A string [last + क]. Dh. 340, 421; F. Ját. 53.

RAJO, and **RAJAṀ**, Dust, dirt; the pollen of flowers; human passion, impurity, moral defilement; the menstrual flow [रजस्]. Ab. 238, 395, 883. *Sukhumo rajo*, fine dust (Dh. 23). Nom. *rajaṁ* (Sen. K. 497). Acc. *rajaṁ* (Dh. 55). *Vigatarajo*, free from passion (Dh. 96). *Rajomalaṁ* at Ját. 24 is I think a dvandva, "dust and dirt." Instr. *rajena*, dat. *rajassa*. See *Rajovajallaṁ*.

RAJOHARAṆAṀ, Water [रजस्+हरण]. Sen. K. 479; Cl. Gr. 117. In a metaphorical sense, "that which removes human passion," or "removal of human passion" (E. Mon. 283).

RĀJORODHO, Royal harem; a lady of the royal harem [राजन् + अवरोध].

RAJOVAJALLAṀ, Dust and dirt (Dh. 25). This word is a compound of रजस् with अव, and a Pali word *jalla*, and should be divided rajo + avajalla. A compound *rajojalla* occurs in Brahmáyu S. (*na ca bhoto Gotamassa káye rajojallaṁ limpati*) and is rendered by Hardy "dust and mud." At B. Lotus 569 we have, *sukhumattá chaviyá rajojallaṁ káye na upalippati*, "from the smoothness of his skin the dust and dirt does not adhere to his body" (Burnouf wrongly refers *jalla* to जल). In Āmagandha S., Coomaraswamy renders *jaṭájallaṁ* by "matted hair and dirt." In answer to my question, Subh. writes that *rajovajalla* means being covered with "rajas" and "dæli." This Sinhalese word dæli is the phonetic equivalent of *jalla*, and is given in Clough's Dict. with the meaning "soot, charcoal": perhaps it should rather be "smuts" (comp. on the same column dæli-kunu "grime"). Subh. says that *avajalla* is a compound like *avamayúra*. He quotes *udakajallakan ti udakalasikaṁ*. That it is the Sanskrit jhalla there can be little doubt, for in Sutta Nipáta I find *káyamhá sedajalliká*, where *seda* is स्वेद, and *jalliká* can only be झल्लिका "dirt rubbed off the body in shampooing."

RĀJULO, An Amphisbæna, a sort of lizard without legs [राजिल]. Ab. 6.

RĀJŪNAṀ, RĀJUSU, see *Rájá*.

RĀJUYYĀNAṀ, A royal garden [राजन् + उद्यान]. Mah. 88.

RAKKHĀ (*f.*), Protection [रक्षा]. Mah 150; Dh. 192. *Rakkhávaraṇagutti*, protection, defence and keeping (Das. 10, *ávaraṇa*).

RAKKHAKO (*adj.*), Protecting, guarding [रक्षक]. *Khettarakkhako*, one who watches a field to keep off depredators (F. Ját. 15). *Sílarakkhako*, one who keeps the precepts (Dh. 193). Fem. *rakkhiká* (Dh. 193, 397).

RAKKHAṆAKO, One who guards [रक्षण + क]. Mah. 239.

RAKKHAṆAṀ, Protection, defence [रक्षण]. *Rahassaṁ rakkhaṇaṁ*, keeping a secret (Mah. 220).

RAKKHASO, A Rákshasa, demon, ogre [राक्षस]. Man. B. 47; Ras. 19; Dh. 304. Fem. *rakkhasí*, an ogress (Mah. 74). Rakkhasas sometimes become converted to Buddhism and renounce their cannibal habits.

RAKKHATI, To protect, guard; to protect from; to ward off; to keep, preserve; to beware of, guard against [रक्ष्]. Kh. 6; Dh. 8, 29. *Vácaṁ* or *mukhaṁ r.*, to guard one's speech, keep a watch upon one's mouth, to be careful what one says (F. Ját. 50). *Cittaṁ r.*, to guard one's thoughts (Dh 7). *Sílaṁ r.*, to keep the moral precepts (F. Ját. 52, comp. Dh. 417). *Attánam eva rakkha*, you look out for yourself, or save your life (Dh. 300). With loc. of the thing from which danger is warded off. *Kadalísu gaje rakkhanti*, they keep off the elephants from the plantain trees (Sen. K. 344). P.f.p. *rakkhitabbo* (Dh. 79; Mah. 255), *rakkhiyo* = रक्ष्य (Mah. 203, must be saved). P.f.p. *rakkhito* (Ab. 754; Dh. 29). *Ete rakkhite katvá*, having taken these men under his protection (Mah. 168). Caus. *rakkheti*, to protect (Alw. I. x).

RĀMAṆEYYAKO (*adj.*), Delightful [रमण + एय + क]. Dh. 18.

RĀMAṆĪYAKAṀ, Delightfulness [रामणीयक]. Sen. K. 397.

RAMAṆĪYO (*adj.*), Delightful, beautiful [रमणीय]. *Ramaṇíyo padeso*, a delightful spot (F. Ját. 17). Ten J. 107; Dh. 18, 215; Mah. 89.

RAMAṆO (*adj.*), Pleasing, charming [रमण]. Alw. I. x. Fem. *ramaṇí*, a woman (Ab. 230).

RAMATI, To enjoy oneself, to delight in [रम्]. With loc. *Dhamme ramati pandito*, the wise man delights in the Law (Dh. 15, 17, 18). P.p p. *rato*, delighting in, intent on, devoted to. With loc. *Rato puññe*, delighting in good works (Mah. 200, 4, *sabbalokahite rato*). Dh. 5, 6, 16, 63. Also *ramito* (Sen. K. 510). *Vanante ramito*, taking delight in the depths of the forest (Dh. 54). Caus *rameti*, to give pleasure to, to please, delight (Dh. 215).

RAMBHĀ (*f.*), A plantain or banana tree; name of an Apsaras [रम्भा]. Ab. 24, 589.

RAMMAKO, A name of the month Citta [रम्यक]. Ab. 77.

RAMMO (*adj.*), Agreeable, beautiful [रम्य]. Mah. 3, 7, 82, 163.

RĀMO, Joy, delight [राम]. *Ālayarámo*, delighting in lusts (Gog. Ev. 6).

RAṀSI, see *Rasmi.*

RAṀSIMĀ (*adj.*), Radiant [रश्मिमत्]. Masc *raṁsimá*, the sun (Ab. 63).

RANDHAṀ, A hole, cavity; a fault, defect [रन्ध्र]. Ab. 649, 1013; Dh. 376.

RANDHETI (*caus.*), To make subject to; to hurt, destroy [रन्धयति]. Dh. 44 (comment takes it in the second sense).

RAṆEJI (*adj.*), Victorious in battle [रणे + जित्]. Ab. 398, 1013; Dh. 37.

RANGO, Colour, paint; a theatre, stage, play-house [रङ्ग]. Ab. 101, 1123; Dh. 307. *Nánárańgo* (adj.), of various hues (Mah. 179). *Rańgájívo*, a painter (Ab. 508).

RAÑJANAṀ, Dyeing; delighting; red sandal-wood [रञ्जन]. Ab. 301, 1009, 1056.

RAÑJETI (*caus. rajati*), To dye, redden; to illuminate; to gratify, charm; to conciliate [रञ्जयति]. *Rañjayanti* (f.) *dìsá sabbá*, illuminating all the directions (Mah. 108). *Rañjayanti*, wi ing his affections (Mah. 44). Pass. *rañjiyati* (Dh. 214). P.p.p. *rañjito*, dyed (Ab. 923).

RAṄKU (*m.*), A species of deer [रङ्कु]. Ab. 619.

RAÑÑĀ, RAÑÑO, see *Rájá.*

RAṆO, Sin; turmoil; war, battle [रण]. Ab. 763, 1096. In the sense of battle *ranaṁ* (Ab. 399). *Subharájaṁ raṇe hantvá*, having slain king Subha in battle (Mah. 220, 254) Comp. *Raṇeji.*

RASAGGASĀ (*f.*), A nerve of sensation [रस + ग्रस्]. Ab. 279. Buddha is said to be *rasaggasaggi*, "having the nerves of sensation meeting at the top." The expression is somewhat elliptical. The compound consists of *rasaggasá* + अग्र + इन्. Hardy says, "The seven thousand nerves of taste all bent towards the tongue, so that he was sensible of the slightest flavour" (Man. B. 369). Subh. quotes from a comment, *rasaggasánaṁ aggáni rasaggasaggáni gìváya ṭhitáni, tani assa atthìti rasaggasaggi.* Burnouf quotes the foll. gloss, *uddhaggassa rasaharaṇiyo gìváya játani honti samabhiváhiniyo*, which means, I think, "there are nerves of sensation in his neck all converging upwards" (I am not sure of the signification of *uddhaggassa* here, it ought to mean "when he is in an upright position") It is clear from B. Lot. 566 that · e North Buddhist translators have fallen · o their usual blundering with regard to Pali ords which have no equivalent in Sanskrit (see *Paṭisambhidá*). The noun *rasaharaṇí* in the gloss given above means also nerve of sensation: like *rasaggasá* it is unclassical.

RASAKO, A cook [रसक]. Ab. 464.

RASĀLO, Sugar-cane [रसाल]. Ab. 599.

RASANĀ (*f.*), The tongue [रसना]. Ab. 150.

RASANĀ (*f.*), A woman's zone [रशना]. Ab. 287.

RASANAṀ, Taste, flavour [रसन]. Ab. 938.

RASĀTALAM, The infernal region or lower world [रसातल]. Ab. 649.

RASAVATĪ (*f.*), A kitchen [रसवती]. Ab. 211.

RĀSI (*m.*), A heap, quantity; a sign of the zodiac [राशि]. Ab. 630, 1051. Three rásis are enumerated, *micchattaniyato rási, sammattaniyato rási, aniyato rási*, which Vij. explains to me as "mass of absolute or undoubted falsehood, mass of absolute truth, and accumulation which is neither one nor the other, but a congeries of truth and falsehood." The twelve rásis or signs of the zodiac are *meso, usabho, methunaṁ, kakkaṭo, sìho, kaññá, tulá, vicchiká, dhanu, makaro, kumbho, míno*, the ram, bull, twins, crab, lion, virgin, balance, scorpion, bow, Capricorn, waterpot (Aquarius), fish (Ab. 61). *Rásivaḍḍhako*, a steward, one who increases a person's wealth. *Puppharási*, a heap of plucked flowers (Dh. 10). *Vatthání rásiṁ káresi anekáni*, made a great number of cloths into a heap (Mah. 171). *Suvaṇṇamaṇimuttánaṁ rásiyo*, clusters of gold, gems, and pearls (Mah. 182). *Puññarási*, a store or accumulation of merit (Mah. 127).

RASIKO (*adj.*), Spirited, witty [रसिक]. *Rasikatá* (Att. 199).

RASITAM̆, Thunder [रसित]. Ab. 49.

RASMI, and (by metathesis) **RAM̆SI** (*m.*), A rope; rein, bridle; a ray of light [रश्मि]. Ab. 64 (*ram̆si*, ray), 448 (*rasmi*, rope), 1043 (*rasmi*, both meanings). *Rasmiyo gaṇháti*, to take the reins (220, 300). *Rasmiggáho*, holding the reins (Dh. 40). *Chabbaṇṇá rasmiyo*, rays of six colours (Mah. 108, 114). *Suriyarasmisamphasso*, touched by the sun's rays (Ten J. 119). *Ram̆sicúḷámaṇi*, a jewelled crest on the head of an image of Buddha representing rays of glory (Mah. 258). *Ekam̆ rasmim̆ vissajjesi*, sent forth a luminous appearance of himself (Dh. 95, see *Obháso*). The sun is called *sataram̆si*, *sahassaram̆si*, *uṇharam̆si*, and *ram̆simá* (Ab. 62, 63).

RASO, Sap, juice, best part or extract of a thing, essence, sweetness; liquid, fluid; juices of the body; quicksilver; flavour; taste, sentiment (see *Nátyaraso*); vigour, strength [रस]. Ab. 493, 804. The six tastes are, *kasávo, titto, madhuro, lavaṇo, ambilo, kaṭuko*, astringent or tart, bitter, sweet, salt, sour, acrid (Ab. 148). *Tittaraso* (adj.), bitter (Ten J. 109). *Súparaso*, flavour of the broth (Dh. 12). *Sabbam̆ rasam̆ dhammaraso jináti*, the taste or flavour of the Truth surpasses all other tastes (Dh. 64). *Ucchuraso*, sugar-cane juice (Pát. 90). *Goraso*, essence or produce of the cow (see sep.). Of the nectar of a flower (Dh. 10). *Rasaharaṇí* is a name for the nerves of sensation. (Ab. 280). *Rasopeto* (adj.), endowed with flavour, tasty, sweet (F. Ját. 1, of a mango). *Tassa rasam̆ pivitvá*, having sucked his juices (Dh. 412, of a spider who has caught an insect). From F. Ját. 58, line 1, it would appear that mountains are supposed to contain a juice or sap which can be expressed by crushing them. *Dhammarasena santappayitvá*, having satisfied him with the sweet essence of the Law (Ras. 20). *Pavivekarasam pitvá*, having tasted the sweets of solitude (Dh. 37). *Rasaváhiní* (f.), bringing sweetness (name of a book). *Rasa* is one of the Āyatanas.

RASSO (*adj.*), Short [ह्रस्व]. Ab. 708; Dh. 73. *Rasso*, a dwarf (Ab. 319). In gram. *rasso saro*, a short vowel (Sen. K. 201). *Rassako*, short = ह्रस्वक (Kh. 15).

RATANAM̆, A jewel; a precious or desirable thing [रत्न]. Ab. 489, 1062. The seven ratanas or precious minerals are *suvaṇṇam̆, rajatam̆, muttá, maṇi, veḷuriyam̆, vajiram̆, pavaḷam̆*, gold, silver, pearl, gems (as sapphire, ruby), cat's eye, diamond, coral (Ab. 490; B. Lot. 319). *Maṇiratanam̆*, a precious stone (Dh. 161). *Ratanákaro*, the ocean (Ab. 659, *ákaro*). *Ratanamayo* (adj.), made of jewels, or jewelled (Mah. 179; Ras. 28). The three ratanas or Treasures (*tíṇi ratanáni* or *tiratanam̆*, or *ratanattayam̆* = रत्नत्रय) are *Buddho, dhammo, saṅgho*, Buddha, the Law or Truth, and the Church or Clergy (Mah. 27, 174; Dh. 122). *Rattanattayagáravo*, venerating the three Jewels (Mah. 127). *Kambalaratanam̆*, a valuable or costly blanket (Alw. I. 75). *Amaccaratanam̆*, a valued minister (F. Ját. 48). The seven treasures of the Cakkavattin are *cakkaratanam̆, hatthiratanam̆, assaratanam̆, maṇiratanam̆, itthiratanam, gahapatiratanam̆, pariṇáyakaratanam̆*, the wheel, the elephant, the horse, the gem, the empress, the retinue of householders, the crown prince (Man. B. 127; B. Lot. 583). At Pát. 18, line 20 (*aniggataratanake*), *ratana* means the queen (*ratanam̆ vuccati mahesí*, Pát. 93), in the next paragraph it means a gem. There is a measure of length called *ratanam̆*, equivalent to the *hattha* or cubit (two vidatthis); it must be the Sanskrit रत्नि (Ab. 196, 268; Alw. I. 76). At Mah. 128 the reading is I think *ratanattayassa ratanattam̆*, the preciousness of the Three Gems (रत्नत्व).

RATANIKO (*adj.*), A ratana in length [*ratana* + इक, or अरत्नि + क]. Ját. 7.

RATHĀCĀRĪ (*m.*), A charioteer [रथ + आचारिन्]. Ab. 376.

RATHĀNĪKAM̆, An array of chariots [रथानीक]. Ab. 383.

RATHAREṆU (*m.*), A very minute measure of weight, a mite (Ab. 194). The Sanskrit is त्रसरेणु

RATHĀROHO, One who fights from a chariot [रथारोह]. Ab. 376.

RATHESABHO, A king, lit. lord of charioteers [acc. to Subh. रथिन् + ऋषभ]. Mah. 40, 84, 169.

RATHIKĀ (*f.*), A carriage road or street [रथ + इका, comp. रथ्या and *raccha*]. Ab. 202.

RATHIKO, One who fights from a chariot [रथिक]. Ab. 376.

RATHO, A car, two-wheeled carriage, chariot [रथ]. Ab. 372. *Rathavaro*, a state chariot (Ten J. 54). *Rathakáro*, and *-kárako*, a coach-builder, carpenter (Ab. 506; Sen. K. 468, 470; see *Mahá·aro*). *Rathacaro*, a charioteer. *Rathaguttı* (f.), a fence surrounding a chariot to prevent collisions (Ab. 374)

RATI (*f.*), Pleasure; love, attachment; sexual intercourse [रति]. Ab. 317, 1056; Dh. 6, 34, 55. *Sabbaṁ ratiṁ dhammaratí jináti*, delight in the Truth surpasses all other delights (Dh. 64). Ab. *ratiyá* (Dh. 39). *Ratiṁ karoti* (with *loc.*), to delight in (Kh. 21).

RATIMĀ (*adj.*), Having pleasure in [रतिमत्].

RATO, see *Ramati.*

RATTAKKHĪ, and RATTAKKHO (*adj.*), With blood-shot eyes, grim, fearful (of a *rakkhasa*) [रक्ताक्षिन्, रक्ताक्ष]. Mah. 230; Att. 204.

RATTAṀ, Night [रात्र]. Acc. used adverbially, *rattaṁ*, by night (Ab. 1147). Generally used, as in Sanskrit, at the end of a compound, as a substitute for *ratti*. *Dígharattaṁ*, a long time (Kh. 12). *Pubbarattaṁ*, midnight (Gog. Ev. 23). *Aḍḍharattaṁ*, six P.M. (Ját. 63). Instr. *Ekarattena*, in a single night (Ját. 64). Dat. *cirarattáya*, for a long time (Ab. 1136).

RATTAÑÑŪ (*adj.*), Experienced [रात्र + ज्ञ]. *Ye te bhikkhú therá rattaññú cirapabbajitá saṅghapitaro saṅghaparináyaká*, such priests as are elders, men of many days, long ordained, fathers of the church, dignitaries of the church (Par. S.). The comment on this passage says merely *bahurattiyo jánantíti rattaññú*, "these are *rattaññú* who knows many nights." I find in Sám. S. A. a fuller explanation: *pabbajjato paṭṭháya atikkantabahurattiyo jánátíti rattaññú*, "he is *rattaññú* who knows many nights passed since his ordination." There can be little doubt that the compound is a synonym of *cirapabbajito*, and means one to whom many days have elapsed since his ordination, and inferentially a priest of experience and wisdom.

RATTAPĀ (*f.*), A leech [रक्तप]. Ab. 675.

RAṬṬHAṀ, Kingdom, realm, country, land, district [राष्ट्र]. Ab. 189; Ten J. 109; Dh. 15, 52, 54, 58. *Antoraṭṭhe tiroraṭṭhe*, in one's own country, in a foreign country (Pát. 107). *Raṭṭhavásino*, inhabitants (Das. 21). *Kambojaraṭṭhaṁ*, the Camboja country (Alw. I. xlv). *Raṭṭhádhipo*, a king (Ab. 334, *adhipo*).

RAṬṬHIKO, and RAṬṬHIYO, An inhabitant [राष्ट्रिक, राष्ट्रिय]. Mah. 204.

RATTI (*f.*), Night [रात्रि]. Ab. 69; Dh. 53. *Aḍḍharatti*, six P.M. (Gog. Ev. 23). *Rattikkhayo*, end of night, dawn (Ját. 19). *Rattibháge* (loc.), in the night-time (Dh. 119, 222, 130; Das. 8). *Rattiṁ taṁ*, on that night (Mah. 17). *Ekarattiṁ*, for one night (Ját. 62). *Rattiṁ rattiṁ*, night after night (Mah. 175). *Rattiṭṭhánaṁ*, place in which the night is spent (Dh. 81, 286, 394). *Rattidhammasavanaṁ*, evening service (Ten J. 12). *Rattibhattaṁ*, supper (F. Ját. 55). Acc. used adverbially: *rattiṁ*, by night, at night. *Rattiṁ bhuñjitvá*, having eaten at night, viz. having supped (Mah. 165). *Yathá divá tathá rattiṁ*, as by day so by night (Das. 21, comp. Dh. 365). *Rattikkhitto*, shot by night (Dh. 44). *Rattúparato*, abstaining from food at night (*uparato*). *Ekarattiváso* (adj.), spending one night (Dhaniya S.).

RATTINDIVO, A day and a night [रात्रिंदिव]. *Eko rattindivo* (Dh. 227). *Sakalaṁ rattindivaṁ*, the whole twenty-four hours. Acc. adverbially: *Rattindivaṁ khuppipásaṁ sahanto*, night and day enduring thirst (Ten J. 116, comp. Das. 25).

RATTO (*adv.*), By night [रात्रौ]. Dh. 52; Kh. 6.

RATTO (*p p p. rajati*), Coloured, dyed; red; agitated or inflamed by passion (Mah 43); fond of, attached to [रक्त]. Ab. 923. *Rattacandanaṁ*, red sandal (Ab. 301). *Rattagávī* (f.), a red cow (Ab. 497). *Rattamaṇi*, ruby (Ab. 491). *Rattátisáro*, dysentery (Ab. 325). *Rattaphalá* (f.), Momordica Monadelpha (Ab. 591). *Rattakambalo*, a crimson blanket (Mah. 177). *Rattáni akkhíni*, blood-shot eyes (Mah. 230). *Ratto atthaṁ na jánáti*, the man who is agitated by passion knows not the true meaning (Alw. I. 107). *Rágaratto*, dyed with human passion (Dh. 62). *Tassá rattamánaso*, his mind filled with passion for her (Mah. 61). Neut. *rattaṁ*, blood (Ab. 281), copper (Ab. 923). *Rattapáno* (adj.), drinking blood (Ras. 20).

RAVĀ (*f.*), Noise [from रु]. Ab. 128; B. Lot. 649.

RAVATI, To cry, make a noise [रु]. P.pr. *ravamano*, braying (F. Ját. 15), *ravanto* (Ten J. 120, of the cry of birds). Aor. *ravi* (F. Ját. 15, 49), *arávi* (Mah. 64).

RAVI (*m.*), The sun [रवि]. Ab. 63. *Ravihaṁso*, name of a bird (Ab. 626). *Raviraṁso*, the solar dynasty *Raviváro*, Sunday (also *ravidinaṁ*).

RAVO, and RĀVO, Noise, cry, shout [रव, राव]. Ab. 128. *Gadrábharavo*, bray (F. Ját. 15; *-rávo*, Mah. 250). *Hatthiravo*, trumpeting of an elephant (Dh. 157). *Ravo*, of the sound of music (Dh. 191). *Mahárávo*, a mighty shout (Mah. 64). *Tuṭṭharávo*, cries of joy (Ten J. 120, of birds).

RAYO, Speed [रय]. Ab. 40.

RE (*interj.*), Heigh! holloa! [रे]. Ab. 1139. *Tittha re*, holloa, stop! (Dh. 220).

REKHĀ (*f.*), A line, streak [रेखा]. Ab. 539.

REṆU (*m.f.*), Dust; pollen [रेणु]. Ab. 395, 883

REVATĪ (*f.*), Name of a Nakkhatta [रेवती]. Ab. 60.

RIPU (*m.*), An enemy [रिपु]. Ab. 344. Pl. *ripavo*

RIRĪ (*f.*), Brass [रीरि]. Ab. 492 (*riri* is a misprint.

RITE (*adv.*), Except, without [ऋते]. Ab. 1137. With abl. acc. or instr. *Rite saddhammá* (or *saddhammaṁ* or *saddhammena*) *kuto sukhaṁ labhati*, where can a man find happiness but in true religion? (Sen. K. 318).

RITTAKO (*adj.*), Empty [रिक्तक]. Ab. 698.

RITṬHAṀ, Sin; misfortune [रिष्ट]. Ab. 1064

RITTO (*p.p.p.*), Empty [रिक्त]. Dh 210

ROCANO (*adj.*), Shining [रोचन]. Masc. *rocano*, a sort of cotton (Ab. 565).

ROCATI, To appear good, please [रुच्]. *Niváso tattha rocatu*, may it please you to stop there (Mah. 84). With dat. *Samaṇassa rocati saccaṁ*, the truth is pleasing to the ascetic (Sen. K. 320). Pass. *ruccati*, to please (with dat.). *Yaṁ vo ruccati taṁ kareyyátha*, whatsoever seems good to you that do (Dh. 154). Pr. also *ruccate* (Dh. 147). Aor. *rucci* (Dh. 84). Caus. *roceti*, to approve, choose (Mah. 17, 18, 260; Dh. 122). *Parahiṁsam arocento*, not wishing the death of other creatures (Mah. 231).

RODANAṀ, Weeping [रोदन]. Att. 218.

RODATI, and RUDATI, To weep, wail [रुद्]. Pr. *rodati* (Dh. 95, 129, 156). Fut. *rodissati* (Dh. 95). P.pr. *rodam* (Dh. 12), *rudaṁ* (Das. 32), *rodanto* (Dh. 94, 95), *rodamáno* (Dh. 109; Mah. 204), *rudanto* (Lot. 863). Inf. *rodituṁ* (Ját. 55). Ger. *roditvá* (Mah. 56; Dh. 85), *ruditvá* (Mah. 217). Imperat. *ruda* (Ját. 65). P.p.p. neut. *roditaṁ*, weeping, lamentation (Ab. 165).

RODHAṀ, A bank, dam [रोधस्]. Ab. 664.

RODHANAṀ, Obstructing [रोधन]. Ab. 989.

RODHO, Stopping, obstruction [रोध]. *Parapáṇarodho*, life-slaughter.

ROGĪ (*adj.*), Sick, ill [रोगिन्]. Mah. 243.

ROGO, Disease. [रोग]. Ab. 323. *Akkhirogo*, ophthalmia (Dh. 81). According to Gogerly the five rogas are *kuṭṭhaṁ, gaṇḍo, kiláso, soso, apamáro*, leprosy, boils, dry leprosy, phthisis, epilepsy, *Rogahári* (m.), a physician (Ab. 329).

ROHI (*m.*), The tree Andersonia Rohitaka [रोहि].

ROHIṆĪ (*f.*), A red cow; name of a Nakkhatta [रोहिणी]. Ab. 58, 497, 1093; Mah. 118.

ROHISO, A kind of deer [रोहिष]. Ab. 612.

ROHITAKO, The tree Andersonia Rohitaka [रोहितक]. Ab. 566.

ROHITO (*adj.*), Red [रोहित]. Ab 911. Masc. *rohito*, the colour red (Ab. 95), the fish Cyprinus Rohita (Ab. 671; F. Ját. 53), a kind of deer (Ab. 612).

ROMAṀ, The hair on the body of men and animals [रोमन्]. Ab. 259. *Romamayo* (adj.), woollen (Ab. 298).

ROMAÑCO, Horripilation [रोमाञ्च]. Ab. 175.

ROṆṆAṀ, see *Ruṇṇaṁ*.

ROPANAṀ, Planting [रोपण]. Mah. 87.

ROPETI (*caus.*), To set up; to put in the ground, plant, sow [रोपयति]. *Pásayaṭṭhiyo r.*, to set up (plant in the ground) the sticks of a snare (Ten J. 51). Of sowing a seed (Mah. 87, 119). Of setting up or planting a tree (Dh. 188; Mah. 117, 210; F. Ját. 6). P.p.p. *ropito* (F. Ját. 6; Mah. 86). *Ropápeti*, to cause to be planted or sown (Mah. 211; F. Ját. 5).

RORUVO, Name of a Naraka [रौरव]. Ab. 657.

ROSAKO (*adj.*), Wrathful [रोषक]. Alw. N. 121.

ROSANEYYO (*adj.*), Capable of being enraged, irritable [from रुष्].

ROSANO (*adj.*), Angry [रोषण]. Ab. 732; Sen. K. 473.

ROSETI (*caus.*), To annoy [रोसयति]. Alw. N. 120.

ROSO, Anger [रोष]. Ab. 164.

RUCCANAKO (*adj.*), Pleasing, satisfying (last + क) Ras. 38.

RUCCANAṀ, Choice, pleasure (from *ruccati*). Dh. 232.

RUCCATI, see *Rocati*.

RUCI (*f.*), Light, splendour, ray; desire, inclination, pleasure, preference [रुचि]. Ab. 64, 163. *Pabbajjáya ruciṁ uppádetvá*, having conceived a desire for ordination (Dh. 117). Pát. xvi.

RUCIMĀ (*adj.*), Brilliant [रुचि + मत्].

RUCIRO (*adj.*), Brilliant, beautiful; agreeable [रुचिर]. Ab. 693; Dh. 10; Mah. 68, 115.

RUDATI, see *Rodati*.

RUDDHO (*p.p.p. rundhati*), Obstructed [रुद्ध]. Ab. 745.

RUDDO (*adj.*), Furious [रुद्र]. See *Náṭyaraso*. Subh. quotes *kodhopacayasabhávo ruddaṁ*.

RUDHIRAM̀, Blood [रुधिर]. Ab. 281; Ras. 22.

RÚHATI, To grow, grow up, flourish [रुह्]. Of a tree or plant (Dh. 60, comp. *sassáni na rúhanti*, Yátr.). *Tasmim̀ anuvádo na rúhati*, blame does not arise against him (Pát. 63). *Sabhágatassa vacanam̀ na rúhati*, his word has no weight in a court of justice (Sig. S.). *Abhútavacanam̀ tasmim̀ rúhati*, false reports get ground concerning him (Ditto).

RUHO (*adj.*), Growing [रुह्]. Only at the end of a compound, e.g. *mahíruho*, *paṅkerukam̀*, *uttamaṅgaruho*.

RUJÁ (*f.*), Disease, pain [रुजा]. Ab. 323; Alw. I. vii.

RUJATI, To cause pain [रुज्]. With gen. *Pádá rujanti me*, les jambes me font mal, my legs ache (Mah. 60); *Devadattassa rujati*, D. is in pain (Cl. Gr. 144). *Pubbe me akkhini thokam̀ rujim̀su*, at first my eyes hurt me a little (Dh. 89).

RUKKHAKO, A small tree [वृक्षक]

RUKKHAMÚLIKO (*adj.*), One who lives at the foot of a tree (*rukkhamúla*+ इक). *Rukkhamúlikaṅgam̀*, is one of the dhutaṅgas, and enjoins residing in the open air at the foot of a tree (B. Int. 309; Man. B. 327; E. Mon. 134).

RUKKHAVÁ (*adj.*), Having trees, wooded [वृक्ष + वत्]. Cl. Gr. 129.

RUKKHO, A tree [वृक्ष]. Ab. 539. *Rukkhamúlam̀*, root or foot of a tree. *Ekasmim̀ rukkhamúle*, at the foot of a certain tree (Mah. 49). *Rukkhádaní* (वृक्षादनी), a parasitical plant (Ab. 580). *Rukkhaggam̀*, top of a tree (*agga*). At F. Ját. 12 the reading should, I have no doubt, be *rukkhakoṭṭako*, "woodpecker."

RUKKHO (*adj.*), Rough; cruel [रूक्ष]. Ab. 977. Comp. *Lúkho*.

RUNDHATI, and **RUNDHĪTI**, To restrain, shut up [रुध्]. Mah. 116.

RUṆṆAM̀, Weeping, lamentation. Ab. 165; Kh. 12; Das. 36. This interesting form is the equivalent of रुदन, through an intermediate form *rudna*, the ṇ being due to the influence of the initial *r*. I have also met once with *roṇṇa* = rodana.

RÚPAKAM̀, A figure, image, representation [रूपक]. Mah. 154, 163, 183; Dh. 217; Das. 7.

RÚPAM̀, Form, figure, shape; image, representation; the body; in gram. a verbal or nominal form; beauty; natural state; characteristic [रूप]. Ab. 825. *Síhavyagghádirúpáni*, representations (bas-reliefs) of lions, tigers and other animals (Mah. 163). *Loharúpáni*, bronze statues (Mah. 226). *Ravicandatárarúpáni*, representations (on cloth) of the sun, moon and stars (Mah. 179). *Parijiṇṇam̀ idam̀ rúpam̀*, worn out is this bodily form (Dh. 27). *Migarúpáni*, bodies of animals (Dh. 155). *Itthirúpam̀*, a female figure (Dh. 315). At Alw. I. 101 we have *rúpam̀ sikkhati*, which D'Alwis renders "learn drawing." *Rúpúpagato*, possessing form (Dh. 210). *Rúpasaññá*, consciousness of form. *Godhárúpena*, under the form of an iguana (Mah. 166, comp. 48). *Uttamarúpadharo* or *-sampanno*, possessed of remarkable beauty (Dh. 338). *Rúpasirí* or *rúpasampatti*, personal splendour or beauty (Ját. 60; Ten J. 51, 112). *Rúpappattá itthiyo*, beautiful women (Ját. 61). *Rúpanandá*, name of a younger sister of Gotama Buddha (Dh. 313). Much used as the last part of adjectival compounds: *Cárurúpo*, of pleasant form, beautiful (Mah. 200); *Múḷharúpo*, foolish (Dh. 47); *Kilantarúpo*, weary (Dh. 401; *Mahákilantarúpo*, very weary, Dh. 263); *Áturarúpo*, ill (Dh. 97); *Taramánarúpo*, all trembling (Gog. Ev. 28); *Asamánarúpo*, dissimilar; *Akattabbarúpo háso*, unseemly mirth (Dh. 312); *Sádhurúpo*, excellent (Dh. 47).—*Rúpa* is one of the technical terms of the Buddhist metaphysics. A sentient being consists of an aggregate of *nama* and *rúpa* (see *Námarúpam̀*), by the latter of which are designated the material or physical elements and attributes of the individual. *Rúpakkhandho* is the first of the khandhas: it consists of twenty-eight subdivisions, enumerated by Hardy at Man. B. 399. The Pali text I take from Visuddhi Magga: *paṭhavidhátu, ápodhátu, tejodhátu, váyodhátu, cakkhum̀, sotam̀, ghánam̀, jivhá, káyo, rúpam̀, saddo, gandho, raso, itthindriyam̀, purisindriyam̀, jívitindriyam̀, hadayavatthu, káyaviññatti, vacíviññatti, ákásadhátu, rúpassa lahutá, rúpassa mudutá, rúpassa kammaññatá, rúpassa upacayo, rúpassa santati, rúpassa jaratá, rúpassa aniccatá, kabaliṅkáro áháro*, earth, water, fire, air, the eye, the ear, the nose, the tongue, the body, form, sound, smell, taste, virility, femininity, vitality, the heart, gesture, speech, space or void (explained as the orifices of the mouth, nose, etc.), buoyancy, elasticity, pliability, accumulation, duration, decay, impermanence, material food (see Man. B. 399). Of these twenty-eight the first four are called *bhútarúpam̀*, the remainder *upádáyarúpam̀*,

which Vij. renders "elementary matter" and "accidental matter." Vij. says that *ákásadhátu* is explained to mean the space surrounding an object by which its form and size are known. For *rúpakáyo* see *Káyo*.—In another technical sense *rúpaṁ* or Form is the correlative of *cakkhu* or the Eye, being that whereon the eye feeds or exercises itself, and means anything perceptible to the sense of sight (comp. *cakkhumanto rúpáni dakkhinti*, "they that have eyes to see shall see forms," and see *Āyatanaṁ*).—The whole realm of sentient existence is divided into *rúpaloko*, and *arúpaloko*, the realm of beings that have form, and the realm of beings that have no form. The latter consists of the four arúpabrahmalokas, and the former of all the other worlds (the kámaloka and the rúpabrahmaloka). For the *rúpabrahmaloko*, see *Brahmaloko*. For *rúpabhavo*, see *Bhavo*. *Rúpávacaro* is the rúpabrahmaloka (see *Avacaro*).

RŪPAVĀ (*adj.*), Having form; beautiful [रूपवत्]. Alw. N. 72. *Gokaṇṇarúpavá*, under the form of an elk (Mah. 78, comp. 111). Fem. *rúpavatí*, beautiful (Mah. 61).

RŪPI (*n.*), Silver. Ab. 489. *Rúpimayo* should be read at Sen. K. 401.

RŪPĪ (*adj.*), Having form; beautiful [रूपिन्]. Alw. N. 72. Fem. *rúpiní*, beautiful (Mah. 43).

RŪPIKĀ (*f.*), An image, statue. Das. 26.

RŪPIYAṀ, Silver; bullion [रूप्य]. Ab. 486, 489, 903. Pát. 10.

RUPPANAṀ, Being formed [pass. रूप् + अन].

RŪPŪPAJĪVINĪ (*f.*), A harlot [रूपोपजीविनी]. Ab. 233.

RURU (*m.*), A sort of deer [रुरु]. Ab. 619.

RUTAṀ, Cry, noise [रुत]. Ab. 130.

RUṬṬHO (*p.p.p.*), Enraged [रुष्ट]. Mah. 72, 246, 261.

S.

SA-, "own," see *So* (1).

SA, see *So* (2).

SA, A prefix much used as the first part of compound adjectives and adverbs, and generally conveying the idea of possession or similarity [स]. Some of these compounds are peculiar to Sanskrit, as *sace*, *santikaṁ*, *seyyathá*, *sakubbaṁ*. Most of the compounds with *sa-* will be found separately. I here give a few others. *Sabáṇo sasarásano*, with his bow and quiver (Ras. 28). *Salajjo*, ashamed (Dh. 403). *Saphalako*, shield and all (Mah. 154). *Sakhuro*, hoofs and all (Ját. 9). *Saseno*, with an army (Att. 197). *Sahatthí*, with his elephant (Mah. 155). *Sabhariyo*, with his wife (Alw. I. xlv). *Sabandhano*, together with its ligaments (of the tongue). *Sasambhamo*, with great confusion (Mah. 31). *Sapariggaho*, having a family. *Sakadaliphaládíni nánáphaláni*, various fruits, including banana fruits, etc. (Dh. 108). The compound *sadásíhi*, "with her handmaidens," at Dh. 240 is interesting, but I have met with no other instance of this use of *sa*, and it may after all be an error of the copyist for *saha dásíhi*.—In Pali, as in Sanskrit, the opposite of words compounded with the privative *a-* is either the simple word or the word compounded with *sa-*. Thus of the former we have *anariyo* "ignoble" and *ariyo* "noble," *asádhu* "bad" and *sádhu* "good"; and of the latter *aviññáṇako* "unconscious" and *saviññáṇako* "conscious," *aphalo* "fruitless" and *saphalo* "fruitful." But in Pali the use of *sa-* is sometimes extended beyond what would be admissible in Sanskrit, for the sake of emphasis or forcible antithesis. An interesting case will be found at Dh. p. 10, where *saphalá hoti sakubbato* is opposed to *aphalá hoti akubbato*. Here we should properly have simply *kubbato* as the opposite of *akubbato*, but *sa-* is pleonastically added to make the antithesis and rhythm complete. Mr. Fausböll is wrong in supposing *sakubbaṁ* to be for *sakkubbaṁ* (from सत्कृ); the use of *sakkaccaṁ* by the commentator is either a coincidence or an etymological error. A still more remarkable instance of this anomalous use of *sa-* is to be found in *sace* "if." At first sight it appears impossible to account for the addition of स to चेत्, but when we find it opposed to *noce* "if not," as at Dh. p. 58, we see at once that it was added, as in *sakubbaṁ*, to obtain a complete antithesis.

SĀ (*m.*), A dog [श्वन्]. Ab. 518, 808. Pl. *sáno*, acc. sing. and gen. pl. *sánaṁ* (Sadda Níti).

SABALO (*adj.*), Variegated, mottled [शबल]. Ab. 99. Metaphorically: *a-sabaláni síláni*, unvaried or unbroken moral practices, duties carried out with unvarying punctuality and thoroughness.

SABBABHUMMO, A universal monarch [सर्व + भूमि + य, the S. equivalent is सार्वभौम]. Ab. 335.

SABBADĀ (*adv.*), Always [सर्वदा]. Dh. 37; Kh. 13.

SABBADHI (*adv.*), Everywhere, on every side, in every respect. Ab. 1161; Dh. 17, 60; Gog. Ev. 23. How is this remarkable form to be explained? Comp. ἀλλοθι, παντοθι, etc.

SABBAKO (*adj.*), All, every [सर्वक].

SABBAṄGAPACCANGĪ (*adj.*), Provided with greater and less members or requisites, complete in all its parts [सर्व + अङ्ग + *paccaṅga* + इन्].

SABBAÑJAHO (*adj.*), Leaving everything [सर्व + *jaha* from हा]. Dh. 63.

SABBAÑÑŪ (*adj.*), Omniscient [सर्वज्ञ]. This is a common epithet of a Buddha, the only being who is omniscient (Ab. 1). *Sabbaññubuddho*, a Supreme Buddha, as opposed to a Pacceka Buddha (Alw. I. 76). *Sabbaññúbodhi*, omniscience (Ten J. 120). Gen. *sabbaññussa* (Ten J. 1).

SABBAÑÑUTĀ, and -ÑÑŪTĀ (*f.*), Omniscience [last + ता]. *Sabbaññutappatti*, attainment of omniscience (Ját. 2). Dat. *sabbaññútáya* (Att. 202). Acc. *sabbaññutaṁ* (Dh. 118; Ját. 56; Alw. I. 77). *Sabbaññutañánaṁ*, omniscience (Dh. 118, wrongly corrected to *ú*; Att. 215). *Sabbaññútañáṇaṁ*, (with long *u*, Alw. I. 77; Dh. 320, 343, 414; Gog. Ev. 2; Ját. 75). The forms with long and short *u* are both right. The base is taken as *ú*, and in adding *-tá* this may be either retained or shortened (comp. *paññává* and *paññavá*, *cittíkáro* and *cittikáro*, *uttánikato* with *bhasmíkaraṇaṁ*, etc.). Comp. also *mattaññútá* (Dh. 345) and *mattaññutá* (Dh. 34).

SABBASO (*adv.*), Wholly, altogether, from beginning to end, throughout [सर्वशस्]. Dh. 47, 66, 74, 183; Mah. 172, 252.

SABBATHĀ (*adv.*), In every way, thoroughly [सर्वथा]. Mah. 11, 12; Gog. Ev. 4.

SABBATHATTĀ (*adv.*), In every way [सर्वथा + त्व abl.]. Sen. K. 415.

SABBATO (*adv.*), From every side [सर्वतस्]. Ab. 1146.

SABBATTATĀ (*f.*), "Identification of all beings with oneself" (Vij.), i.e. universal goodwill [सर्व + आत्मन् + ता].

SABBATTHA, and SABBATRA (*adv.*), Everywhere [सर्वत्र]. Ab. 1161; Dh. 15 (under all circumstances); Alw. I. cvii. *Sabbatthasaṁvaro*, restraint in all things (Dh. 65). *Sabbatthapaññatti*, a general enactment (one for all countries).

SABBATTHAKAṀ (*adv.*), Everywhere [last + क]. Ját. 51; Dh. 240, 254.

SABBĀVĀ (*adj.*), Entire [सर्व + वत् with lengthened vowel]. I have met with the acc. *sabbávantaṁ lokaṁ* (Saṅg. S.), the gen. *sabbávato káyassa* (Sám. S. A.), and the gen. pl. *sabbávataṁ uppalánaṁ* (Ditto).

SABBHI, see *Santo*.

SABBHŪTO (*adj.*), Real, true [सद्भूत].

SABBO (*adj.*), All, every; whole, entire [सर्व]. Ab. 702. *Sabbaṁ paháya*, leaving everything (Dh. 153). *Sabbe 'v' aṭṭhádasa*, eighteen in all (Alw. I. 65, *sabbe — eva*). *Sabbaṁ* appears from Gog. Ev. 47 to be a technical term for the combination of the báhira and ajjhattika Āyatanas. *Sabbalokasmiṁ*, in every world, or in the whole world (Kh. 16). *Sabbákárena*, in every way, thoroughly (*ákárena*, Dh. 433). *Sabbarattiṁ*, all night (Dh. 155). *Sabbítiyo*, all dangers (Ját. 27). *Sabbadisásu*, in all directions (Dh. 155). *Sabbiriyápathesu*, in all positions (Dh. 245). *Sabbaseto*, entirely white (F. Ját. 10; Dh. 158; Ten J. 54). *Sabbasádhu*, best of all (Mah. 252). *Sabbantimo*, last of all. *Sabbadaharo*, youngest of all (Ját. 56). *Sabbaheṭṭhimo*, lowest of all. *Imesaṁ samaṇabráhmaṇánaṁ sabbabálo sabbamúḷho*, the silliest and most stupid of all these ascetics and brahmins (Sám. S.). *Sabbalokavinásí*, destroying all mankind (Mah. 126). *Sabbakámadado*, conferring every wish (Dh. 161). *Sabba-apáyadukkhaṁ*, all suffering in states of punishment, or suffering in all the states of punishment (Dh. 245). *Sabbapariyosáne*, at the end of all. *Sabbapacchato*, last of all, behind everybody (Dh. 239). *Sabbapaṭhamaṁ* (adv.), first of all (Dh. 129). In grammar, *sabbanámaṁ* is a class of nouns embracing the pronouns and pronominal adjectives, the first on the list being *sabbo*. *Sabbáni sabbanámáni*, all nouns of the sabba class (Sen. K. 276). Fem. *sabbá* (Mah. 126, pl. *sabbá*, Mah. 2). Plur. *sabbe* (F. Ját. 8; Kh. 16). Gen. and dat. pl. *sabbesaṁ* (Mah. 83).

SABHĀ (*f.*), An assembly; a hall, court, mansion; a court of justice [सभा]. Ab. 210, 1101. *Devasabhopamo*, like an assembly-room or palace of the devas (Mah. 12, comp. 164; Dh. 191). *Sabháyaṁ nisíditvá vinicchayaṁ dentá*, sitting in the court of justice and giving judgment (Das. 25). *Sabhágato*, when in a court of justice (as a wit-

ness) *Sacivasabhá*, council of state (Alw. I. 112).

SABHĀGO (*adj.*), Common, shared by all, identical [स + भाग]. When all the members of a chapter of priests about to hold an uposatha are found to be guilty of the same offence, as eating in the evening, they are said to be *sabhágaṁ ápattiṁ ápanná*, guilty of a shared offence (Pát. 2, 28). At Pát. xx, 65, *sabhagavuttino* (pl.), living together or following the same mode of life (*ekájívikà sabhágajivika sabhágavuttino*).

SABHĀGO, Own share [स्व + भाग]. Mah. 137; Kamm. 29.

SABHĀJANAṀ, Courtesy [सभाजन]. Ab. 760.

SABHATTO (*adj.*), Vij. says this word means taking rice, accepting an invitation to a meal, see Pát. 15, 90. He adds, "A priest residing with others in a monastery having received and accepted an invitation is not at liberty to go without first obtaining the consent of his brethren." Sansk. स + भक्त.

SABHĀVO, Natural state, nature [स्वभाव]. Ab. 177. *Yathásabhávato*, according to its very nature (Dh. 209). *Suttasabhávato*, from its having the nature of a string (Alw. I. iv). *Viññáya lokassa sabhávaṁ*, having learnt the true nature of man (Att. 201).

SABHĀYAṀ, A hall of assembly. Ab. 210.

SABHIKKHUKO (*adj.*), Containing monks [स + भिक्षु + क]. Pát. 108.

SABHOGO (*adj.*), Wealthy [स + भोग].

SABHYO (*adj.*), Polite, well-bred, refined [सभ्य]. Ab. 333. *Sabhyo*, a member of an assembly, an assessor (Ab. 414).

SABRAHMACĀRĪ (*m.*), One who practises religious duties in association with others, a fellow student, fellow priest [सब्रह्मचारिन्]. Ab. 410.

SABRAHMAKO (*adj.*), Including the Brahma world [स + ब्रह्मन् + क]. Alw. N. 121.

SACCAKĀRO, Ratification; pledge, earnest [सत्यकार]. Ab. 471; Dh. 226.

SACCAKIRIYĀ (*f.*), Truth, act, asseveration [सत्य + क्रिया]. Hardy says, "A recitation is made of acts done either in this or some former birth, and by the power of this merit, when the recitation is truthfully made, the effect intended to be produced takes place, however wonderful its character may be" (E. Mon. 273). The first of several instances given by Hardy is that of an upásaka in Ceylon, whose mother being ill he went to her and solemnly asseverated, "I have never knowingly taken the life of any creature whatever from my childhood until now," whereupon she instantly recovered. At Mah. 151 we are told that when king *Duṭṭhagámaṇí* was waging war with the Tamils he made the solemn declaration, "This war is not for my aggrandizement, but for the re-establishment of religion; if this assertion is true may the armour of my men flash in the day of battle" (*taṁ tath' eva tadá ahu*, adds the chronicler, "the same day it came to pass accordingly"). In the Mahámorajátaka the converted fowler by the truthful asseveration that he has attained paccekabodhiñāṇa obtains the instantaneous miraculous release of all animals kept in confinement in India (Ten J. 120). The saccakiriyá of king Dhammásoka recorded at Mah. 113 is wrongly rendered by Turnour: it should be "If I am of undeviating faith in the commandment of Buddha, and if it, the great Bo-tree, is destined to go hence to the island of Laṅká, then let, etc."[1]

SACCĀPANAṀ, Ratification of a bargain [सत्यापन]. Ab. 471

SACCHANDO (*adj.*), Self-willed [स्वच्छन्द]. Ab. 728.

SACCHIKAROTI, To bring before one's eyes, see face to face, realize, experience, attain. Ger. *sacchikatvá*. P.f.p. *sacchikaraṇíyo*. P.p.p. *sacchikato* (Dh. 284). *Sacchikatalokuttaradhammo*, one by whom the lokuttaradhammas have been realized or attained (Dh. 361). There are two noun derivatives of this verb, *sacchikaraṇaṁ* and *sacchikiriyá*. *Maggaphalasacchikaraṇaṁ*, realizing or seeing face to face the Paths and Fruitions (Dh. 277). *Nibbánasacchikiriyá*, realization of Nirváṇa (Kh. 6). *Viriyaṁ n' árabhati akusalánaṁ dhammánaṁ pahánáya kusalánaṁ dhammánaṁ sacchikiriyáya*, makes no effort for the abandonment of evil conditions, for the attainment of good conditions (Alw. I. 107). The corresponding forms in Sanskrit are sákshátkṛi, sákshátkṛita, sákshátkaraṇa, etc., but it must not

[1] A remarkable instance of a *saccakiriyá*, though very un-Buddhistic in its spirit, will be found at 2 Kings i. 10, "And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."

be supposed that sacchi is a phonetic corruption of sákshát, it is really the Sanskrit sákshí, i.e. sáksha with *a* changed to *í* before kṛi (sákshíkṛi and sákshíkṛitya occur in Sanskrit); the *í* is shortened as in *uttánikato, yánikato, cittikato.* It is true that Ab. 1159 gives *sacchi* separately as an adverb meaning "in the presence of," but until we find an example of it I shall be disposed to look upon this as the result of a misconception, aided by the recollection of the adv. sákshát.

SACCO (*adj.*), True [सत्य]. *Girá saccá,* true speech, truth (Dh. 72; Ten J. 118). Neut. *saccaṁ,* truth (Dh 70), Nirváṇa, i.e. the True (Ab. 6), a solemn asseveration (Mah. 151, and see *Saccakiriyá*), truth in the sense of true doctrine or belief (Ab. 800). For the four cardinal truths of Buddhism see *Ariyasaccaṁ.* "*Sammutisaccaṁ,* that which is generally received as truth by the general consent of mankind, *paramatthasaccaṁ,* an axiom, self-evident proposition" (Att. 67). Adv. *saccaṁ,* truly, certainly, verily (Att. 206). *Saccasandho* (adj.), truthful, never swerving from the truth (Att. 62, 203). *Saccavádí* (adj.), truthful (Dh. 39). *Saccavajjaṁ,* veracity (B. Lot. 453). *Saccakálo,* time to speak the truth (Kamm. 4). *Saccaṁ nu kho etaṁ no,* is this true or not? (Dh. 339). *Satthá "saccaṁ kira tayá bhikkhu páṇátipáto kato" ti pucchitvá "saccaṁ bhante" ti vutte,* the Teacher having asked him, "Is it true, priest, that you have committed life-slaughter?" and receiving the reply, "It is true, Lord" (Dh. 416, comp. Das. 38, Ten J. 46, 111, Dh. 145, 302; *saccaṁ kira* is equivalent to "is what they say true?").

SACE (*indec.*), If [स + चेत्]. Ab. 1147. For etymology see art. *sa* (3). With pres. *Sace mayhaṁ saháyo sakkoti,* if my friend is able (Alw. I. 78, 103; Ten J. 113; Dh. 24; Mah. 260). With opt. *Sace labhetha nipakaṁ saháyaṁ,* if he should obtain a prudent friend (Dh. 58; Ras. 84). With conditional (Dh. 325). With fut. *Sace gamissámi,* if I shall go (F. Ját. 3, 9, 17; Mah. 110). *Sace 'jja* = *sace ajja* (Ras. 84). *Sac' assa* = *sace assa* (Dh. 156).

SACETANO (*adj.*), Conscious, animate, rational [सचेतन]. *Sattá sacetaná,* sentient beings (Gog. Ev. 55). *Ko hi náma sacetano.* what rational being . . ? (Mah. 260).

SACITTAṀ, One's own mind or heart or thoughts [स्व + चित्त]. Dh. 33, 58.

SACIVO, A minister, statesman [सचिव]. Ab. 340; Alw. I. 112.

SADĀ (*adv.*), Always [सदा]. Ab. 1153; Dh. 15, 37, 52. *Sadádaro* (adj.), always reverential (*ádara,* Ras. 27). *Sadágati* (m.), air, wind (Ab. 38).

SADĀCĀRO, Good manners, right or virtuous conduct [सदाचार]. Att. 85.

SADANAṀ, A house [सदन]. Att. 205.

SĀDĀNO (*adj.*), Having attachment to the world, worldly, unconverted [स + आदान]. Dh. 72

SADĀRO, One's own wife [स्वदार]. Ab. 783.

SĀDARO (*adj.*), Reverential; affectionate; enthusiastic [सादर]. Mah. 40, 84, 167, 206.

SADĀTANO (*adj.*), Perpetual [सदातन]. Ab. 709.

SADATTHO, One's own advantage or good [स्व + अर्थ with euphonic *d* inserted]. Both at Mah. 12 and Dh. 30 it is used in the sense of spiritual good.

SADDAHATI, To believe, to have faith [श्रत् + धा]. Pr. *saddahati* (Dh. 284). *Na koci saddahissati,* nobody 'll believe it (Dh. 305). With dat of the person believed: *Sace me na saddahatha,* if you don't believe me (Dh. 169, comp. 123, *amhákaṁ saddahitvá*). With acc. of the thing believed: *Tesaṁ vaco saddháno* (p.pres.), believing what they said (Ten J. 116); *Kammañ ca phalañ ca saddahitvá,* believing in merit and its reward (Dh. 288). Aor. *saddahi* (Dh. 169). P.pr. *saddahanto* (Dh. 157), also *saddaháno* and *saddháno.* P.f.p. *saddhátabbo* (Ten J. 52), *saddheyyo,* credible (Pát. 7).

SADDALO (*adj.*), Grassy [शाद्वल]. Ab. 187; Mah. 84. Masc. *saddalo,* dubbá grass (Ab. 599).

SADDANAṀ, Making a noise [शब्दन]. Ab. 117.

SADDHĀ (*f.*), Faith [श्रद्धा]. Ab. 949; Dh. 26, 59. Instr. *Saddháya katvá puññáni,* having done good works in faith (Mah. 209); *Saddháya pabbajito,* having through faith in Buddha taken orders (Das. 43, and not from worldly motives, see Dh. 86, 313); *Kúlaṁ ghosesi saddháya,* in faith set up the call of refection (Mah. 167); *Saddháya dinno piṇḍo,* alms given in faith (comp. *saddhádeyyaṁ,* the offerings of the faithful, Dh. 395). *Mahásaddho* (adj.), having great faith. *Saddhádhano* (adj.), rich in faith (Alw. I. xiii). *Saddháyutto* (adj.), faithful, believing (Ab. 733). *Játasaddho Tathágate,* having believed or had faith in Buddha (Mah. 109). For *saddhádhuro,* see *Puggalo.* Par. S. A. says there are four sorts of

faith, *ágamaníyasaddhá, adhigamasaddhá, pasádasaddhá, okappanasaddhá*, the first is the faith of a *sabbaññubodhisatta* (one who will become a Supreme Buddha), the second is the faith of the Ariyapuggalas, the third is faith in Buddha, the Law, and the Church (*aveccappasádo*), the last appears to mean outward or seeming faith which makes a man keep up appearances, but does not touch his heart (*táya hi saddháya samannágato saddhádimutto Vakkalitherasadiso hoti, tassa hi cetiyaṅgaṇabodhiyaṅgaṇavattaṁ kataṁ eva hoti upajjháyavatta-ácariyavattáni sabbavattáni púreti*). *Saddhávimutto*, emancipated (i.e. having attained Arhatship) by faith (*idaṁ dukkhan ti yathábhútaṁ pajánáti, ayaṁ dukkhanirodhagáminí paṭipadá ti yathábhútaṁ pujánáti, Tathágatappaveditá c'assa dhammá paññáya voditthá vocaritá paññáya, ayaṁ vuccati puggalo saddhávimutto* (Subh.). *Saddhánusárí*, walking by faith.

SADDHĀLŪ (*adj.*), Believing [श्रद्धालु]. Ab. 733.

SADDHAṀ, Alms offered to Petas, or the manes of deceased relatives [श्राद्ध]. Ab. 423, 949.

SADDHAṀ, said at Ab. 1147 to be an indeclinable with the sense of *ánukúlya*. I have not met with it elsewhere. Can it be सार्धम्? but see *Saddhiṁ*, which is given at Ab. 1136.

SADDHAMMO, Good doctrine, true religion, the true faith, the religion of Buddha; good condition [सत् + धर्म]. Dh. 7, 11, 33, 35, 65; Mah. 11. There are seven saddhammas or good states, faith, modesty, fear of sinning, learning, energy, intelligence, wisdom (*idh' ávuso bhikkhu saddho hoti hirimá hoti ottappí hoti bahussuto hoti áraddhaviriyo hoti upaṭṭhitasati hoti*, Saṅg. S.).

SADDHĀYIKO (*adj.*), Trustworthy [श्रद्धा + इक].

SADDHIṀ (*adv.*), With [सार्धम्]. Ab. 1136. With instr. *Mahatá bhikkhusaṅghena s.*, with a great company of priests; *Paṇṇákárena s. ágatá*, those who came with the present (Alw. I. 79); *Ten' áyasmatá s. pañca bhikkhusatáni ahesuṁ*, including this venerable man there were five hundred priests (Br. J. S. A.); *Tena s. gaccha*, go with him (Dh. 232); *Tena s. vissásaṁ akaṁsu*, struck up a friendship with him (F. Ját. 17, similarly *sallapati*, F. Ját. 12, *manteti*, Dh. 232); *Moliyá s.*, together with the top-knot (B. Lot. 864); *Tumhehi s. mittabhávaṁ icchati*, wishes for friendship with you (Alw. I. 73). With loc. *Cariyápiṭaka-apadánabuddhavaṁsesu s.* (see *Nikáyo*). With gen. *Gacchasi amhákaṁ s.*, will you come with us? (F. Ját. 17). In composition: *saddhiṁcaro*, one who walks with another, a companion (Dh. 58).

SADDHIVIHĀRĪ, and -VIHĀRIKO, A fellow or brother priest, one who lives at the same monastery with another [सार्धम् + विहारिन्, and विहारिक]. The disciples or pupils of a thera are called his S.'s (Ten Ját. 34; Mah. 19). Gogerly renders the word "co-resident priest," and D'Alwis "colleague." *Asaṁsaṭṭhavihâro sadá saddhivihárí*, who dwells apart from the world and always lives with his fraternity (Ját. 1).

SADDHO (*adj.*), Faithful, believing [श्राद्ध]. Ab. 949; Dh. 2, 303; B. Lot. 313.

SĀDDHO, SĀDDHYO, and SĀDHIYO (*p.f.p.*), Practicable [साध्य]. *Viriyena kiṁ asádhiyaṁ*, what cannot be accomplished by energy?

SADDO, Sound, noise; voice; a word [शब्द]. Ab. 128. *Padasaddo*, sound of footsteps (Mah. 228). *Saddavedhí*, one who shoots by sound, i.e without seeing the object aimed at (Mah. 143). *Saddaggaho*, the ear (Ab. 150). *Saddaṁ karoti*, to make a noise (Dh. 155, *mukhasaddaṁ*, a noise with the mouth). *Manussasaddo*, the human voice (Dh. 155, comp. 85). *Jayasaddaṁ ghosento*, uttering a shout of victory. Ten saddas, or noises and cries heard in a great city, are enumerated at Ját. 3, the noise of elephants, horses, chariots, drums, etc. *Sadda* or Sound is one of the external Āyatanas. *Kalyáṇo kittisaddo*, "good sound of fame," i.e. good report of a person's character, good reputation. *Pápasaddo*, evil report, ill-fame (Pát. 102). *Saddattho*, meaning of a word. *Saddasatthaṁ*, grammar (Alw. I. xiii).

SADDŪLO, A leopard [शार्दूल]. Ab. 611. At the end of a compound used in the sense of "excellent, pre-eminent" (Ab. 696).

SĀDETI, see *Sídati*.

SADEVAKO (*adj.*), Together with the devas or deva-world [स + देव + क]. *Ayaṁ loko sadevako*, this world together with the world of devas (Dh. 9. comment says, *imaṁ manussalokañ ca devalokena saddhiṁ*). *Sadevako* being a frequent epithet of the world of men, it is sometimes used substantively in the sense of "the world of men and devas," *ayaṁ loko* being omitted: *páraṁ gacchati lokaggo bhásayanto sadevakaṁ*, the chief of the world advances toward Nirváṇa, illuminating the world of men and of devas (B. Lot. 576); *Buddho*

hessaṁ sadevake, I shall become Buddha in the world of gods and men (Ját. 14, on the same page the pl. *sadevaká* means men and gods, *manussá sadevaká*).

SADEVIKO (*adj.*), Accompanied by his queen [सदेवीक]. Mah. 205.

SĀDHAKO (*adj.*), Accomplishing [साधक]. *Sabbasattánaṁ nibbánasádhako,* obtaining Nirváṇa for all beings (B. Lot. 332). *Atthasádhako,* causing good, useful, beneficial (Dh. 332). Superlative, *sádhakatamo,* prime agent (Ab. 901).

SADHAMMĪ (*adj.*), Practising similar duties [सधर्मिन्]. Ab. 632.

SĀDHANAṀ, Accomplishment, effecting; materials [साधन]. It seems also to mean *káraka* or case relation (Ab. 890, the Sinh. translation has kartṛikaranádikáraka).

SADHANO (*adj.*), Rich [सधन].

SĀDHĀRAṆO (*adj.*), Common, joint, general [साधारण]. Ab. 718. *Sádháraṇapaññatti,* an enactment of universal application. *Sabbasádháraṇáraññaṁ,* a public garden (Ab. 538). *Kiṁ me imehi sádháraṇena rajjena,* what is the good to me of kingdom shared (with me) by these? (Dh. 190). *Sabbasádháraṇo* at Att. 204 appears to mean equal-minded or just to all. With gen. *Matakalebaraṁ sonasigáládínaṁ sádháraṇabhakkhabhútaṁ,* dead bodies, food which I share with dogs, jackals, etc. (Att. 205, comp. Kh. 14).

SĀDHETI (*caus.*), To accomplish, effect, prepare [साधयति]. *Rájakiccáni sádhentá,* performing state duties (Mah. 229, comp. Dh. 381). *Asanaṁ sádhenti taravo mama,* the trees afford me food (Att. 214). *Bhattáni sádhayitvá,* having got the rice ready (Mah. 49). P.p.p. *sádhito* (Ab. 743).

SĀDHIYYO, Better, and SĀDHIṬṬHO, Best [साधीयस् and साधिष्ठ].

SĀDHU (*adj.*), Good, excellent, right, proper; respectable, well-born [साधु]. Ab. 333, 693; Dh. 7, 12, 37, 65. *Sádhavo,* good men, the righteous (Mah. 242). *Sádhupuriso,* a good man (Ab. 956). *Sádhurúpo,* good, or (perhaps) comely, fair (Dh. 47). *Sádhukíḷanaṁ* or *sádhukíḷitaṁ,* sacred festivity, holy jubilee (Mah. 11, 124). *Sádhuvádo,* saying *sádhu,* assent, approbation (Att. 129, 195). *Sádhupaññá,* truly wise men (Mah. 215). *Sádhusammuti,* kind permission (Sen. K. 329). *Sádhusammato,* esteemed a good man (Alw. I. x). The neuter *sádhu* is much used as an interjection, well! good! (Ab. 1144). *Sádhúti vatvá,* saying, "Very well" (Mah. 231). *Sádhu táta,* very well, my son (F. Ját. 10). *Tena hi sádhu,* very well, then (F. Ját. 9). *Sádhu dassámi,* very well, I'll give it you (Dh. 159). *Sádhu sádhúti adhivásesi,* assented, saying, "Good, good" (Dh. 168, comp. Alw. I. 93). *Sádhu rañño dárikaṁ dassámi,* Yes, I'll give the king a damsel (Dh. 216). *Sádhu mayaṁ labheyyáma,* please let us receive, we would much like to receive (Dh. 107; Pát. xxii). *Yadi evaṁ sádhu,* if so it is well (Ditto). *Sádhu* is at the present day used in Ceylon at the Buddhist religious services, as a response, exactly as we use Amen. Comp. *Sádhukáro.* The voc. *sádhu* is sometimes used in addressing a person, as *sádhu ávuso Ānanda,* good brother Ānanda (Dh. 107). *Sádhu deva maṁ saraṇaṁ guccha,* good my lord, trust in me (Dh. 173). Adverb: *sádhu,* well, excellently. *Me sádhu gaṇhantu sádhavo,* let good men listen to me well (Ját. 1). *Sakkáraṁ sádhu kárayi,* caused hospitality to be shown to him in a thorough manner (Mah. 231; comp. 246). *Nagaraṁ sadhu sajjiya,* having beautifully decorated the city (Mah. 240).

SĀDHUKAṀ (*adv.*), Well, thoroughly [साधु + क]. A substitute for the adv. *sádhu.* *Uppaṭṭhási sádhukaṁ,* served her assiduously (Mah. 24). *Taṁ rakkhá s.,* watch over him carefully (Mah. 47, comp. Dh. 192).

SĀDHUKĀRO, Saying *sádhu,* approval, congratulation [साधु + कार]. *Sádhukáraṁ dadáti,* to say *sádhu,* to shout applause, to express approval, to consent (Mah. 43; Ten J. 113; Dh. 234, 333). *sádhukárasahassáni,* thousands of shouts of *Sádhu* (Dh. 266).

SĀDHUTARO (*adj.*), Better [साधु+ तर]. Ras. 21.

SĀDIKKHO, and SĀRIKKHO (*adj.*), Similar [सदृक्ष]. Sen. K. 525, 526.

SADISATĀ, and SADISATTAṀ, Similarity [सदृशता, and सदृशत्व]. Dh. 390; Ab. 823.

SADISO (*adj.*), Like, similar [सदृश]. Ab. 530; F. Ját. 1. (*Saháyaṁ*) *sadisaṁ attano,* a companion like himself (Dh. 12). *Apabbajitasadisá yeva homa,* we are just as if we had not given up the world (Dh. 153). *Tumhe pi no purimasadisá pi hotha,* do you also be to us as before, viz. be reconciled to us (Dh. 105). The grammars give a form *sádiso* (see Sen. K. 525), the *a* being length-

ened, as in *khandhádiso*, on the analogy of *tádiso*, *mádiso*, etc. I havé not met with it in a text.

SĀDISSAM̃, Resemblance [सादृश्य]. Ab. 1174.

SĀDIYATI, To be willing, like, acquiesce, accept, permit [I think there can be little doubt that this singular form must be referred to स्वद्]. Of accepting a present (Pát. 8, 10). Of accepting an invitation (Pát. 15). *Purisapuggalassa chupanam̃ sádiyeyya*, should acquiesce in or permit a man's touching her (Pát. 94, 95). P.f.p. *sáditabbo* (Pát. 8, comment explains it by *gahetabbo*). Inf. *sáditum̃* (Pát. 79). I find the foll. in a comment, *kamayamánassa icchamánassa sádiyamánassa patthayamánassa.*

SĀDO, Taste [स्वाद्]. *Lohitassádo*, the taste of blood (Att. 206). *Appassádo* (adj.), having little taste, insipid (Dh. 34).

SĀDU (*adj.*), Sweet, agreeable [स्वादु]. Ab. 1067; Dh. 215. *Sádukaṇṭo*, name of a plant (*vikaṅkato*, Ab. 559).

SADUMAM̃, A house [सद्मन्]. Ab. 207.

SAGABBHO, A uterine brother [सगर्भ]. Ab. 249. *Sagabbhá* (f.), a pregnant woman (Mah. 203). At Mah. 244 *sagabbham̃ sukhitam̃ akú* means, "cured her together with her unborn child," viz. enabled her to bring forth the child alive (she is said up to that time to have been delivered of none but still-born children).

SĀGALĀ (*f.*), and SĀGALAM̃, Name of a city, the capital of King Milinda [शाकल]. Ab. 200; B. Int. 620. The first introductory stanza of Milinda Pañha is, *Milindo náma so rájá Ságaláyam̃ puruttame abhigacchi Nágasenam̃ Gaṅgá 'va yatha ságaram̃* (Trenckner).

SAGANDHAKO (*adj.*), Fragrant [सगन्ध + क]. Dh. 10.

SAGAṆO (*adj.*), Having a retinue; attended by an army [सगण]. Mah. 7, 203.

SAGĀRAVO (*adj.*), Respectful [स + गौरव]. With loc. *Dhamme sagáravo*, full of reverence for the Law (Mah. 213).

SĀGARO, An ocean [सागर्]. Ab. 659; Mah. 242; Kh. 11. Subh. tells me that the oceans between the rocky circles (see Man. B. 12) are called *sídantaságara*. He adds that the oceans alluded to in Ab. 659 are *khírannava*, *nílaságara*, *pítaságara*, etc.

SAGĀTHAKO (*adj.*), Containing gáthás [स + गाथा + क]

SAGGO, Abandonment; natural state, nature; making, creating; chapter, section [सर्ग]. Ab. 911.

SAGGO, Heaven, paradise [स्वर्ग], Ab. 911; Dh. 23. *Sagga* is generally used to designate the kámávacaradevaloka (e.g. the Távatiṁsa heaven, Dh. 94). But it may also mean the whole deva world (the twenty-six heavens) as opposed to the apáyas (Dh. 75, 434). *Saggesu*, in the heavens (Kh. 7). *Saggáya gachati*, goes to heaven (Dh. 32). *Saggamokkhá* (pl.), heaven and Nirvána (Pát. 92). *Saggamaggo esa*, 'tis the way to heaven (of righteous judgment, Ten J. 1). *Saggavásí*, a deva (Ab. 11). *Saggapadam̃*, heaven, lit. the heavenly lot or place (Ten J. 91, 107, see *Púreti*: Subh. says it means svargasthána, and adds that he believes *saggaputha* to be a wrong reading, an opinion in which I concur).

SAGGUṆO, Good quality [सद्गुण]. Att. 199.

SAGOTTO, A kinsman [सगोत्र]. Ab. 243.

SAHA (*adv.*), With, together with [सह]. Ab. 1136. With instr. *Tumhehi saha gacchámi*, I'll go with you (Mah. 177). *Saha gabbhena jívitakkhayam̃ pápuṇissámi*, I shall perish together with my unborn child (Dh. 155). *Sabbe 'v' aṭṭhádasa honti bhinnavádena te saha*, these, together with the heresies, are in all eighteen in number (Alw. I. 65). *Bhátará saha*, in conjunction with his brother (Mah. 256). *Saha udáhaṭaveláya*, at the moment of utterance (B. Lot. 432). *Saha* like *sa* is much used to form compound adjectives, the foll. are examples. *Sahasevako*, accompanied by his servants (Mah. 227). *Sahorodho sahámacco*, accompanied by his harem and ministers (*orodha*, *amacca*, Mah. 35, 229; Att. 197, 212). *Sahasaṅgho*, accompanied by his priests (Mah. 6). *Sahacetiyo*, having a chaitya (Mah. 201). *Sahakriyo*, possessing action, animate (Ab. 406). *Sahanukkamo*, together with what accompanies it (*anukkama*, Dh. 71). *Sahaseyyá*, lying with, sleeping with (Pát. 12).

SAHABHĀVO, Endurance [सह + भाव] Att. 199.

SĀHACARIYAM̃, Association [साहचर्य]. Context (Alw. I. vii).

SAHADHAMMIKO (*adj.*), Practising the same religious duties [सहधर्मिन् + क]. Ab. 438 (there are five classes, *bhikkhu*, *bhikkhuní*, *sámaṇero*, *sámaṇerí*, *sikkhamáno*). *Sahadhammiká*, *titthiyá*, co-religionists and unbelievers (Pát. 89). *Saha-*

dhammikaṁ is a term designating the ordinances of Buddha binding on all the priests (E. Mon. 143). *Sahadhammikaṁ náma yaṁ Bhagavatá paññattaṁ sikkhápadaṁ etaṁ sahadhammikaṁ náma* (Pát. 74, 92). *Sahadhammikaṁ vuccamáno* appears to mean "being spoken to by the priests about the observance of the laws of the priesthood" (Pát. 5, 17).

SAHADHENUKO (*adj.*), Accompanied by a cow [सह + धेनु + क]. Mah. 128.

SAHAGĀMĪ (*adj.*), Accompanying [सहगामिन्]. With instr. *Attaná sahagámino bhikkhú* (Dh. 81).

SAHAGATO (*adj.*), Accompanying or associated with, joined to [सहगत]. Ab. 833. With instr. *Sahagato uparájena*, who had gone with the sub-king (Mah. 130). Used in metaphysics as the last part of a compound in the sense of "connected with, based upon, imbued with, characterized by." *Mettasahagataṁ ceto*, thoughts based on good-will, friendly thoughts. *Domanassasahagataṁ cittaṁ*, thoughts accompanied with grief (Dh. 89, 99). See *Paṭṭhánaṁ*.

SAHAJĀTI, Name of a town in India (Vij.). Mah. 16, 17.

SAHAJĀTO (*adj.*), Born at the same time [सहजात].

SAHAJĪVĪ (*adj.*), Living with [सह + जीविन्]. Pát. 107.

SAHAJO, A uterine brother [सहज]. Ab. 249.

SAHAKĀRO, A sort of fragrant Mango tree [सहकार]. Ab. 557.

SAHAṀ, Power [सह, सहस्]. Ab. 398.

SĀHAṀ, see *So*.

SAHAMPATI (*m.*), This is an epithet of Mahábrahma, who is often called *Sahampatibrahmá* or *Sahampatimahábrahmá* (B. Int. 596; Man. B. 43, 56; Dh. 119). The etymology is exceedingly doubtful. The North Buddhist form is Sahámpati, which Burnouf renders "seigneur des êtres patients." Eitel says, "lord of the Sahaloka, which means the inhabitable part of every universe, embracing all who are liable to transmigration." I have never as yet met with *sahaloka* or *sahalokadhátu* in Pali.

SAHANAṀ, Endurance [सहन]. Dh. 170.

SAHANO (*adj.*), Enduring [सहन]. Ab. 732.

SAHASĀ (*adv.*), Hastily, arbitrarily [सहसा]. Ab. 1148. *Atthaṁ sahasá nayati*, to decide a case arbitrarily, to wrest judgment (*musávádena* Dh. 46). *Sahasá pitá te mato ti vutte*, if they said suddenly "Your father's dead" (Das. 4). *Sahasá gato*, going in great haste (Mah. 61). *Sahasákammaṁ*, an arbitrary act. *Sahasákáro*, violence.

SĀHASAṀ, Violence: punishment, fine [साहस]. Ab. 349, 1130. *Sáhasáni anekáni*, may acts of oppression (Mah. 46). *Asáhasena, dhammena, samena*, not arbitrarily, but righteously and justly (Dh. 46). *Atisáhaso* (adj.), violent (Mah. 126).

SĀHASIKO (*adj.*), Violent, cruel, ferocious [साहसिक]. Ten J. 43; Dh. 86. *Sáhasiko so*, this tyrant (Mah. 261).

SAHASSADHĀ (*adv.*), In a thousand ways [सहस्रधा]. Das. 43.

SAHASSAṀ (*num.*), A thousand [सहस्र]. Ab. 474. In the sing. with a pl. noun: *Sahassaṁ mánuse jine*, should conquer a thousand men (Dh. 19, and *sahassaṁ gáthá*); *Saṭṭhi sahassáni bráhmaṇe bhojetvá*, maintaining sixty thousand brahmins (Mah. 23). In the sing. with noun in gen. pl. *Accharánaṁ sahassaṁ*, a thousand nymphs (Mah. 162, comp. Dh. 290) As first part of a compound, the whole word being in the plural: *Sáhassajaṭilá*, a thousand jaṭilas (Mah. 2). As last part of a compound, the whole in the neuter sing.: *Accharásahassaṁ* (Dh. 94). *Anekáni hatthisahassáni*, many thousand elephants (Dh. 156). *Dasa manussasatasahassáni*, ten hundred thousand men (Dh. 286). *Sahassaṁ sahassena*, a thousand multiplied by a thousand, a million (Dh. 19). *Asítihatthisa' dssaparivároo* (adj.), accompanied by eighty thousand elephants (Ten J. 89). *Sahassagabbhasampanno*, furnished with a thousand chambers (Mah. 162). In Mahaparinibbána Sutta the gen. *sahassassa* is used in the sense of "in companies of a thousand" (*sambahulá devatáyo sahassass' eva*). *Sahassaraṁsi* (m.), the sun (Ab. 63). *Sahassakkho*, and *sahassanetto*, Indra (Ab. 18). *Sahassaṁ datvá*, giving him a thousand pieces of money (Alw. I. 97, probably kahápaṇas). At Dh. 20 *sahassena yajati* seems to mean to make sacrifices to the amount of a thousand kahápaṇas (comment says *sahassapariccágena*).

SAHASSĪ, This curious form possibly originated in सहस्रिन्, but it is used very irregularly, sometimes as a masculine and sometimes as a feminine, and it is difficult very often to know how to consider it. It is used only in connection with cakka-

válas. A thousand cakkaválas are called *sahassílokadhátu*, a million are *dvisahassíl-*, a billion are *tisahassíl-*, or *mahásahassíl-*. These must be compound words, for at Dh. 94 we have *dasasahassacakkavále* (loc.), "in ten thousand worlds." The following are further instances: *Sakaladasasahassílokadhátu*, the whole of ten thousand cakkaválas (Ját. 51). *Dasasahassılokadhátu* (Ját. 17, 32, the *í* being shortened in accordance with frequent practice in samásas). *Dasasahassílokadhátu* (Ját. 26). *Vasudha dasasahassí pakampatha*, the earth shook in ten thousand worlds (Ját. 25, comp. *puthaví dasasahassí*, Ját. 26). Sometimes *vasudhá* is omitted, and *dasasahassí* is treated as if it were a fem. noun, *Dasasahassí pakampati*, ten thousand worlds quake (Ját. 18); *Viroca dasasahassiyaṁ*, shine in ten thousand worlds (Ját. 27). Judging from these examples we should say that *sahassí* was a fem. adjective. But in the example above given from Dh. 94 it cannot possibly be fem., and at Ját. 17 it is used as a pl. masc., *Katañjalí namassanti dasasahassí sadevaká*, "with uplifted hands the inhabitants of ten thousand worlds, including the devas, worship;" while at Ját. 19 we have *dasasahassínaṁ*, "of the inhabitants of ten thousand worlds." At Ját. 18, *Niraye dasasahassí aggi nibbáyi*, the fire of ten thousand hells died out, it appears to be an adj. masc., unless we read *dasasahassí-aggi*, as a compound. At Ját. 17, instead of *sahassílokadhátu* we have *sahassiko loko*, "the universe of a thousand worlds." In two instances I find *sahassa* instead of *sahassí* in connection with cakkaválas; the first is *dasasahassacakkavéladevatá*, the angels of ten thousand worlds (Dh. 118), and the second is *dasasu cakkavélasahassesu*, in ten thousand worlds (Ját. 51).

SĀHASSIKO (*adj.*), Belonging to a thousand, costing a thousand [सहस्र + इक].

SAHATI, To bear, endure, resist, overcome [सह्]. Pr. *sahate* (Alw. I. 107). *Yaṁ taṇhá sahati*, he whom lust overcomes (Dh. 60). At Dh. v. 31 *sahaṁ* should be *ḍahaṁ*. *Khuppipásaṁ sahanto*, enduring or suffering hunger and thirst (Ten J. 116). *Avasesá naṁ asahamáná*, the rest unable to put up with him (Ten J. 89). Opt. *saheyya* (Att. 193). Inf. *sahituṁ* (Dh. 170).

SAHATTHO, One's own hand [स्वहस्त]. Instr. *Sahatthen' eva khíraṁ gahetvá*, taking the milk with her own hand (Ját. 68). Abl. *sahatthá*, from or with one's own hand (Dh. 300; Mah. 26; Pát. 10, 80).

SAHAVYATĀ (*f.*), Companionship [सह + *vya* + ता, comp. *dásavya*, *pátavyatá*]. *Upagacchi devarájasahavyataṁ*, went to companionship with Sakka, i.e. was re-born in the Távatiṁsa heaven (Mah. 250). *Kusalaṁ kammaṁ karitvá tidasánaṁ sahavyataṁ patto*, having done good works he obtained association with the devas, i.e. was born in the devalóka (Dh. 96, 97). *Brahmapárisajjánaṁ devánaṁ sahavyataṁ uppajjanti*, are re-born to companionship of the Brahmapárisajja angels (Gog. Ev. 18).

SAHĀYAKO, A companion, ally, friend [सहायक]. Dh. 119, 153; F. Ját. 17; Mah. 74. Fem. *saháyiká* (Ten J. 40).

SAHĀYATĀ, and SAHĀYATTAṀ, Companionship [सहायता, and सहाय + त्व]. With loc. *N'atthi bále saháyatá*, there can be no companionship with a fool (Dh. 12, 59). *Cetiyakammasmiṁ saháyattaṁ nikámayaṁ*, wishing to be associated in the work of the Dagoba (Mah. 176).

SAHĀYO, A companion, ally, friend [सहाय]. Ab. 346, 380. *Corá vá corasaháyá vá*, robbers or the confederates of robbers. *Dukkhasaháyo*, companion in misfortune (Mah. 256). Mah. 2; Dh. 58; Alw. I. 74.

SAHETUKO (*adj.*), Having a cause [सहेतुक]. Cl. Gr. 82.

SAHIRIKO (*adj.*), Modest [स + ह्रीका]. Dh. 398.

SAHITĀ (*m.*), One who endures [सहितृ].

SAHITO (*adj.*), Endowed with, accompanied by; united [सहित]. *Sáṇipákárasahitaṁ sayanaṁ*, a couch fitted with a curtain inclosure (Mah. 49). *Gatisatisahito*, endowed with prudence and intelligence (Alw. I. 112, comp. Mah. 161). With instr. *Āyuttena sahito*, provided with an agent (Dh. 390). *Sabbe sahitá*, all with one accord (Mah. 63). *Aññamañña 'ı paṭiccasahitá dhammá*, conditions causally connected among each other (B. Lot. 532). *Samaggassáti sahitassa cittena ca sarírena ca aviyuttassáti attho*, samagga means united, not separated mentally or physically (Pát. 73). *Bhinnánaṁ vá sandhátá sahitánaṁ vá anuppadátá*, setting at one those who are at variance or confirming those who are friendly (Br. J. S., see *Anuppadátá*). In Br. J. S. a quarrelsome person is represented as saying to another *sahitam me asahitan te pure vacaníyaṁ pacchá avaca*, etc.:

this is taken by the comment in the sense of "I have wise speech, you have foolish speech:" the gloss is as follows, *mayhaṁ vacanaṁ sahitaṁ siliṭṭhaṁ atthayuttaṁ káraṇayuttaṁ*, "my speech is *sahita*, that is connected, sensible, appropriate to the matter in hand." Whether this last passage throws light on the use of *sahita* at Dh. vv. 19, 20, is a difficult question; but on the whole I am inclined to think that Max Müller is right in taking it as equivalent to संहिता "text" of the Buddhist Scriptures (the use of *appa* in v. 20 is strongly in favour of this), as Buddhaghosa does. Still we know that the commentators sometimes put a very strained interpretation upon difficult passages, and it is possible that after all *sahita* may here mean, as in Br. J. S., "to the point, sensible." See *saṁhito* under *Sandahati*.

SAHO (*adj.*), Enduring [सह]. *Mama bhárasaho*, bearing my burdens (Dh. 387).

SAHODAKO (*adj.*), Containing water [सह + उदक]. Mah. 15.

SÁHU (*adj.*), Good. Softened form of *sádhu* (Sen. K. 200).

SAJALO (*adj.*), Watery [सजल]. Att. 70.

SAJANO, A kinsman [सजन]. Ab. 243.

SAJATI, To cling [सञ्ज्]. Pass. *sajjati*, to cling, be attached. P.pr. *sajjamáno* (Dh. 40). P.p.p. *satto*, attached, devoted to (Ab. 816). With loc. *Satto caṇḍáliyá*, enamoured of a caṇḍála woman (Mah. 200). *Saññojanasaṅgasatto*, bound in the fetters of the Saññojanas (Dh. 61).

SAJĀTI, and SAJĀTIKO, and SAJATĪYO (*adj.*), Of the same class or species, or caste [सजाति, and सजाति + क, and सजातीय]. Ab. 504, 632.

SĀJĪVAṀ, Rule of life, precept governing the monastic life of the Buddhist priests [स + आजीव]. Pát, 5, 65 (*sájívaṁ náma yaṁ Bhagavatá paññattaṁ sikkhápadaṁ etaṁ sájívaṁ náma*).

SAJĪVO (*adj.*), Alive; living with [सजीव]. Mah. 68. *Sajívo*, a king's minister, one who lives with him (Ab. 340).

SAJJANAṀ, Decking, equipping [सज्जन]. Ab. 956.

SAJJANO (*adj.*), Well-born, respectable, good, virtuous [सज्जन]. Ab. 333, 956.

SAJJATI, see *Sajati*.

SAJJETI (*caus.*), To prepare, equip, deck [caus. सज्ज]. *Adhisakkáraṁ s.*, to prepare hospitality (Dh. 135). *Yuddhaṁ s.*, to make ready for battle (Dh. 352). *Púve s.*, to prepare cakes (Dh. 139). *Nagaraṁ s.*, to decorate a city (Mah. 240). Also *sajjápeti* (Dh. 243, 388). P.p.p. *sajjito* (Ab. 366, of a caparisoned elephant); Dh. 263; F. Ját. 52; Mah. 104, 162.

SAJJHAṀ, and SAJJHU (*n.*), Silver. Ab. 489. *Hemasajjhughaṭá*, vessels of gold and silver (Mah. 115). *Sajjhuná khacito*, inlaid with silver (Mah. 163). *Sajjhumayo* (adj.), made of silver (Ditto). Mah. 167.

SAJJHĀYATI, To repeat, rehearse, read aloud [स्वाध्याय]. Mah. 254. *Dvattiṁsákáraṁ sajjháyanti*, repeat the dvattiṁsákára (Dh. 165, a Buddhist formula enumerating the thirty-two constituents of the human body). Caus. *sajjháyápeti*

SAJJHĀYO, Repetition, rehearsal [स्वाध्याय]. Dh. 43. See *Gaṇasajjháyo*.

SAJJHU, see *Sajjhaṁ*.

SAJJO (*adj.*), Diligent [from सञ्ज्, comp. the meanings of सक्त]. Ab. 516.

SAJJO, The Sal tree, Shorea Robusta [सर्ज]. Ab 562.

SAJJO (*adj.*), Prepared, ready, equipped, decorated [सज्ज]. Ab. 378. *Gamanasajjo*, prepared to march (Par. S. A.). *Yuddhasajjo*, equipped or armed for battle (Mah. 64).

SAJJU, and SAJJUKAṀ (*adv.*), Instantly, immediately, quickly, suddenly [सद्यस् and *sajju* + क]. Ab. 1149; Pát. 28. *Sajjukhíraṁ*, new milk (Dh. 13). *Sajjukaṁ* (Mah. 47, 83, 98).

SAJJULASO, Resin [सर्जरस]. Ab. 304.

SAKABALO (*adj.*), Containing a mouthful, full (of the mouth) [स + कवल]. Pát. 22.

SĀKACCHĀ (*f.*), Conversation. Ab. 120. *Dhammasákacchá*, religious conversation (Kh. 5). *Sákacchaṁ karoti*, to converse (Dh. 121). This form is perhaps संकथा with the term. य and vriddhi, representing a form sáṅkathyá (comp. *sárambha*). But it may possibly represent स + कथा + य. At Pát. xv. there is a curious verb *sákacchati*, which I think must be formed back from *sákacchá* (*aññamaññaṁ dhammaṁ sákacchissanti*, shall talk with each other about religion).

SAKADĀGĀMĪ (*adj.*), Returning once [सकृदागामिन्]. This is the technical name given to those who are walking in the second Path (see *Maggo*, and *Phalaṁ*). There is the Path (*sakadágámimaggo*) and the Fruition (*sakadágámiphalaṁ*).

Those who have attained the path are called *sakadágámimaggaṭṭho*, and those who have attained the fruition are called *sakadágámiphalaṭṭho*. Hardy says, "The path sakradágámi is so called because he who enters it will receive one more birth. He may enter this path in the world of men, and afterwards be born in a deva-loka; or he may enter it in a deva-loka, and afterwards be born in the world of men" (E. Mon. 280). Alabaster says, "There will be only one birth among men or angels before reaching Nirwana" (Wheel of the Law, 171). The fact is that a man who has attained Sakadágámiship is re-born *twice*, once in the deva world and once in the world of men. His name implies that he *returns* to the world, and consequently he must in the interval have been in another world. This is I think proved by a passage in Par. S., in which Buddha says of a devout disciple who had recently died, ***Sudatto Ānanda upásako tiṇṇaṁ saṁyojanánaṁ parikkhayá rágadosamohánaṁ tanuttá sakadágámí sakid eva imaṁ lokaṁ ágantvá dukkhass' antaṁ karissati,*** "O Ānanda, the upásaka Sudatta by the destruction of the three Saṁyojanas, by the attenuation of lust, hatred, and ignorance, having become a Sakadágámin, returning once only to this world will make an end of suffering." The Sakadágámin has entirely got rid of the three Saṁyojanas (*sakkáyadiṭṭhi*, *vicikicchá*, and *sílabbataparámáso*), and greatly diminished or reduced to a minimum the passions of *rága*, *dosa*, and *moha*. With regard to the expression *tanutta* of the text (see also p. 269, a, of this Dict.) the comment on Par. S. says, *sakadágámissa hi putthujjanánaṁ viya abhiṇhaṁ rágádayo na uppajjanti, kadáci karahaci uppajjanti, uppajjamáná ca puthujjanánaṁ viya bahalabahalá na uppajjanti, macchikapattaṁ viya tanutanuká uppajjanti,* "for the lusts and other passions of the sakadágámin do not arise repeatedly like those of unconverted men, they arise only now and then, and when they arise they do not arise gross and thick as with unconverted men, but they arise exceedingly attenuated like fishes' scales" (!). A little further it speaks of the seven births of the Sotápanna, the *two* births of the Sakadágámin, and of the single birth of the Anágámin. Burnouf takes the right view, for he says the S. is "a being who has yet to traverse sixty thousand kalpas, to be re-born once among the devas and once among men" (Int. 293). The sakadágámin may be *kámabhavádhigataphalo*, or *rúpabhavádhigataphalo*, or *arúpabhavádigataphalo*, according (I suppose) as he is re-born in a kámadevaloka, a rúpadevaloka, or an arúpadevaloka.

SAKALO (*adj.*), All [सकल]. Ab. 702, 1026. *Sakalasaṁvaccharaṁ*, a whole year (F. Ját. 10).

SAKALO, and LAṀ, A portion; a potsherd [शकल]. Ab. 53, 946.

SĀKALYAṀ, Totality [साकल्य]. Ab. 1193.

SAKARAṆĪYO (*adj.*), Having duties to perform [स + करणीय]. Epithet of a Sekha, who still has much to do before attaining complete sanctification (B. Lot. 297).

SĀKĀRO (*adj.*), With its characteristics [साकार].

SAKĀSO (*adj.*), Near [सकाश]. Ab. 706.

SAKAṬAṀ, A cart, waggon; a measure of capacity, a cart-load [शकट]. Ab. 373, 484. *Sakatamaggo*, a cart road, high road (Ab. 191). Mah. 143, 167; Ten J. 112.

SĀKAṬĀNO, and -ĀYANO, A proper name = शाकटायन (Sen. K. 387).

SĀKATIKO (*adj.*), Belonging to a cart [शाकटिक]. Sen. K. 390.

SAKATTĀ (*m.*), One's own self [स्वक + आत्मन्]. Mah. 13.

SAKATTHO, One's own object or advantage [स्वक + अर्थ]. Att. 199.

SĀKETAṀ, Name of the city Ayodhyá [साकेत]. Ab. 201.

SAKHĀ (*m.*), Companion, friend [सखि]. Ab. 346. The declension, which is very irregular, will be found at Sen. K. 287 (loc. *sakhe*, instr. pl. *sakhehi*, *sakhárehi*). Acc. pl. *sakhí* (Att. 203).

SĀKHĀ (*f.*), A branch [शाखा]. Ab. 542; F. Ját. 7, 12; Mah. 108. *Sákhánagaraṁ*, a suburb (Ab. 199). *Sákhámigo*, a monkey (Ab. 614; Dh. 329). A Çákhá of the Veda (Alw. I. cxxiv). A neuter form *sákhasmiṁ* (loc.) occurs at Dh. 329, and at Mah. 5 we have *pattasodhanasákháni*, which Turnour renders, "leaves to cleanse their sacred dishes with."

SĀKHALYAṀ, see *Sakhilo*.

SAKHĪ (*f.*), A female friend [सखी]. Ab. 238; Ten J. 37.

SĀKHĪ (*m.*), A tree [शाखिन्]. Ab. 540.

SAKHILO (*adj.*), Friendly [सखि + ल]. Dh. 186. I have met with a derivative *sákhalyaṁ*, friend-

ship, which I think is authentic, the *a* points to the base with that vowel.

SAKIṀ (*adv.*), Once; at once, simultaneously [सकृत्]. *Sakiṁ vijátá*, a woman who has borne one child (Dh. 233). *Sakiṁ vijátavaṇṇo*, appearance of a woman who has borne one child (Dh. 315). *Sakiṁ vadanto*, speaking to him once (Dh. 272). At the same time, simultaneously (Mah. 108). *Sakiṁ yeva*, at the very same time (Mah. 34). *Tesaṁ sakiṁ uppannaṁ veraṁ na sammati*, their wrath when once roused does not pass away (Dh. 100). *Sakid eva*, at one and the same time (Att. 193), once only (see *Sakadágámí*).

SAKIÑCANO (*adj.*), Having something, wealthy [स + किंचन]. Dh. 71 (here it may also mean not freed from the Kiñcanas).

SAKIYO (*adj.*), Own [स्वकीय]. This is the correct spelling (comp. *parakiya*, *dutiya*, *gahita*, etc.), *sakíya* at Att. 216 is merely a return to the Sanskrit. At F. Ját. 18 we have *vácáya sakiyá 'vadhi*, where *sakiyá* is a shortened instr. fem. from *sakiyo*, and not as at first sight would appear an instr. from an anomalous fem. *sakí* from *sako*.

SÂKIYO, SAKYO, and SAKKO, Name of the princely family to which Gautama Buddha belonged [शाक्य]. Ab. 1001. The Cákyas formed a great clan or people, engaged in agriculture, among whom probably only a very few families were princely (Dh. 351). Their territory seems to have been of some extent. At Ab. 184 *Sakká* "the Çákyas" is given as the name of a people. At Dh. 351 we are told that on one occasion Buddha was living among the Çákyas (*Sakkesu viharanto*). In Sutta Nipáta also I find *Ekaṁ samayaṁ Bhagavá Sakyesu viharati*. *Sakyánaṁ Uḷumpaṁ náma nigamaṁ*, a town of the Çákyas named Uḷumpa (Dh. 222). *Sákiyo* or *Sakko*, a Çákya prince (Ab. 336, 1001; Mah. 9, 55). *Sakyarájáno*, Çákya princes (Dh. 217). *Sakyarájakulaṁ*, Çákya royal family (Dh. 117). *Sakyarájadhitá*, or *Sákiyadáriká*, a Çákya princess (Dh. 216). *Mahánámo Sakko*, the Çákya prince *Mahánáma* (Dh. 218). *Suppabuddhasakko*, the Çákya prince Suppabuddha (Dh. 296). *Sákiyá náma mánanissitá*, the Çákya princes are haughty (Dh. 142). Gautama Buddha is sometimes called Sakyaputta, son of the house of Çákya, or Çákya prince (Att. 135 fr. Dípavansa, see *Sakyaputtiyo*). *Rájá Sákiyánaṁ*, the king of the Çákyas (Dh. 223). *Sákiyavaṁso*, the royal line of Çákya (Dh. 224). *Sakyamuni*, the Çákya sage or philosopher, is given as an epithet of Gautama at Ab. 5, I have elswhere met with it only at Kh. 7. I here enter my protest against the continental custom of speaking of Gautama Buddha as "Çákyamuni," which is a mere epithet. It is as though we spoke of Jesus Christ as "The Lion of the Tribe of Judah" (Rev. v.), or the "Prophet of Nazareth" (Matt. xxi.). Gautama is the name by which he was universally known and addressed (at Kh. 8 we have even *Gotamasásanaṁ*, "the commandment of Gautama"), and I see no reason to depart in this matter from the practice of antiquity.[1] I may here add that his proper designation in his antecedent births is Gautama Bodhisattva (*Gotamabodhisatto*). Another epithet of Gautama Buddha is *Sakyasiho* "the Lion of the Çákya tribe" (Ab. 5). In one instance only I find him addressed (by a believer) as *Sakka*, "O Çákya" (Vaṅgísa S.).

SAKKÂ. See *Sakko* (2).

SAKKACCAṀ (*adv.*), Respectfully, attentively, carefully, zealously, thoroughly [सत्कृत्य with *ṁ* added, as in *kudácanaṁ*, *kuvaṁ*, *cirassaṁ*]. Dh. 98, 230. *Sakkaccaṁ naṁ namasseyya*, let him assiduously pay reverence thereto (Dh. 70). *Datvá sá táni sakkaccaṁ yávajívaṁ*, she having provided them unfailingly during the whole course of her life (Mah. 162). *S. suṇáti*, to listen attentively (Kh. 6; comp. Das 41). *S. anumodati*, to return grateful thanks (Kh. 11). *Sodhápetvána s.*, having cleared the road thoroughly (Mah. 111). *Sakkaccasádhukaṁ*, thoroughly well (Mah. 198).

SAKKÂRO, Hospitable reception, hospitality, honour, festival [सत्कार]. Dh. 14, 232; Mah. 156, 231. *Katvá vividhasakkáraṁ*, having showed them every hospitality (Mah. 157). *Tumhákaṁ mahásakkáraṁ karissámi*, I will pay you great honour (Dh. 78, said to a *devatá*). *Ambassa sakkáro mahá ahosi*, much care was devoted to the mango tree (F. Ját. 6). *Sakkáraṁ antimaṁ akú*, paid the last honour to the dead (Mah. 125). *Kàretvá dhátusakkáraṁ*, having held a relic-fête (Mah. 38).

SAKKAROTI, To receive hospitably, to honour,

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[1] I suppose it is to Burnouf that we owe this fashionable use of the word Çákyamuni (see Int. 70). I myself at one time followed the custom, as the early pages of this Dictionary will show.

revere [सत्कृ] *Pituvacanaṁ sakkaronto,* reverencing my father's command (Sig. S.). Ger. *sakkatvá* (Mah. 245), *sakkaritvá* (Mah. 196). Inf. *sakkátuṁ.* P f.p. *sakkátabbo.* P.p.p. *sakkato.* Caus. *sakkáreti* (Sen. K. 527).

SAKKATAÑÑŪ (*adj.*), Acquainted with the Sanskrit language [संस्कृत + ज्ञ]. Bál. i.

SAKKATI, To go (Clough's Pali Verbs, 1). See *Osakkati, Paccosakkati, Nissakkanaṁ, Parisakkati.* Weber is doubtless right in referring it to ष्वष्क्.

SAKKATI, see *Sakkoti.*

SAKKATO (*p.p.p. sakkaroti*), Entertained, honoured सत्कृत]. *Pañca máse vasitvána te 'maccá 'tíva sakkatá,* these ministers having resided five months most hospitably entertained (Mah. 70).

SAKKATO, and SAKKAṬO (*adj.*), Sanskrit [संस्कृत]. *Sakkatabhásá,* the Sanskrit language (Bál. i). *Sakkatagandhesu,* in Sanskrit books (Sen. K. 202).

SAKKATTAṀ, Çakraship [शक्र + त्व]. *Sakkattaṁ pápuṇáti,* to obtain Çakraship, by which is meant being re-born after death as Sakka the king of the devas (F. Ját. 2, see *Sakko*). It is of course the reward of very high merit (Dh. 185, 187). *Sakkattaṁ pattheti,* to pray for re-birth as Çakra (Dh. 134).

SAKKĀYO, Own body or person [स्व + काय]. Kh. 9; Dh. 296. *Sakkáyadiṭṭhi,* "the heresy of individuality," is one of the three saṁyojanas, release from which is obtained by entrance into the first Path (*sotápatti*). Yátr. states that *sakkáyadiṭṭhi* is identical with *attavádo* (which see), and quotes, *vísativatthuká sakkáyadiṭṭhi attavádupádánaṁ.* Hardy says, "he also rejects the error called sakkáya-dṛishti, which teaches, I am, this is mine" (E. Mon. 289). Subh. in answer to my question as to the etymology says it means "svakíya çaríra," and I have no doubt that he is right. We should naturally expect *sakáya,* but the *k* is doubled to compensate for the loss of the *v* (comp. *paṭikkúla*; and *abhikkanta* = अभिकान्त, where the *k* is doubled to compensate for the shortening of the vowel). The North Buddhists, puzzled by the double *k,* have (as in numerous other instances, see *Paṭisambhidá*) ascribed a wrong etymology to this word, and turned it in Sanskrit into satkáyadṛishṭi, as if the first part of the compound were सत् instead of स्व. Burnouf adopts this etymology (Int. 263), rendering satkáya by "existing body," or "aggregate of what exists," and satkáyadṛishṭi by "the view that the body is what exists." From the passage which he goes on to quote from Abhidharma Koça Vyákhyá it is clear that the author of that work had a correct understanding of the meaning of the term, and was only at fault as to its etymology; the original of the passage will be found at Alw. N. 72, in an extract from Saṁyutta Nikáya. Here it is shown that Sakkáyadiṭṭhi may be held in twenty different ways (see above *vísativatthuká*). A man may look on Form, the first khandha, as Self (*rúpaṁ attato samanupassati*), or he may look on Self as possessing Form (*rúpavantaṁ attánaṁ*), or he may look on Self as residing in Form (*attani rúpaṁ*), or Form as residing in Self (*rúpasmiṁ attánaṁ*). If for Rúpa we substitute in turn each of the four remaining khandhas we obtain the twenty modes of heretical view as regards the Attá or Self.—According to Saṅgíti S. there are three Antas or goals of doctrine, *sakkáyo anto, sakkáyasamudayo anto, sakkáyanirodho anto,* the body or Self, the origination of the Self, and the annihilation of the Self.

SAKKHARĀ (*f.*), A potsherd; gravel; clayed or brown sugar, jagghery, sugar [शर्करा]. Ab. 462, 925. *Sakkharodakaṁ* or *sakkharapánaṁ,* eau sucrée (F. Ját. 8; Mah. 177). Dh. 416; B. Lot. 576; Mah. 197.

SĀKKHARAPPABHEDO (*adj.*), Together with the distinction of letters [स + अक्षर + प्रभेद]. This compound is used as an epithet of the three Vedas, and points to some sort of supplementary treatises upon them called *akkharappabheda.* D'Alwis renders it "distinction of letters," and identifies it with the brahminical çikshá (Alw. I. lxx). Burnouf says "the differences which distinguish the letters from each other" (Int. 207). *Sákkh-* is the correct reading.

SAKKHI, SAKKHISSATI, See *Sakkoti.*

SAKKHĪ (*m.*), A witness [साक्षिन्]. Dh. 100. *Sakkhipuṭṭho,* interrogated as a witness. *Sakkhibhúto,* having been witness of or to (Att. 219). *Me sakkhi bhava,* be my witness (Att. 216). So often written *sakkhi* that I feel doubtful whether this is not the right reading, or at least an alternative one, comp. *hatthi.*

SAKKO, Çakra or Indra [शक्र]. Ab. 1001. When Gautama Buddha deposed Indra from his godship, he made him a powerful archangel ruling over the five lowest kámadevalokas and having his abode in the Távatiṁsa heavens (see *Máro*). He is widely different from the Hindu Indra, though retaining many of his attributes. He is inferior in majesty and power to the two other archangels Mahábrahma and Mára. Like Mahábrahma, he is represented as exercising a beneficial influence over the affairs of men. When a good man is struggling with adversity, the fact is made known to Sakka by the throne on which he sits becoming warm (*uṇhákáraṁ dasseti*, Ras. 15; F. Ját. 54; Dh. 87; Man. B. 50). It is then his wont to take some earthly disguise and descend to the relief of the sufferer. When king Dhammasodhaka, seeking in vain to obtain a knowledge of the Truth, had given up his throne and resigned himself to the life of an ascetic, we are told that the moment he entered the forest, by the power of his merit the throne of Sakka became hot. *Atha devarájá cintesi akámaṁ me paṇḍukambalasilásanaṁ uṇham ahosi, kin nu kho káraṇan? ti lokam oloketvá Sakko devarájá Dhammasodhakaṁ mahárájánaṁ sakalajambudípaṁ vicinitvá saddhammajjheyyakam alabhitvá pavitthabhávam addasa*, "Then the archangel thought, Without my wish my marble throne has become hot, what can be the cause? and gazing over the world the archangel Sakka beheld the great king Dhammasodhaka, who had entered the forest, having sought throughout the whole land of Jambudípa a teacher of the Truth, and having found none." Sakka then assumes the shape of a rakkhasa, meets him in the forest and puts his faith to the severest trials. At the last moment he resumes the radiant form proper to him, reveals to the astonished monarch the Truth he was in search of, and restores him to his kingdom (Ras. 18, and foll.). In the Sasajátaka, Sakka in the disguise of a brahmin tries the faith of the Bodhisatta, and rewards him for his heroic endurance by imprinting the figure of the hare upon the moon as a lasting memorial of his good deed (F. Ját. 54). In the Dadhivábana Játaka he is represented as bestowing upon three pious hermits the means of supplying their wants without trouble to themselves (Ját. 2). Shortly after Gautama's attainment of Buddahood, Sakka went down to meet him in the disguise of a young brahmin and sung his praises (Dh. 120).

What I have said of the personality of Mahábrahma holds good also of Sakka: there is a Sakka in every cakkavála, and the office of Sakka, which is in fact the sovereignty of the Távatiṁsa angels, and is called *Sakkattaṁ* (q.v.), is only held for a limited period by the same individual. The Çakra of the Dadhiváhana Játaka was a pious hermit of Himavanta (F. Ját. 2). The Çakra of Gautama's time had been a young brahmin named Magha, who was re-born as Çakra as a reward for his zeal in doing good (Dh. 6). And according to Hardy, Gautama Buddha himself was Çakra in twenty of his antecedent births (Man. B. 100).

Sakka's usual designation is *Sakko devánam indo* (Dh. 185), or *Sakko devarájá* (Dh. 120, 184, 357, 415). Many of his brahminical titles are preserved, but always explained so as to harmonize with his new Buddhist character. Thus he retains the epithet of *sahassanetto* (Dh. 87), or *sahassakkho* (Ab. 18), but it is said to mean that he can think of 1000 things at the same instant (Dh. 185; comp. the use of *pañcacakkhu*). He is said to be named Sakka because when a man he assiduously exercised the virtue of charity (*sakkaccaṁ dánaṁ adási*! Dh. 185). His title of purandara is changed to *purindada* (q.v.). He is called *maghavá* because his name when a man was Magha, and he is called Indra because he is prince or lord of the Távatiṁsa angels (Dh. 185).

Sakka with his consort Sujátá reigns with great splendour in the Távatiṁsa heaven situated on the summit of Mount Meru (Man. B. 11). His royal city is called Masakkasára or Vassokasára, and his palace is called Vejayanta. He is the Recording Angel of Buddhism, and four times a month, seated in his Hall of Justice called Sudhammá, he reads aloud from a golden book a record of good works done by men during the week. Sakka has a splendid car called Vejayanta driven by the charioteer Mátali, an elephant named Erávaṇa, and a chank or trumpet called Vijayuttara, of tremendous power. *Sakkakaraṇá dhammá* at Dh. 185 means the conditions or qualities that qualify a man for attaining Çakraship; they are truthfulness, dutifulness to parents, respect for elders, mildness of speech, etc.

SAKKO (*p.f.p. sakkoti*), Able; possible [शक्य, and

it is just possible that it sometimes represents शक्त, comp. *mukka* = mukta]. Ab. 1001. With inf. (Sen. K. 521). *So arahattaṁ pattuṁ asakko*, he being unable to attain Arhatship (Dh. 210). *Sá na sakká hi taṁ viná*, for it (the *saṅgíti*) could not be held without him (Mah. 11). *Sakká vata bho rájakumárá*, the royal princes are able (or competent, or powerful, Man. B. 133, here it is perhaps çakta). Out of this declinable participle has grown a remarkable indeclinable word *sakká*, the use of which the foll. examples will illustrate. *Pun' ídikkhasamágamo na sakká laddhuṁ ajj' eva*, "such a meeting as this cannot again be held at the present day" (Mah. 49); here we have *sakká*, where according to Sanskrit usage we should have *sakko*. Again at Dh. 80, *Na sakká so* (*dhammo*) *agáramajjhe púretuṁ*, this law cannot be fulfilled in a household. *Buddhá ca náma na sakká saṭhena árádhetuṁ kalyáṇajjhásayena h' ete árádhetabbá*, Buddhas cannot be propitiated by a wicked man, but they are to be propitiated by a man of good inclinations (Dh. 81). *Assame vasantena sakká honti imáni aṭṭha sukháni vinditum*, by one who lives in a hermitage, these eight advantages are able to be enjoyed (Ját. 8, here according to Sansk. use we should have *sakkáni*). The syntax of the above examples is the same as in Sanskrit, the infinitive being used passively, and the person able being in the instr. case. But in the great majority of cases *sakká* is accompanied by an infin. used *actively* (often followed by an acc.), while *sakká* has the neuter or impersonal signification "it is possible," *hoti* being sometimes added. *Sakká bhaveyya sammásambuddhaṁ pesetuṁ*, would it be possible to send Buddha? (Alw. I. 76, and see l. 22). *Sakká hoti methunaṁ dhammaṁ patisevituṁ*, it is possible to practise fornication (Pát. 75). *Na sakká puññaṁ saṅkhátuṁ im' ettam api kenaci*, no one can calculate this so great merit (Dh. 35, *im'* for *imaṁ*). *Satthárá gantuṁ na sakká*, the Teacher cannot go (Alw. I. 76). *Na sakká etehi saddhiṁ ekaṭṭháne vasituṁ*, it's impossible to live in the same place with these people (Dh. 100). *Sakká gehaṁ ajjhávasanteh' eva puññáni kátuṁ*, it is possible for people to do good works while still living at home (Dh. 80). *Na sakká mayá rájánaṁ yácituṁ*, I cannot ask the king (F. Ját. 9). With *iti*: *Jánápetuṁ kathaṁ sakká ánítá te tathá iti*, how is it possible to manifest that they have been thus brought here? (Mah. 198). I have difficulty in accounting for the indec. *sakká*, except by supposing that it arose out of the frequent recurrence in phrases containing *sakka* of nom. plurals masc. and feminines sing. and plural, the majority of which end in *-á*. The transition may be seen in two of the quotations given above, *Sá na sakká hi taṁ viná*, and *Buddhá ca náma na sakká saṭhena árádhetuṁ*. It is also seen in a Sanskrit phrase, quoted by Benfey s.v. शक्, çakyá rakshitum, "they can be guarded," and in one quoted by Williams, na sá çakyá netum balat, "she cannot be led by force." It is curious that a p.f.p. from लभ् has in Pali undergone a precisely similar change. *Labbha* = लभ्य is used both as a declinable adj. and as an indeclinable in *-á*. Of the latter I have given two examples s.v., and I have met with another in Dhammika S., *Na h' eso labbhá sapariggahena phassetuṁ yo kevalo bhikkhudhammo*, for the whole of the conditions of a monk cannot be obtained by one who has a family, viz. the duties of the priesthood are incompatible with married life. The construction of the sentence is exactly the same as in *assame vasantena sakká honti*, etc. (see above).

SAKKOTI, and SAKKATI, and SAKKUṆĀTI, To be able or competent (with inf.) [शक्]. Pres. *sakkoti* (F. Ját. 12: Mah. 110). *Sakkati* (= çakyati) occurs in Nava S., *kiṁ so pare sakkati tárayetuṁ*, is he able to save others? and in Sadda Níti the átm. form occurs, *Sakkate jaráya paṭikammaṁ kátuṁ*, he is able to repair what is worn out. *Sakkate* at Sen. K. 439 is probably the act. átm. Pres. *sakkuṇáti* (Dh. 101). Opt. *sakkuṇeyya* (Mah. 72). Opt. 2nd pl. *sakkuṇemu* (Fausböll). Aor. *asakkhi*, *sakkhi* (F. Ját. 5; Ten J. 114; Mah. 39), *sakkuṇi* (Mah. 48). A regular or Sanskritic future *sakkhiti* = çakshyati, is given in Sadda Níti, and I have since met with it in Dhaniya S., *na sakkhinti dhenupá . .*, the calves will not be able. But the future generally used is *sakkhissoti*, a double future of later origin, formed upon *sakkhiti* treated as a present (compare *dakkhissati* and *hohissati*); it will be found at Dh. 84, 89, F. Ját. 6, Mah. 110. Conditional *asakkhissa* (Dh. 292). P.pr. *sakkonto* (F. Ját. 15; Ten J. 40; Alw. I. 80). Ger. *sakkuṇitvá* (Ten J. 114). P.f.p. *sakko*. P.p.p. *satto*. The

aor. *asakkhi* and cond. *asakkhissa* are formed, like *sakkhissati*, from *sakkhiti* treated as a present. We should expect *sakuṇáti, sakuṇeyya*, etc., but the doubling of the *k* is carried on from *sakkoti* (= çaknoti), where it is philologically correct. A precisely similar instance will be found in *aggini* = agni, and analogous cases in *pavissilesa* = praviçlesha, *kallahára* = kahlára, *sassiríka* = saçríka, etc. The *ṇ* is a compensation for the change of श to स, comp. *sakuṇo*. At Mah. 141 we have a remarkable p.f.p. *sakkuṇeyyo*. The passage is as follows, *asakkuṇeyye pásáṇe uccátuṁ catupañcahi kíḷamáno khipi tadá so kíḷáguḷake viya*, "at that age he could toss about stones which four or five men could not lift, as if he were playing at hand balls." Here *asakkuṇeyye uccátuṁ* means "unable to be lifted," and the construction is like that of several sentences given under *Sakko* (e.g. *Buddhá náma na sakká saṭhena árádhetuṁ*). In one example given under my art. *Paramaṭṭho* will be found a word *asakkuṇeyyattaṁ* "inability," which is this p.f.p. + त्व. I have met with *asakkuṇeyya* in several other places.

SAKO (*adj.*), Own [स्वक]. Ab. 736. *Sakattho*, one's own advantage (B. Lot. 297). *Sakagharaṁ*, and *sakaṁ gharaṁ*, one's own house, home (Mah. 200; Kh. 11). *Sakaṭṭhánaṁ*, own place, home (Ten J. 120). *Sakáyatto* (adj.), subject to himself (Mah. 23, in Sansk. the corresponding word is sváyatta). *Sakárámo*, his own monastery, built by himself (Mah. 35). Mah. 42, 155.

SĀKO, and SĀKAṀ, A potherb [शाक]. Ab. 459; Dh. 223; Pát. 81. See also *Ḍáko*. In Sansk. we have ḍákiní side by side with sákiní.

SAKUBBAṀ, see *Sa* (3).

SAKUṆAGGHĪ (*f.*), A kind of hawk [शकुन + घ्न fem.]. Ab. 637.

SAKUṆI (*m.*), and SAKUṆIKO, A bird [शकुनि, and शकुनि + क]. Ab. 624; Dh. 104. Fem. *sakuṇiká*, a hen-bird (Dh. 191). At Mah. 22 read *sakuṇiká*.

SĀKUṆIKO, A fowler [शाकुनिक]. Ab. 513; Sen. K. 391; Mah. 337.

SAKUṆO, A bird [शकुन]. Ab. 624; Dh. 282; F. Ját. 12. Fem. *sakuṇí*. *Morasakuṇí*, a peahen (Ten J. 111). For the *ṇ* comp. *Sakkuṇáti*

SAKUNTO, A bird; the Indian vulture [शकुन्त]. Ab. 624, 645, 1049; Dh. 17, 32.

SAKYAPUTTIKO, and -IYO, Belonging to the Çákya prince [शाक्य + पुत्र + इक]. By *Sakyaputto* is meant Gautama Buddha, the son of a Çákya king, and the adj. *Sakyaputtiyo* is an epithet of a *samaṇa* or Buddhist priest (Kamm. 9; Sen. K. 388; Alw. I. 72, 101). *Sakyaputti* (m.), another derivative of Sakyaputta with the same meaning is also given at Sen. K. 388.

SAKYO, see *Sákiyo*.

SĀLĀ (*f.*), A house, hall, room [शाला]. Ab. 207, 934; Dh. 189. *Kammárasálá*, a workshop (Mah. 22). *Assasálá*, a stable (Pát. 71). *Hatthisálá*, elephants' stables.

SALABHO, A grasshopper or moth [शलभ]. Ab. 645.

SALĀBHO, One's own advantage, self-gain [स्व + लाभ]. Dh. 66.

SALĀKĀ (*f.*), A peg, slip, bit of wood; a blade or sprout [शलाका]. Ab. 1087; Alw. I. cvii. *Tiṇasaláká*, a blade of grass (Kamm. 10). *Ayasaláká*, iron wire or ribbon (Dh. 211, used to fasten together a bundle of bamboos). Food belonging to the collective saṅgha of a monastery was sometimes distributed to the monks by tickets called *saláká*, and consisting of slips of wood, bark, bamboo, talipot leaf, or other similar material. Food so distributed was called *salákabhattaṁ*, "ticket-food" (Kamm. 9; Alw. I. 103; comp. B. Int. 259; Att. 59). Similar tickets seem to have been issued by private persons, like our soup-tickets (Mah. 162). The room in which the food was distributed by ticket was called *salákaggaṁ* (Mah. 229, as we say "soup-kitchen"), or *salákaṭṭhánaṁ* or *salákabhájanaṭṭhánaṁ*. Priests sometimes voted by saláká, a sort of ballot, the ticket-issuer was called *salákagáhápako* (Vij.; see Pát. 62).

SĀLĀKIYAṀ, A branch of surgery [शालाक्य]. *Sálákiyan ti salákavejjakammaṁ* (Br. J. S. A.).

SALAKKHAṆAṀ, see *Sámañño*.

SALAṀ, A porcupine's quill [शल]. Ab. 616.

SĀLAPAṆṆĪ (*f.*), The shrub Hedysarum Gangeticum [शालपर्णी]. Ab. 584.

SALĀṬU (*adj.*), Unripe [शलाटु]. Ab. 546.

SAḶĀYATANAṀ, The six organs of sense [षडायतन]. Alw. N. 48; B. Int. 500; Gog. Ev. 69. See *Áyatanaṁ*, *Paṭiccasamuppádo*.

SĀLEYYO (*adj.*), Fit for rice [शालेय].

SĀLI (*m.*), Rice, especially hill paddy [शालि]. Ab. 450. *Sálikhettaṁ*, a paddy field (Dh. 126). *Sálínaṁ* (pl.) *saṭṭhi váhasatáni*, six thousand cart-

loads of paddy (Mah. 70). *Sáliyavaṁ* or *sáliyavá* (pl.), rice and barley (F. Ját. 15).

SĀLIKĀ (*f.*), The Maynah bird, Gracula Religiosa [शारिका]. Ab. 626.

SĀLIKO (*adj.*), Belonging to paddy [सालि + क]. Dh. 126.

SALILAṀ, Water [सलिल]. Ab. 661; Mah. 160. *Gaṅgásalilaṁ*, Ganges water (Mah. 70). *Salilabbhamo*, a whirlpool (Ab. 660, भ्रम).

SALLAHUKO (*adj.*), Light [सं + लघु + क]. Ab. 710. *Dháraṇasallahuko*, light to wear (of a bark dress, Ját. 9, comp. Dh. 245). *Sasaká c'eva hariṇádayo ca sallahukamigá*, animals of light weight such as hares, antelopes, etc. (Ten J. 35). *Sallahukavutti*, living on light food, temperate, frugal (Dh. 80, 402; Kh. 15).

SALLAKATTIYAṀ, and -KAṀ, The art of the surgeon or physician (from next). Br. J. S.

SALLAKATTO, A surgeon, physician [शल्य + कर्तृ]. Ab. 330; Att. 208. *So' haṁ bráhmaṇa sambuddho sallakatto anuttaro*, brahmin, I am the Supreme Buddha, the Great Physician (Sela S.). For the form comp. *nahápito* (नापित), where we should expect *nahápitá* (स्नापितृ).

SALLAKĪ (*f.*), The tree Boswellia Thurifera [शल्लकी]. Ab. 568.

SALLAKKHANAṀ, Distinguishing, testing [संलक्षण].

SALLAKKHETI, To observe, perceive, distinguish, consider, intend [संलक्ष्]. *Náyaṁ manusso devatá bhavissatíti sallakkhesi*, come to the conclusion, "this is not a man, it must be an angel" (Dh. 87). *Yuttaṁ esa vadatíti sallakkhetvá*, recognizing the justice of the remark (Dh. 96). *Bhavissati ettha káraṇan ti sallakkhetvá*, considering within himself, "there must be some reason for it" (Dh. 123). *Kásávan ti sallakkhetvá*, perceiving it was the yellow robe (Dh. 114). *Manussánaṁ pamádaṁ sallakkhetvá*, watching till the people are off their guard (Dh. 372, Subh. supplies me with this correction of the text). *Imaṁ káraṇaṁ sallakkhetvá*, having duly noted this fact (Dh. 234). *Atthaṁ asallakkhetvá*, paying no attention to, neglecting, misunderstanding the true meaning (Pát. 61). *Asallakkhetvá*, unawares, inadvertently, accidentally (Fausb.). To consider, meditate upon (Att. 201). P.p.p. *sallakkhito*. *Mayá laddhákalato paṭṭháya ayaṁ tumhákam eva sallakkhito*, ever since I received it this robe has been intended for you (Dh. 199, comp. 198). *Anattamanadhátuko 'so kiṁ te sallakkhitaṁ*, you are out of spirits, what is on your mind? (Dh. 121). *Sallakkhápeti*, to cause to be noted or found out (Mah. 58).

SALLAKO, A porcupine [शल्यक]. Ab. 616.

SALLAṀ, A javelin; an arrow; a stake, splinter [शल्य]. Ab. 393, 1087. Metaphorically in the sense of pain, evil: *Acchidda bhavasalláni*, broke the shafts of existence (Dh. 63). *Sokasallaṁ*, pangs of grief (Mah. 124, comp. Dh. 49). See *Sallo*.

SALLAPATI, To talk with [संलप्]. *Raññá saddhiṁ sallapamáná*, conversing with the king (Dh. 154). F. Ját. 12; Dh. 324.

SALLĀPO, Conversation [संलाप]. Ab. 124.

SALLAVEJJO, A surgeon or physician [शल्य + वैद्य]. Ab. 330.

SALLEKHIYAM, and SALLEKHO, Scratching out, erasing [from संलिख्]. This word appears to be only used in a religious sense, with the meaning of eradicating sin. At Alw. I. xiii we have, *sallekhiyena likhitákhilakibbisassa*, rendered "had scratched off all sin by Sallekhiya"; of the latter word D'Alwis says, "the religious observances which lead to the destruction of Kilesa." Subh. quotes, *sallekho ti kilesánaṁ sammad eva likhaná chedaná tanukaraṇá*. I have also met with a form *sallekhatá* = *sallekha* + ता.

SALLĪNO (*p.p.p.*), Bent together, cowering, depressed [संलीन]. *Asallíno*, unquailing, resolute (B. Lot. 339, comment says, *asallínenáti asaṅkucitena suvikasiten' eva cittena*).

SALLO, A javelin, arrow, stake, etc. (see *Sallaṁ*); a porcupine; the shrub Vangueria Spinosa [शल्य]. Ab. 393, 567, 616.

SĀLO, The tree Shorea Robusta; a tree in general [शाल]. Ab. 539, 562, 932; Dh. 29. *Mahásálo*, a great tree, or a great Sál tree (Ját. 26, for another meaning see sep.).

SĀLO, A brother-in-law (*jáyáya bhátiko*) [स्याल]. Ab. 244.

SĀLOHITO, A blood or near kinsman, sapiṇḍa [स or स्व + लोहित + य, or perhaps with abnormally lengthened *a*, as in *pávacana*, *ánubháva*, *páṭibhoga*, etc.]. Ab. 243; Dh. 82.

SĀLŪKAṀ, Root of the water-lily [शालूक]. Ab. 688.

SĀḶURO, A dog (Ab. 518).

SAṀ, With, together [सम्]. One of the upasaggas, only used as the first part of compounds.

SAṀ (*indec.*), Happily [शम्]. Ab. 1151.

SAṀ, see *So* (1).

SAMĀ (*f.*), A year [समा]. Ab. 81, 922; Mah. 53, 94. *Aṭṭhárasasamo,* eighteen years of age (Mah. 30). *Sataṁsamaṁ,* for a hundred years (Dh. 20). According to Ab. 116 also "a compilation, abridgment."

SĀMĀ, see *Sámo.*

SAMABHISIÑCATI, To sprinkle or inaugurate as a king [सम् + अभि + सिच्]. Mah. 15, 21.

SAMABHIVAḌḌHETI, To encourage [समभिवर्धयति].

SAMABHIVĀHĪ (*adj.*), Leading up together [सम् + अभि + वाहिन्]. B. Lot. 567.

SAMĀCARAṆAṀ, Good manners [समाचरण]. Att. 37.

SAMĀCARATI, To follow, practise; to act, behave [समाचर्]. Kh. 15; Dh. 230; Att. 196; Mah. lxxxix (*samácare nítipathánurúpaṁ*).

SAMACĀRĪ (*adj.*), Living tranquilly [शम + चारिन्]. Dh. 419.

SAMACARIYĀ (*f.*), Living tranquilly [शम + चरिया]. Dh. 69, 425.

SAMĀCĀRO, Conduct, manners [समाचार]. *Pápaká samácárá,* bad manners, misconduct (Pát. 6, 74).

SAMACCHATI, To sit down [समास्]. *Tuṇhí samacchare,* they sit round in silence (F. Ját. 48, *tuṇhí hutvá nisídantíti vuttaṁ hoti*).

SAMACCHINNO (*p.p.p.*), Cut off [p.p.p. समाछिद्]. Dh. 410.

SĀMACCO (*adj.*), Accompanied by ministers of state [सामात्य].

SAMĀCIṆṆO (*p.p.p. samácarati*), Practised, performed [समाचीर्ण].

SAMĀCITO (*p.p.p.*), Overspread [समाचित]. Att. 210.

SAMACITTATĀ (*f.*), Equanimity [समचित्तता]. Att. 203.

SAMĀDAHATI, To put together [समाधा]. *Jotim s.,* to make a fire (Pát. 15, Gogerly says "kindle"). Pass. *samádhiyati,* to become tranquillized or self-absorbed. P.p.p. *samáhito.*

SAMĀDĀNAṀ, Undertaking; taking, acquiring [समादान]. *Pañcasílasamádánaṁ,* taking upon oneself the five precepts (Mah. 220, comp. *samádiyati*). *Aviparítadaḷhasamádánáni,* steady and steadfast undertakings (B. Lot. 787). *Micchádiṭṭhisamádáno* (adj.), taking up false views (Dh. 56). *Kammasamádánaṁ,* acquiring Karma. *Micchádiṭṭhikammasamádáno* (adj.), acquiring the evil merit of false doctrine (B. Lot. 866). *Atítánágatapaccuppannánaṁ kammasamádánánaṁ vipákavemattatáñáṇaṁ,* knowledge of the diversity of the consequences resulting from the acquisition of merit, past, present, and to come (B. Lot. 786).

SAMĀDAPETI, SAMĀDĀYA, see *Samádiyati.*

SAMĀDHI (*m.*), Agreement, peace, reconciliation; tranquillity, self-concentration, calm [समाधि]. Ab. 155, 858; Dh. 26, 44, 66; B. Lot. 789, 791; E. Mon. 244; Man. B. 498. *Asamádhisaṁvattaniká vácá,* language not conducive to agreement, i.e. quarrelsome language. As a technical term samádhi is a state of supernatural tranquillity or calm, and is one of the most characteristic attributes of the Arhat (see *Samáhito*). It is sometimes confounded with Jhána,[1] but it is really a far wider term. The preternatural calm is a necessary preliminary to the attainment of Jhána, while it accompanies Jhána, and is a permanent attribute of the Arhat (*ánantariko s.,* Kh. 7). This calm may amount to absolute unconsciousness as the higher Jhána, or may, as in the Arhat, consist in the annihilation of passion; and a mastery over the emotions which influence ordinary men. At Dh. 311 *samádhi* in the text is said to be *aṭṭhasamápattisamádhi,* samádhi coextensive with the eight samápattis. At Dh. 375 we have *upacárappanavasena vá maggaphalavasena vá samádhiṁ nádhigacchati,* "he attains samádhi neither according to upacára and appaná, nor according to the Paths and Fruitions," thus distinguishing between samádhi induced by Jhána and samádhi which accompanies entrance into the Paths. The epithets *suññato, animitto, appaṇihito* are applied to the samádhi of the Arhat (Saṅg. S.). The three samádhis are *savitakko savicáro s., avitakko vicáramatto s., avitakko avicáro s.* (see *Jhánaṁ*). The four samádhis are *hánabhágiyo s., ṭhitibhágiyo s., visesabhágiyo s., nibbedhabhágiyo s.* True samádhi has five elements (*pañcaṅgiko sammásamádhi*), viz. *pítipharaṇatá, sukhapharaṇatá, cetopharaṇatá, álokapharaṇatá, paccavekkhanáni-*

[1] See B Lot. 791; Kh. 7; Clough's Dict. sub voce. At Mah. 90 it appears to be used for Jhána (*appetvá samádhiṁ,* "indulged in samádhi meditation." Turnour).

mittaṁ. The aṭṭh. says, *dvísu jhánesu paññá píti-pharaṇatá, tísu jhánesu paññá sukhapharaṇatá, paracitte paññá cetopharaṇatá, dibbacakkhuṁ álokapharaṇatá, tamhá tamhá samádhimhá vuṭṭhitassa paccavekkhaṇánimittaṁ,* "the diffusion of joy is the knowledge obtained by the first two jhánas, the diffusion of serenity is the knowledge obtained by the first three jhánas, the diffusion of thought is the knowledge of the thoughts of others (*cetopariyañáṇa*), the diffusion of light is the divine eye, and the sign of reflexion is the self-reflexion of one who has risen from one of the states of supernatural absorption." The samádhi of ecstatic meditation is of two degrees, the inferior called *upacárasamádhi,* and the higher or perfect called *appanásamádhi* (E. Mon. 257). Saṅgíti S. enumerates four samádhibhávanás, or attainments of samádhi; the first leads to bliss in this world (*diṭṭhadhammasukhavihâro*), the second to ñáṇadassana, the third to satisampajañña, the fourth to Arhatship. Saṅgíti S. also enumerates seven requisites to the attainment of samádhi (*satta samádhiparikkhárá*), which are *sammásaṅkappo, sammávácá, sammákammanto, sammáájívo, sammáváyámo, sammasati.*

SAMADHIGACCHATI, To attain [समधिगम्]. Ger. *samadhigamya* (Alw. I. xiii).

SAMĀDHIJO (*adj.*), Originating in self-absorption [समाधि + ज]. See p. 169 (b), line 12.

SAMĀDHIKO (*adj.*), Connected with self-absorption [समाधि + क]. Dh. 254.

SAMADHIṬṬHAHATI, To practise resolutely [समधिष्ठा]. *Múgádikaṁ vatavidhaṁ samadhiṭṭhahitvá,* having resolutely acted the part of a man who is dumb or otherwise afflicted (Att. 203).

SAMĀDHIYATI, see *Samádahati.*

SAMĀDINNATTAṀ, Fact of having been undertaken [*samádinna* + त्व]. Dh. 185, 399.

SAMĀDISATI, To indicate; to command [समादिश्]. *Dípetuṁ Dípavaṁsaṁ samádisi,* gave orders to publish the Mahávaṁsa (Mah. 257, comp. 254).

SAMĀDIYATI, To take with one, take away; to take upon oneself, solemnly undertake [समादा]. *Samádáya pattacívaraṁ,* taking with him his bowl and robes (Mah. 4). *Samádáy' eva pakkamati,* which at B. Lot. 472 is rendered "y va ramassant toujours," is thus explained in the aṭṭh. *samádáy' eva pakkamatíti taṁ aṭṭhaparikkhára-mattakaṁ sabbaṁ gahetvá káyapaṭibaddhaṁ katvá 'va gacchati.* "takes all these eight requisites only, and attaching them to his person departs." *Káliṅgo suvaṇṇapaṭṭe likhápetvá ábhataṁ Kurudhammaṁ disvá samádáya sádhukaṁ púresi,* the Káliṅga king having read the Kuru laws brought to him after he had had them written out for him, made it a point of honour to carry them out, and rigidly enforced them (Dh. 417). *Poránaṁ Vajjidhammaṁ samádáya vattanti,* scrupulously adhere to the old Vajjian customs (Par. S., comp. Dh. 306). Generally used of a religious undertaking or vow to fulfil some or all of the religious precepts (sikkhápadas, or sílas), either for a time or permanently. Thus a layman may make a vow to keep intact the five precepts, or the eight precepts for a limited period (as a year or five years), or for life. This is frequently done at the present day, the vow being solemnly recorded before a priest. *Sikkháya padáni pañca akhaṇḍaphullāni samádiyassu,* do thou solemnly undertake to keep the five sikkhápadas inviolate (Dh. 97; comp. Kh. 17). *Samádáya'sikkhati sikkhápadesu,* having taken them upon himself he exercises himself in the precepts (Saṅg. S.). *Sílaṁ s.,* to vow the performance of the moral precepts (Mah. 249; F. Ját. 53). *Aṭṭhaṅgasílaṁ s.,* to undertake the eight precepts (Att. 204, 210). *Uposathaṁ s.,* to take upon oneself the uposatha vows (Dh. 308). *Dasasílaṁ s.,* to take upon oneself the ten precepts (Mah. 110). *Páramiṁ s.,* to undertake solemnly to perform a Páramitá (Ját. 20). *Vissaṁ dhammaṁ s.,* to take upon oneself the whole Law of Buddha (Dh. 47). Pres. 1st pers. *samádiyámi* (Dh. 308). Imperat. *samádiya* (Ját. 20), *samádiyassu* (Dh. 97). Ger. *samádáya* (Mah. 110, 249; Dh. 47, 417), *samádiyitvá* (Ját. 53; Att. 204, 210). P.p p. *samádinno.* *Samádinnuposatho* (adj.), one by whom the uposatha vows have been taken (Dh. 314). Caus. *samádapeti,* to instigate, rouse, advise (B. Lot. 431). *Sayaṁ deti paraṁ na samádapeti,* himself gives alms but does not urge others to give (Dh. 112, see also 113, line 16). *Attano upaṭṭháke samádapetvá,* suborning their own servants (to compass the death of Moggallána, Dh. 298). With dat. of thing advised: *Maraṇáya s.,* to incite or advise a person for death, i.e. to commit suicide (Pát. 3, 67). With loc. of thing advised: *Mahájanaṁ puññakammesu samádapento,* en-

couraging the multitudes in the performance of good works (Dh. 309). At Mah. 249 we have an anomalous caus. *samádeti* (*sílaṁ samádetvá mahájanaṁ*, having induced the people to take the síla vows).

SAMĀGACCHATI, To assemble; to associate with (with instr.) [समागम्]. Aor. *samágacchi* (Dh. 38), *samágami* (Mah. 3, 107; Ját. 26). Ger. *samágantvá* (Mah. 83), *samágamma* (Mah. 50). P.p.p. *samágato* (Mah. 160, 172; Alw. I. 54; Dh. 60; Kh. 6).

SAMĀGAMO, Assembly; intercourse, society [समागम]. Mah. 3, 160. 172, 239; Dh 37.

SĀMAGGĪ (*f.*), Concord [सामग्री]. Dh. 35, 105. *Sámaggikarano* (adj.), causing reconciliation (Mah. 6). There appears to be also a form *sámaggiyaṁ* = sámagrya (Dh. 105).

SAMAGGO (*adj.*), All, entire; friendly, harmonious, reconciled [समग्र]. Ab. 702; Dh. 35; F. Ját. 58; Pát. 95; Ten J. 37. *Samaggo saṅgho viharati*, the brethren dwell together in unity (B. Lot. 316). *Samaggá hontu*, let them be at one again (Dh. 105). Unanimous (Mah. 3; Pát. 59). *Samaggaṁ*, unity, concord. *Samaggarato*, and *samaggárámo*, delighting in concord (Par. S.; Sen. K. 498).

SAMĀHARATI, To collect together [समाहृ]. Dh. 113.

SAMĀHĀRO, Collection [समाहार]. Ab. 1187.

SAMĀHITO (*p p p. samádahati*), Steadfast, firm, fixed; tranquil; attentive; established in [समाहित]. Steadfast (Dh. 65, "*sutthutthapito*"). *Asamáhito*, unstable, thoughtless (Dh. 20). *Khurappo cápavare samáhito*, an arrow fitted to thy good bow (Ten J. 115). *Suṇátha samáhitá*, listen attentively (Ras. 7). Frequent epithet of an Arhat in the sense of "calm, tranquil, whose passions or senses are stilled" (Kh. 7; Ját. 44). Sometimes used of the self-absorption of Jhána, which may amount to total unconsciousness (Mah. 262). *Paññásílasamáhito*, established in or endowed with wisdom and morality (Dh. 41, comp. 304, and Das. 44, where it is made a synonym of *samannágata*).

SAMAJĀTIKO (*adj.*), Of equal birth, of the same caste [समजाति + क]. Ját. 68; Dh. 218; Ras. 35; Mah. 254.

SAMĀJIKO, A member of an assembly [समाजिक]. Ab. 414.

SAMAJJĀ (*f.*), An assembly [समज्या]. Ab. 414; Dh. 120; Mah. 213. At Ten J. 17 *mahásamajjaṁ*.

SAMĀJO, An assembly [समाज]. Alw. I. 112.

SAMĀKAḌḌHATI, To pull along; to attract, entice [समाकृष्]. Mah. 244. Ger. *samákaḍḍhiya* (Mah. 244). P.p.p. *samákaḍḍhito* (Dh. 315).

SAMĀKIṆṆO (*p.p.p.*), Covered, crowded [समाकीर्ण]. Att. 213.

SAMAKO (*adj.*), Equal, same, similar [सम + क]. Pát. xxi, Alw. I. xliii.

SAMĀKULO (*adj.*), Covered, filled [समाकुल]. Mah. 118.

SAMALAṄKAROTI, To adorn splendidly, decorate [सम्+अलं + कृ]. Mah. 51 (ger. *samalaṅkaritvá*). P.p.p. *samalaṅkato* (Mah. 82, 159, 199).

SAMĀLAPATI, To speak [समालप्]. *Mágá samálapiṁsu* (Ját. 51).

SĀMALATĀ (*f.*), The creeper Ichnocarpus [श्यामलता]. Ját. 60.

SĀMALO (*adj.*), Brown, dark [श्यामल]. Ab. 96.

SAMAṀ, see *Samo*.

SĀMAṀ, Conciliation; name of one of the three Vedas [सामन्]. Ab. 108, 348, 839. *Sámavedo*, the Sáma Veda (Alw. I. cxxiv). Adv. *sámaṁ*, of oneself, spontaneously (Ab. 839, 1144). *Sámaṁ vá gantabbaṁ dúto vá páhetabbo*, either he must go himself or a messenger must be sent (Pát. 9). *Sámaṁ saccáni abhisambujjhi*, by himself, unassisted, discovered the Four great Truths (B. Lot. 337).

SAMAṆAKO, A bad or contemptible ascetic [श्रमण + क]. The naked faquirs (niganṭhas) are frequently called *naggasamaṇaka* (Dh. 240, 299; Ten J. 117). Payoga Siddhi says, *nindito samaṇo samaṇako*.

SĀMAṆAKO (*adj.*), Belonging to a monk or Buddhist priest, monachal, sacerdotal [श्रमण + क]. *Sámaṇaká parikkhárá*, the requisites of a Buddhist priest (Mah. 177, comp. 16, 160). *Sámaṇakaṁ bahu*, many presents suitable to a monk (Mah. 26).

SAMANAṀ, Stopping, suppression [शमन]. Mah. 17.

SAMAṆAMACALO, Çramaṇa Rock, an epithet of the sotápanna [श्रमण + अचल with euphonic *m* inserted]. See *Puggalo*. Subh. quotes, *samaṇamacalo ti samaṇaacalo m-káro padasandhimattaṁ, so sotápanno ti veditabbo, sotápanno catúhi vátehi*

indakhilo viya parappavadehi akampiyo acalasaddháya samannágato ti samaṇamacalo.

SAMANANTARĀ, and -TARAṀ (*adv.*), Immediately after [समनन्तर abl. and acc.]. Att. 214. With gen. *Yesaṁ dhammánaṁ samanantará*, immediately after which doctrines.

SAMĀNATTATĀ (*f.*), Impartiality, feeling towards others as towards oneself [समान + आत्मन् + ता]. Att. 138; Lot. 406.

SĀMAṆERO, A Buddhist monk in deacon's orders, a novice, neophyte [श्रमण + एर]. Ab. 440; E. Mon. 18; B. Int. 276; Mah. 25, 132. Fem. *sámaṇerí* (Ab. 438). See *Pabbajjá*.

SAMĀNETI, To bring together, put together; to assemble; to compare [समानी]. *Alátáni samánetvá aggiṁ jálesi*, having put the sticks together lighted the fire (Ját. 68). *Máse divase samánetvá*, comparing months and days (Dh. 328). *Tassa kiriyaṁ tena samánetvá*, having compared the prisoner's offence with the offence described in the book of Precedents (Alw. I. 99).

SAMAṄGĪ (*adj.*), Possessing, endowed with [सम् + अङ्ग + इन्]. Loc. *samaṅgini* (Ab. 845, 923). *Uttamayasasamaṅgino* (pl.), enjoying the highest reputation (Ten J. 46). *Samaṅgibhúto*, possessed of.

SAMAṆĪ, see *Samaṇo*.

SAMAÑÑĀ (*f.*), Name, designation, term [समाज्ञा]. Ab. 114; Alw. I. xvii, xxv; Sen. K. 203; Att. 195. *Etáya samaññáya abhidhíyate*, is designated by this name (Yátr., comp. Att. 218 *samaññaṁ alabhi*, "received the name").

SAMANNĀGATO (*p.p.p.*), Endowed with [समन्वा + गत]. B. Lot. 343. With instr. *Bhadrena yobbanena s.*, blest with auspicious youth (B. Lot. 863). *Paramáya vaṇṇapokkharatáya s.*, possessed of distinguished personal beauty (Ras. 36). Alw. I. 78.

SĀMAÑÑAṀ, Çramaṇaship, state of being an ascetic (Dh. 146), or a Buddhist priest [श्रमण + य]. *Sámaññaṁ dupparámaṭṭhaṁ nirayáya upakaḍḍhati*, monasticism ill handled brings a man to hell; that is a man is not necessarily saved by becoming a Buddhist priest, for if he misuse the privileges of that holy state he is worse off than the worldling (Dh. 55, comment says if he abuse his calling by breaking the síla precepts, etc.). At Dh. 4 we are told that the priest who makes a good profession, but does not practise what he preaches, is not a partaker of çramaṇaship, that is, is no true priest of Buddha, does not reap the benefits of his sacred calling (comment says *sámañña* here means the four Paths). *Sámañña* originally meant, as its etymology implies, merely the state of being a Buddhist priest, monasticism; then it came to mean true monasticism, priesthood as it should be; and next, since if it be asked, "who is the true bhikkhu?" the answer will naturally be, "the bhikkhu who has entered the Paths," it came to be applied to the four Paths. Buddhaghosa in his comment on Sám. S. clearly points to this transition of meaning, for he says, *ettha paramatthato maggo sámaññaṁ ariyaphalaṁ sámaññaphalaṁ*, "in its highest sense sámañña means the Path and sámaññaphala the fruition of Arhatship." He also quotes Buddha's words, *katamañ ca bhikkhavo sámaññaṁ? ayam eva ariyo aṭṭhaṅgiko maggo.* Subh. quotes, *samaṇassa bhávo sámaññaṁ, kiṁ taṁ? ariyamaggo: sámaññassa phalaṁ sámaññaphalaṁ, kiṁ taṁ? maggaphalaṁ*, "sámañña is the state of a çramaṇa, what is this? the holy Paths: sámaññaphala is the fruit of çramaṇaship, what is this? the fruition of the Paths." The four sámaññaphalas are the four Fruitions, viz. *sotápattiphalaṁ, sakadágámiphalaṁ, anágámiphalaṁ, arahattaphalaṁ* (Saṅg. S.). The term sámaññaphala has given a name to a famous sermon of Buddha's, a masterly translation of which forms one of the principal features of the Lotus de la Bonne Loi. Unfortunately Burnouf has entirely missed the leading idea of this great discourse by taking *sámañña* as the equivalent of sámánya instead of çrámaṇya, and rendering *sámaññaphala* by "résultat général." The fact is as follows: Ajátasattu, pondering on the various systems of ascetic philosophy prevalent in his day, goes to each of the principal sect-founders in turn, and puts to them a question which is briefly this, "all the practical arts and sciences exhibit a visible and immediate result or fruit (*sandiṭṭhikaṁ sippaphalaṁ*); thus the potter makes vessels which are useful to mankind and moreover bring him in a tangible result in the shape of wealth, and the utility of the potter's calling is obvious and immediate; but now I wish to ask, is there in the ascetic life (*sámañña*) any visible, tangible and immediate reward or advantage (*phala*) analogous to that reaped by the potter, or the carpenter, or the warrior?" Each of the tírthikas avoids the main

issue and goes off into a bombastic harangue on the origin of matter or some such unpractical subject of speculation. As Ajátasattu observes, it is "as if you wanted to know all about a mango and were told all about a bread-fruit." Then the king comes to Gautama Buddha and puts the question to him, and receives as his answer a discourse which sets forth the duties and rewards of the Buddhist çramaṇa, culminating in the sublime attributes of Arhatship.

SÂMAÑÑATÂ (*f.*), Çramaṇaship [*sámañña* + ता]. Dh. 59 (but comment explains it as right conduct towards Buddhist monks).

SAMANNESATI, To seek [समन्विष्]. Dh. 255.

SÂMAÑÑEVA, Of one's own accord, = *sámaṁ* + *yeva*.

SÂMAÑÑO (*adj.*), General, universal, common [सामान्य]. Ab. 718. *Sámaññakaṇdo*, general chapter, one treating of miscellaneous subjects (Alw. I. ix). *Salakkhaṇasámaññalakkhaṇavasena*, according to special or individual (sva-) and general characteristics (Ten J. 48). Neut. *sámaññaṁ*, universality, general property, kind, species (Ab. 792). *Diṭṭhisámaññagatá*, who have arrived at unity or identity of belief, of one faith (Par. S. 9, comment says *samánadiṭṭhibhávaṁ upagatá hutvá*).

SAMAṆO, An ascetic; a Buddhist ascetic or monk, a Buddhist priest [श्रमण]. Ab. 433; Dh. 34, 47, 69; B. Int. 155, 275. Fem. *samaṇí*, a female ascetic, a Buddhist nun (Pát. 99). *Samaṇindo*, lord of çramaṇas, viz. Buddha (Mah. 85, 239, *samaṇa* + *inda*). *Samaṇo Gotamo*, the ascetic Gautama is a common orthodox appellation of Buddha (B. Lot. 863). Unbelievers sometimes address Buddha as *samaṇa* simply, e.g. the brahman in Kasibháradvája S., and the demon in Âlavaka S. *Samaṇuddeso*, a novice, sámaṇera (Ab. 440; Pát. 17). *Samaṇadhammaṁ karoti*, to perform the duties of a çramaṇa, to endeavour to attain the Paths (Dh. 81, 82, 328, 396; Ját. 9). *Samaṇasukhaṁ*, advantage or comfort of being an ascetic: eight are enumerated at Ját. 7, non-possession of wealth, etc. *Samaṇabráhmaṇá* (pl.), Buddhist priests and brahmins. Burnouf has pointed out (Int. 158) that this compound, which is of constant occurrence, places the two classes on an equal footing, the only advantage given to the Buddhist monks being that they are named first. Nothing shows more strongly the universal veneration in which the Brahmins were held in Gautama's time, a veneration due to their birth and intellectual endowments, than the fact that Gautama, whose mission it was to break down the brahminical system, nevertheless held up the brahmins themselves to the respect of his followers, placed them on a level with his own monks, and even adopted their name into his own system, applying it figuratively to the Arhat, or Buddhist monk who has attained the highest sanctification. Hence we have the word *samaṇabráhmaṇá* (pl.), in which bráhmaṇa sometimes has its ordinary meaning and sometimes its secondary meaning of Arhat.[1] In Vasala sutta we are told that a man is an out-caste who deceives a monk or brahmin or other ascetic, or refuses him hospitality (Alw. N. 120). At Dh. 392 we are told that pious monks and brahmins are to be treated with kindness. At Dh. v. 142 we are told that even if a man be gorgeously arrayed (as a king's minister) yet if he be self-restrained, virtuous, and merciful, he is a brahmin, a samaṇa, a bhikkhu. That is to say, the man who wears the humble garb of an ascetic has not the monopoly of true religion. The comment on this verse tells the story of king Prasenajit's minister Santati, who, on hearing Buddha repeat a religious stanza, instantly became an arhat, and attained Nirváṇa (by fire kammaṭṭhána) while yet dressed in his court attire. The priests ask each other, "Is this man who has attained Nirváṇa dressed in his court attire to be considered as a samaṇa or a brahmin?" The question is referred to Buddha, who makes this reply, *bhikkhave mama puttaṁ samaṇo ti vattuṁ vaṭṭati bráhmaṇo ti pi vattuṁ vaṭṭati*, "It is right to call a son of mine (i.e. a convert) both a samaṇa and a bráhmaṇa." Although Gautama treated caste as worthless from a *religious* point of view, yet none was more fully alive to the advantages social and intellectual of good birth, and we are constantly told of a man being born a brahmin or kshatriya as a reward of good actions in a former existence, or a low caste man as a punishment for crimes committed in a former existence.

[1] In a dictionary article it is impossible to do more than glance at this important question, which I hope to treat of more fully elsewhere.

SAMĀNO (*adj.*). Similar, equal, same [समान]. Ab. 530. *Asamáno*, unequal. *Dukkho 'samánasaṁváro*, dwelling with those who are not our equals is an evil (Dh. 53). *Samánasukhadukkho mitto*, a friend who is the same in prosperity and adversity (Sig. S.). *Samánakulaṁ*, equal rank (Mah. 51). *Vayena me samáno*, my equal in age (Alw. I. 73). *Samánajátiko*, of equal birth, of the same caste or rank (Dh. 233).

SAMĀNO (*part. pres.* fr. *atthi*), Being (Alw. I. 39). This interesting átmane form exists side by side with *santo* the equivalent of सत्, and is in common use. *Puṭṭho samáno*, being asked (B. Lot. 410). *Āgato samáno*, étant venu (B. Lot. 481). *Arahá samáno*, being an Arhat (Br. J. S. A.).

SAMANTO (*adj.*), All, entire [समन्त]. *Samantacakkhu*, all-seeing, an epithet of Buddha (Ab. 2; Dh. 148). *Samantakúṭo*, Adam's peak (Man. B. 211, Subh. says so-called because it is surrounded by peaks). *Samantapásádiká* (f.), pleasing all, name of Buddhaghosa's *aṭṭhakathá* on the Vinaya (comp. B. Int. 198; Lot. 596). Abl. *samantá* and *samantato*, from every side, on all sides, completely (Ab. 1146). With gen. *nagarassa samantato*, all round the city (Mah. 211). *Parikkhipápesuṁ samantá,'riṭṭhapabbataṁ*, they surrounded the Ariṭṭha mountain on all sides (Mah. 64). *Samantato* (Mah. 3, 35). *Samantá* (F. Ját. 8; Ten J. 36; Mah. 107, 153, 155). *Samantattaṁ*, entirety (*samanta* + त्व).

SĀMANTO (*adj.*), Neighbouring, bordering [सामन्त]. Ab. 706; Das. 2. Loc. *sámante*, in the neighbourhood, close by (Ten J. 111).

SAMANUBANDHATI, To start together in pursuit [समनु + बन्ध्]. Mah. 59.

SAMANUBHĀSANĀ (*f.*), Addressing (from next). Pát. 61.

SAMANUBHĀSATI, To join in addressing a person [समनु + भाष्]. P.pr. pass. *samanubhásiyamáno* (Pát. 95). P.f.p. *samanubhásitabbo* (Ditto).

SAMANUGGĀHIYAMĀNO, Being taken up (about a false assertion), being pressed, closely questioned [p.pr. pass. caus. समनुग्रह्]. Pát. 3, 68.

SAMANUÑÑĀTO (*p.p.p.*), Approved, allowed [समनुज्ञात]. Mah. 54.

SAMANUPASSANĀ (*f.*), Consideration (from next). Alw. N. 72.

SAMANUPASSATI, To see, perceive [समनुदृश्]. B. Lot. 403, 654; Dh. 85. *Rúpaṁ attato s.*, regards Form as the Self (Alw. N. 72). P.pr. *samanupassamáno* (Mahánidána S.).

SAMANUSĀSATI, To direct, rule, exhort [समनुशास्]. Mah. 7, 21, 90.

SAMANUYUÑJIYAMĀNO, Being inquired about [p.pr. pass. समनुयुज्].

SAMANVITO (*p p.p.*), Possessed of [समन्वित].

SAMĀPAJJATI, To come into, enter upon, undergo, attain [समापद्]. *Jhánaṁ s.*, to enter upon or attain ecstatic meditation (Dh. 177). *Samápattiṁ s.*, to attain the samápattis (Dh. 202; Mah. 102, comp. Dh. 133, 309). *Kayavikkayaṁ s.*, to engage in trading (Pát. 10, 81, comp. 4). Aor. *samápajji* (Mah. 102). P.p.p. *samápanno*, endowed with (Dh. 47; Pát. 3, 65), having entered or attained (Dh. 122, *arahantamaggaṁ*, 133). *Nirodhasamápanno*, plunged in a miraculous trance (Mah. 222). *Samápattisamápanno*, absorbed in abstract meditation (Mah. 30). *Paribbájakasamápanno*, an ascetic (Pát. 88, 89). Also p p.p. *samápajjito* (*sákacchá samápajjitá*, Par. S.).

SAMĀPANAṀ, Conclusion, completion [समापन]. Ab. 1188.

SAMĀPATTI (*f.*), Attainment [समापत्ति]. This is a Buddhist technical term. There are eight samápattis, attainments or endowments, which are eight successive states induced by the ecstatic meditation. They are *paṭhamajjhánasamápatti, dutiyajjhánasamápatti, tatiyajjhánasamápatti, catutthajjhánasamápatti, ákásánañcáyátanasamápatti, viññáṇañcáyatanasamápatti, ákiñcaññáyatanasamápatti, nevasaññánásaññáyatanasamápatti* (Subh.). Hardy calls them eight modes of abstract meditation (Man. B. 170). *Nánásamápattíhi divasabhágaṁ vítinámetvá*, spending the day in the various degrees of ecstatic meditation (Dh. 118). *Mahákaruṇásamápattito vuṭṭháya*, rising from a trance of compassion (Dh. 94, by this is meant jhána induced by the *karuṇábhávaná*, q.v.). For *nirodhasamápatti* see *Nirodho.* Burnouf, translating from Jinálaṅkára, mentions five samápattis which I venture to re-translate as follows, *saññásamápatti, asaññás., nevasaññánásaññás., ákiñcaññas., nirodhas.* (Lot. 789). Mah. 102; B. Lot. 348; Ten J. 107.

SAMĀPETI (*caus.*), To complete, conclude [समापयति]. Pát. 2. *Imáya gátháya desanaṁ samápeti*, sums up or concludes his discourse with this stanza (Fausböll). *Saṅgītiṁ samápayi*, brought

the Rehearsal to an end (Mah. 42). *Vápiṁ samápayi*, completed the tank (Mah. 144) Imperat. 2nd pers. *samápaya* (Mah. 179). P.p.p. *samápito* (Mah. 60, 100).

SAMAPPETI (*caus.*), To put, deposit, fix; to consign, commit, deliver; to give back [समपर्यति]. *Tassa rajjaṁ samappayi*, bestowed on him the kingdom (Mah 209). *Paṇṇákáraṁ samappayuṁ Vijayasso*, handed over the present to V. (Mah. 52). *Lekhaṁ tassa samappayi*, committed the letter to his charge (Mah. 139, comp. 47). *Solasannaṁ samappetvá kulánaṁ rajjam attano*, handing over his kingdom to the sixteen families (Mah. 117). *Túle sappaṁ samappayi*, hung the snake up to the palmyra-tree (Mah. 128). P.p.p. *samappito*. *Yasabhogasamappito*, possessed of fame and wealth (Dh. 54). *Nirayamhi s.*, cast into hell, consigned to perdition (Dh. 56). *Kucchirogas.*, afflicted with an internal disease (Mah. 243, comp. 124). *Ratikhiḍḍás*, filled with pleasure and merriment (Mah. 66). With instr. *Samappitá nerayiká dukhena*, the damned afflicted with torments; *Pañcahi kámaguṇehi s.*, possessed of the five pleasures of sense.

SAMĀRABHATI, To begin, undertake [समारभ्]. *Kárapetum samárabhi*, began to build (Mah. 26). Fut. *samárabhissati* (Pát. vii). P.p.p. *samáraddho* (Dh. 52).

SAMĀRAKO (*adj.*), Including the Mára world [स + मार + क].

SAMĀRAMBHO, Undertaking; injury, obstruction [समारम्भ]. *Gihisamárambho*, preparation by a layman (of food, Pát. 13, 88). *Bíjagámas.*, injuring seeds (Br. J. S.).

SAMARO, and -RAṀ Battle [समर]. Ab. 399.

SAMĀRUHATI, To ascend [समारुह्]. *Brahmalokaṁ samáruhi*, went up to the B. heaven (Mah. 81). *Pallaṅkaṁ s.*, to mount upon a throne (Mah. 25). P.p.p. *samárúlho*. *Mahábodhisamárúḷhá nává*, the ship in which the Bo-tree was embarked, lit. the ship ascended by the Bo-tree (Mah. 116). Caus. *samáropeti*. *Súlamhi s.*, to impale (Mah. lxxxvii).

SAMASAMO (*adj.*), Exactly the same [सम + सम]. Dh. 172 (comp. *attano balena samasamaṁ na samanupassámi*).

SAMĀSANNO (*p.p.p.*), Near [समासन्न]. Ab. 92.

SAMĀSETHA, In the phrase *sabbhir eva samásetha*, "associate with the good," we have no doubt an opt. 2nd pers. pl. from समास्.

SAMĀSETI, To abbreviate, condense (Vij.). Probably a denominative from next.

SAMĀSO, An abridgment [समास]. Ab. 116. *Samásato*, concisely (Mah. 252).

SAMASSĀSETI, To console, encourage; to relieve, refresh [समाश्वासयति]. Dh. 84; Ras. 34.

SAMASYATI, To be compounded (in gram.) [समस्यते].

SAMATĀ (*f.*), Sameness, equality [समता]. Ab. 137.

SAMATALAṀ, A level surface [सम + तल]. Ját. 7; Pát. 71 (is it here an adj ?).

SAMATHO, Tranquillity, calm, quietude; cessation [शम + थ on the analogy of *damatha*]. Ab. 155, 757; Alw. I. 93. *Yass' indriyáni samathaṁ gatáni*, whose senses are stilled (Dh. 17). *Adhikaraṇasamatho*, settling or removal of questions or disputes. *Sabbasaṅkhárasamatho*, cessation of all being (Gog. Ev. 6). *Samatha* and *vipassaná* are frequently mentioned together as attributes of the Arhat (Dh. 196, 425). There are two orders of Arhats, the *sukkhavipassako* and the *samathayániko*. Vij. writes to me, "The first is so called because he attains sanctification by contemplating the dry facts of physical and moral phenomena, such as impermanence, suffering, non-identity, etc. This order of Arhats is devoid of the supernatural powers attributed to the higher class, their passions are merely dried up. The other and superior order, those who make the Samatha the vehicle to the attainment of Arhatship, possess various supernatural powers (*anekavihitaṁ iddhividhaṁ*)." *Samathayániko* is therefore *samatha* + यान + इक, "one who makes quietude his vehicle."

SAMATIKKAMATI, To cross over (a stream, Dh. 412); to elapse (of time, Mah. 76) [समतिक्रम्]. P.p.p. *samatikkanto*, having crossed over or escaped from (Dh. 35).

SAMATIKKAMO, Rising above, getting beyond [समतिक्रम].

SAMATIṀSA, see *Samo*.

SAMATITTHIKO (*adj.*), Said of the Ganges when quite brimming. Vij. tells me it is सम + तीर्थ + इक, having its fords or banks levelled (with the top of the stream).

SAMATIVIJJHATI, To penetrate [समति + व्यध्]. Dh. 2.

SAMATTAṀ, Equality [सम + त्व]. Mah. 11.

SAMAṬṬHANAM, Allaying disputes [समर्थन]. Ab. 858.

SĀMATTHIYAM, Strength; ability, competence [सामर्थ्य]. Ab. 1052; Mah. 252.

SAMATTHO (*adj.*), Fit, able, adequate, competent, strong; significant [समर्थ]. Ab. 1068; F. Ját. 3; Dh. 354; Mah. 14, 40. *Samatthakále,* when you were strong, viz. in good health (Dh. 147). *Samatthabhávo,* ability, power (Mah. 41).

SAMATTO (*p.p.p.*), Concluded; complete, entire, all [समाप्त]. Ab. 702, 1068; Mah. 169; Kh. 24. *Sattá samattá,* all beings (Att. 203). *Samattáni samádinnáni,* accomplished and undertaken (of duties or vows, Dh. 185).

SAMAVAṬṬHITO (*p.p.p.*), Ready [समवस्थित]. *Samavaṭṭhitá no savanáya sotaṁ,* our ears are ready to hear.

SAMAVĀYO, Combination, union; multitude [समवाय]. Ab. 630; Att. 192.

SAMAVEPĀKĪ (*adj.*), The following phrase occurs in Raṭṭhapála S., *bhavaṁ kho pana Raṭṭhapálo etarahi appábádho appátaṅko samavepákiniyá gahaṇiyá samannágáto nátisítáya náccuṇháya.* It is clear from the context that *samavepákí* represents a possible Sansk. word समवेपाकिन् and means "promoting equal or steady digestion," the idea being, I suppose, that digestion went on satisfactorily if the गहणी diffused neither too great nor too little warmth.

SAMAVETI, To be united [समवे]. Pát. 73.

SAMAVHAYO, A name [समाह्वय]. Alw. I. ix.

SĀMAYIKO (*adj.*), Temporary [सामयिक].

SAMAYO, Agreement, combination; multitude; season, time; custom, rule, religious obligation; order, precept; religious belief, doctrine [समय]. Ab. 66, 161, 778. *Ekaṁ samayaṁ,* or *ekasmiṁ samaye,* at one time, at a certain time, once upon a time, once (Alw. I. lxix; Kh. 10; Ras. 27). *Tena kho pana samayena,* now at that time (Alw. I. 92; Dh. 121). *Tasmiṁ samaye,* at that time, then (Dh. 154, 230, 258). *Uṇhasamayo,* time of heat, hot season (Pát. 15; Dh. 210). *Majjhantikasamayo,* noon-tide (Ras. 32). *Sáyanhasamayaṁ,* in the evening (Ját. 9). *Pubbaṇhasamayaṁ,* in the morning. *Paccúsasamaye,* at dawn (Dh. 94). *Tassa maraṇasamayam ñatvá,* perceiving that his death-hour was come (Dh. 93). *Sítasamaye aggiṁ katvá addási,* when they were cold he made fire and gave it them (Dh. 186). *Samaye,* in due time, in due course (Mah. 134). *Samaye pupphanti,* blossom in season, at the right time (Ját. 27). *Hoti kho yo bhikkhave samayo,* priests, there will come a time when . . (Gog. Ev. 14). *Aññatra samayá,* except on occasion, except under particular circumstances, or at a particular time (Pát. 8, 13). *Buddhabhávdya samayaṁ olokento,* awaiting the time for his becoming B. (Mah. 199, comp. Pát. 106). *Bráhmaṇasamayasmiṁ,* according to brahminical observance or custom or views (Alw. I. xlv). *Saddhammarájasamayo,* the doctrine or religion of the King of Truth (Yátr. comp. Mah. 41). *Sammáviññátasamayo,* to whom all forms of religious belief were thoroughly familiar (Mah. 250, Turnour says "possessed of great aptitude in attaining acquirements"). *Tumhákaṁ jánanasamayo ettako 'va,* is that all the learning or religious truth you know? (Dh. 121). *Akkharasamayaṁ na jánáti,* he was illiterate, lit. did not know the combinations of letters (Alw. I. 101). *Samayantaraṁ,* foreign usages or politics (Att. 125, 224). Vij. informs me that *samaya* in *mahásamayo* means "a multitude" (see Ab. 778, "*samúha*"). Thus Mahásamayasutta means the discourse preached to a great company, and on Pát. 14, line 4, he says, "when three priests live by alms, and a fourth comes and there is not enough, the occasion should be regarded as a large company and meals taken accordingly."

SAMĀYOGO, Combination, multitude [समायोग]

SAMBADDHO, see *Sambandhati.*

SAMBĀDHETI (*caus.*), To oppress, afflict [caus. सम्बाध्]. Att. 202.

SAMBĀDHO, Pressure, crowding, difficulty, obstruction [सम्बाध]. Ab. 1085. *Sabbesaṁ idha sambádho,* this place is too small for all of you, lit. there is crowding here for all (Mah. 83). *Sambádhapaṭipanno 'smi,* I am in great straits or distress (Gog. Ev. 28). *Yassa sambádho bhavissati,* any one who is crowded (Pát. 12). *Asambádho* (adj.), without crowding, unconfused (Mah. 182). *Atisambádhatá,* too great narrowness (Ját. 7). Also used as an adj. (Ab. 718). *Sambádho gharávdso,* the householder's life is a confined one. *Antonagaraṁ sambádhaṁ,* the interior of the city is crowded (Dh. 233). At Alw. I. x and Ab. 182 we have *sambádhikata,* thronged, = *sambádhakata* with *a* changed to *i* (as in मषङ्कीकृत).

SAMBĀHANAM̊, Rubbing the body, shampooing [संवाहन]. Ab. 769; Ten J. 42.

SAMBĀHATI, To rub, shampoo [संवाह्]. Ten J. 20.

SAMBAHULO (*adj.*), Many [सम् + बहुल]. Ab. 703. *Sambahulá jánapadá bhikkhú*, a number of monks from the country (Das. 38; Dh. 348, 379).

SAMBALAM̊, Provision for a journey [शम्बल]. Ab. 380; Sen. K. 537.

SAMBANDHANAM̊, Binding [सम्बन्ध्+अन]. Dh. 175.

SAMBANDHATI, To bind [सम्बन्ध्]. Ger. *sambandhitvá* (Pát. 29, 66). P.p.p. *sambaddho.* At Mah. 150, *Mahágámena sambaddhá sená 'gá Guttahálakam̊*, is rendered by Turnour, "his army formed one unbroken line from M. to G." If this rendering is correct, the lit. translation would be "the army reached G. while (its rear was) yet connected with or shut in by M."

SAMBANDHO, Connexion; relationship, kinship [सम्बन्ध]. Pát. 29, 69, 77, 79.

SAMBARĪ (*f.*), Jugglery [शाम्बरी]. Ab. 512.

SAMBARO, Name of an Asura [शम्बर]. Ab. 14.

SAMBHAGGO (*p.p.p.*), Broken [सम्भग्न]. Das. 8.

SAMBHAJJATI, To be broken [सम्भज्यते]. Dh. 331 (*sambhajj-* should I think be the reading in each case).

SAMBHAMO, Confusion, excitement; fear; respect [सम्भ्रम]. Ab. 916.

SAMBHĀRO, Preparation; materials; necessaries; constituent part, element [सम्भार]. Ab. 970. *Evam̊ samatte sambhúre*, "thus the collection of the materials being completed" (Mah. 169). *Dabbasambháro*, collection of materials (Mah. 236), mass of masonry (Mah. 152). Paramattha Jotiká says that a lie has four *sambhárá*, elements or constituents, the intention to deceive, the effect produced on the person spoken to, etc. At Pát. xli we seem to have *majjasambháro*, the elements of intoxication (in newly-drawn toddy), opposed to *majjabhávo*, intoxicating property (in fermented toddy, or palm wine). *Bodhisambhárá* (pl.), constituents or requisites of Buddhahood, e.g. the accomplishment of the Páramitás (Ját. 1).

SAMBHĀSĀ (*f.*), and SAMBHĀṢANAM̊, Conversation [सम्भाषा, सम्भाषण]. Ab. 124; Dh. 186.

SAMBHATTO (*p.p.p.*), Devoted, faithfully attached (of a friend) [सम्भक्त]. Ab. 346; Dh. 103; Pát. 92.

SAMBHĀVANĀ (*f.*), and -NAM̊, Honour, fame; imagination, idea, reflection [सम्भावन]. Dh. 264; Mah. 172; Att. 199.

SAMBHAVATI, To arise, be produced, spring from (with abl.); to meet with [सम्भू]. Gog. Ev. 66; Alw. N. 36. P.pr. *sambhavam̊* (Kh. 10). *Na sambhossáma tam̊ mayam̊*, we shall not meet with or reach this, i.e. we shall not live to see that day (Mah. 28). *Suddhodanamahárájassa puttam̊ sabbaññutam̊ pattam̊ sambhaveyyáma vá no vá*, whether or not we live to see the son of king S. after he has attained omniscience (Ját. 56). P.p.p. *sambhúto*, produced, born, sprung from, originating in (Gog. Ev. 46; Dh. 428; Ját. 1). Caus. *sambháveti*, to honour, esteem (Mah. 25); to think, fancy (Att. 199); to gratify (Ját. 60, read *mangalavacanathutighosehi sambháventesu*). P.p.p. *sambhávito*, suitable (Ab. 740).

SAMBHAVO, Production, birth; origin, cause; union; semen [सम्भव]. Ab. 91, 274, 977. *Damilikucchisambhavo* (adj.), the issue of a Tamil womb (Mah. 253, comp. Dh. 71). *Attasambhavo*, originating in self (Dh. 29). *Sambhavesí* (adj.), seeking re-birth (Kh. 16). *Bhavo kalisambhavo*, continued existence caused by sin (Alw. I. vii).

SAMBHEDO, Confluence of two rivers; difference [सम्भेद]. Ab. 681; Att. 213. *Játisambhedo*, distinction of birth or caste (Alw. I. xlv). *Játisambhedato bhayámi*, I'm afraid on account of difference of caste (Dh. 155).

SAMBHINNO (*p.p.p.*), Broken, interrupted [सम्भिन्न]. Mah. 9.

SAMBHĪTO (*p.p.p.*), Terrified [सम्भीत].

SAMBHOGO, Sensual enjoyment; happiness, enjoyment; use [सम्भोग]. Ab. 104; Das. 6. *Sambhogakaraṇam̊*, making use of (Pát. 61).

SAMBHŪ (*m.*), Progeny [सम्भू].

SAMBHUÑJATI, To eat with [सम्भुज्]. Pát. 17.

SAMBHŪTO, see *Sambhavati.*

SAMBODHI (*f.*), Perfect knowledge or enlightenment; perception of the Truth, attainment of Buddhaship; Buddhahood, Buddhaship [सम् + बोधि]. Mah. 2; Dh. 128. A form *sambodho* is occasionally met with (Sen. K. 470, I have seen also the dat. *sambodháya*). *Sambodhi-ango* = *sambojjhango* (Dh. 16).

SAMBOJJHAṄGO, see *Bojjhango.*

SAMBUDDHO (*p.p.p.*), Thoroughly known or understood; one who is thoroughly enlightened, has known or discovered the Truth, a Buddha

[सम्बुद्ध]. Dh. 33. *Rágadosaparetehi náyaṁ dhammo susambudho*, this doctrine is not easily understood by those who are lost in sin (Gog. Ev. 6). *Sambuddhaputtá*, sons of the All-enlightened (Ras. 39, of Arhats). *Paccekasambuddho*, a Pratyeka Buddha (Mah. 24). *Sambuddhaparinibbánaṁ*, the death of Buddha (Mah. 15). *Dípaṅkaro sambuddho*, Dípaṅkara Buddha (Mah. 1).

SAMBUJJHANAṀ, Knowing thoroughly (from सम्बुध्).

SAMBUKO, A bivalve shell [शम्बुक]. Ab. 676.

SAṀC-, SAṀCH-, For words beginning thus, see *Sañc-*, *Sañch-*, the spelling *ṅc* in the MSS. is an inaccuracy or abbreviation.

SAMECCA (*ger.*), Having acquired, learnt, known [समेत्य = समे]. Comp. *abhisamecca*.

SAMEKKHITO (*p.p.p.*), Considered, reflected upon [समीक्षित, or समा + ईक्षित]. Ten J. 10, 94.

SAMENA, see *Samo* (2).

SAMETI, To meet together; to harmonize; to be equal to, correspond with [समि]. *Samesuṁ* (aor.), they made friends together (Ten J. 42, of two vicious horses). *Samet' áyasmá saṅghena*, let the venerable one live at peace with the fraternity (Pát. 5). With instr. *Ettha sabbo saṅgho sametu no*, let all the clergy meet me here (Mah. 170); *Imáni suttusaṅkhyáni nyáse ágatasuttasaṅkhyáhi na samenti*, these numbers of rules do not agree with the numbers given in the Nyása (Alw. I. 104, comp. Pát. xviii). Aor. 3rd pl. also *samiṁsu* (Ját. 29). P.p.p. neut. *samitaṁ*, connectedly, continuously, constantly (Gog. Ev. 2).

SAMETI, see *Sammati*.

SAMETO (*p.p.p.*), Brought into contact with, connected with, possessing [समेत]. *Mahábodhisametá nává*, the ship which carried the great Bodhi tree (Mah. 120).

SAṀHANANAṀ, Striking, destroying [संहनन].

SAṀHARATI, To collect; to fold up [संहृ]. *Dhanaṁ s.*, to accumulate wealth (Ras. 73). *Nánáphaláni saṁharitvá*, having collected together various fruits (Dh. 108). Of rolling up a carpet to remove it (Dh. 324). Of rolling up a golden scroll (Alw. I. 78, see *Paṭṭo*). Of a monk collecting food on his begging rounds (Ját. 66). P.f.p. *saṁhá-riyo* (Dh. 193). Caus. *saṁharápeti* (Dh. 324; Pát. 105).

SAṀHÁRO, A compilation, abridgment [संहार]. Ab. 116.

SAṀHATI (*f.*), Assemblage, mass [संहति]. Ab. 630; Alw. I. 111; Att. 192.

SAṀHATO (*p.p.p.*), Firm, well-knit, compact [संहत]. Att. 191.

SAṀHITO, see *Sandahati*.

SAMÍ (*f.*), The tree Acacia Suma [शमी]. Ab. 566.

SÁMI (*indecl.*), Half; blamably [सामि]. Ab. 1200

SÁMÍ (*m.*), Lord, master, owner; husband [स्वामिन्]. Ab. 725. Fem. *sáminí*, wife (Mah. 24). *Sámibhaginí*, husband's sister, sister-in-law (Ab. 245). Voc. *sámi*, husband! (Dh. 290; Ten J. 40). See *Kárakaṁ*.

SÁMÍCI (*f.*), Correctness, propriety, proper or respectful act or duty [a derivative of सम्यक्, Subh. identifies it, I think rightly, with सामीची "stuti vandaná"]. *Sabbaṁ cetiyavandanádisámícikammaṁ niṭṭhapetvá*, having performed all right and proper duties, beginning with worship at sacred shrines (Pát. xxix). Subh. quotes, *sámícikamman ti anucchavikakammaṁ. Theránaṁ pádadhovanacívaradánabhedaṁ sabbaṁ sámícikammaṁ*, all proper duties (of laymen towards priests) such as washing their feet and giving them robes (Par. S. A.). *Tato paṭṭháya tesaṁ sámícimattam pi na kariṁsu*, from that time forward they never showed them any sort of civility (Dh. 105). *Sámícipaṭipanno*, living with propriety, in the discharge of proper duties (Alw. I. 78). *Ayaṁ sámíci*, this is the proper course, this is the rule in the case (Pát. 6, 10, 14, 17). Pát. 75 says, *sámícíti anudhammatá, lokuttaradhammaṁ anugatá ovádánusásaní sámícidhammatá ti vuttaṁ hoti*, "sámíci means acting according to law; right and lawful proceedings are intended, that is, injunctions and commands in accordance with divine truth." The final vowel appears to be short, if so it is to avoid the concurrence of the three long vowels in three consecutive syllables.

SAMIDDHI (*f.*), Success, prosperity [समृद्धि]. Dh. 15; Ras. 16.

SAMIDDHO, see *Samijjhati*.

SAMIDHÁ (*f.*), Firewood [समिध्]. Ab. 36.

SAMIJJHANAṀ, Success, accomplishment (from next). Dh. 135.

SAMIJJHATI, To succeed, prosper, take effect [समृध्]. Of business prospering (Sám. S.). Of a wish or prayer being fulfilled or realized (Ras. 24, 62; Dh. 134, 161). *Sace me idaṁ náma samijjhati*, si telle et telle chose me réuissit (Br. J

S. A.). Fut. *samijjhissati* (Dh. 134). P.p.p. *samiddho*, successful, prosperous.

SAMIKKHAṀ, Investigation [समीक्ष].

SĀMIKO, Lord, master; husband [स्वामिक]. Ab. 240, 1122. *Túya tassa attano sámikabháve akkháte*, when her being his husband had been told by her (Dh. 156). *Dáyajjasámiko*, lord or owner of the heritage, heir (Alw. I. xlv). *Atthi nu kho etassa sámiko*, I wonder does any one claim this property? (F. Ját. 53). *Me ghare hessati sámiko*, will be master in my house (Mah. 25) Das. 3.

SAMIṀSU, see *Sameti*.

SĀMINĪ (*f.*), see *Sámí*.

SAMIÑJATI, To be moved, tremble, falter [समिङ्ग्]. Dh. 15, 273.

SAMĪPAGO (*adj.*), Approaching [समीपग]. Mah. 16, 155.

SAMĪPAKO, at the end of a compound = *samípa* (Mah. 204).

SAMĪPAṬṬHO (*adj.*), Standing near [समीपस्थ]. Mah. 246.

SĀMĪPIKO (*adj.*), Proximate (a grammatical term) [next + इक].

SAMĪPO (*adj.*), Near [समीप]. Ab. 705. Of time, proximate, recent (Sen. K. 428). Neut. *samípaṁ*, proximity; used at the end of compounds in the loc. and acc., the latter where there is motion, the former where not. *Khattasamípaṁ gantvá*, went up to the field, lit. went to the neighbourhood of the field (F. Ját. 15; Dh. 266). *Jetavanasamípe*, near or in the neighbourhood of J. (Ten J. 19).

SAMĪRAṆO, Air, wind; name of a plant [समीरण]. Ab. 37, 579; Alw. I. c.

SAMĪRATI, To be moved [समीर्]. *Vátena* (Dh. 15).

SAMĪRO, Air, wind [समीर]. Ab. 38.

SĀMISO (*adj.*), Having food [स + आमिष]. *Sámiso hatthi*, hand soiled with food (Pát. 23).

SAMITAṀ, see *Sameti*.

SAMITATTAṀ, State of being quelled or removed [शमित + त्व]. Dh. 47.

SAMITI (*f.*), Union; an assembly [समिति]. Ab. 414, 630, 1057; Dh. 56.

SAMITO = शमित, see *Sammati*.

SAMMA, A term of familiar address, used by equals, or by a superior to an inferior, my good sir! friend! I think it must be सौम्य, it can hardly be a vocative from samyañc. *Tvam pana s. Jívaka kiṁ tuṇhí*, and you, my excellent J., why are you silent? (Sám. S., king Ajatasattu speaking to a favourite). *Tvam pi s. kacchapa*, and you, friend tortoise (F. Ját. 17; in the Játaka it is the usual address of the animals to each other, e.g. see F. Ját. 12, Ten. J. 14, 15). By a king to a fowler (Ten. J. 113). By a man to a rakkhasa (Ras. 21). By two brahmins to each other (Dh. 12). Dh. 88, 186; Das. 46. Pl. *sammá*. *Rakkhissámi sammá*, I'll hold my tongue, my good friends! (Dh. 419, comp. 187).

SAMMĀ (*f.*), The pin of a yoke [शम्या]. Ab. 449. *Sammatálo*, a kind of cymbal (Ab. 142).

SAMMĀ (*indecl.*), Fully, thoroughly, accurately, rightly, properly, well, really, truly [सम्यक्]. Ab. 127, 1154. *Rágaṁ s. vinayatu*, let him wholly put away lust (Mah. 253). *S. dhammaṁ vipassato*, to one who clearly beholds the Truth (Dh. 67). *Yesam sambodhi-aṅgesu s. cittaṁ subhávitaṁ*, whose mind is fully perfected or versed in the bojjhaṅgas (Dh. 16). *S. paṭijaggati*, to tend carefully (Dh. 85; Ras. 38). *S. santappayitvá*, having thoroughly satisfied him (Ras. 20). *Ṭhita s. paṭipáṭiyá*, standing duly arranged in a row (Mah. lxxxvii). *Sammá vadamáno*, speaking rightly or truly (Alw. N. 34). *S.* before a vowel, to avoid hiatus, takes the form *sammad*, instead of *sammag* as one would expect, e.g. *sammad eva ásavehi vimuccati*, is wholly freed from human passion (Par. S.); *sammad eva rajanaṁ paṭigaṇháti*, takes the dye perfectly (but *sammá 'va* in a recent text, Alw. I. 112); *sammadakkháto*, well preached (Dh. 16); *sammadaññá*, perfect knowledge (Dh. 11, 18). *Sammá* is much used as the first part of a compound. *Sammá-ájívo*, right living (B. Lot. 519). *Sammádassanaṁ*, right views (Dh. 137). *Sammádhárá* (f.), a heavy shower (Sám. S.). *Sammádiṭṭhi* (f.), right views, true doctrine, orthodoxy (Ab. 154; Dh. 56; B. Lot. 519). With affix *-ka*, *sammádiṭṭhiko* (adj.), orthodox, a true believer (Dh. 98, 137). *Sammákammanto*, right occupation (B. Lot. 519). *Sammápaṭipanno* (adj.), living a proper life, well-conducted. *Sammappajáno*, see *Pajáno*. *Sammappaññá*, right knowledge, true wisdom (Gog. Ev. 47; Dh. 35). *Sammásamádhi* (m.), right abstraction of the mind (B. Lot. 519; Dh. 285). *Sammásambodhi* (f.), perfect knowledge of the Truth, supreme Buddhaship (Ten J. 48). *Sammásambuddho*, one who is truly and perfectly

enlightened, who has true and perfect knowledge of the Truth, a supreme Buddha (Alw. I. 92; Ab. 3; Ras. 25; Dh. 34, 70; Kh. 2). *Kassapasammásambuddho*, the supreme B. Kassapa (Alw. cxxiv). Of Gautama Buddha (Alw. I. v). *Sammásaṅkappo*, right thought or wish (Dh. 3; B. Lot. 519; there are three, *nekkhammasaṅkappo, avyápádas., avihiṁsás.*). *Sammávácá* (f.), right speech (B. Lot. 519). *Sammávataṁ*, right religious practice or ceremony. *Sammáváyámo*, right exertion (B. Lot. 519).

SAMMADDATI, To trample [सम्मृद्]. Pát. xxviii (*tiṇáni*).

SAMMADETI (*caus.*), To intoxicate, exhilarate [सम्मद्].

SAMMADO, Exhilaration [सम्मद्]. Ab. 87. *Bhattasammado*, the drowsiness caused by a heavy meal (Dh. 401).

SAMMAGGATO (*adj.*), Walking rightly, living a blameless life [सम्यक् + गत].

SAMMAJJANAṀ, Sweeping [सम्मार्जन]. Pát. 1; Dh. 154; Att. 198.

SAMMAJJANĪ, and SAMMUÑJANĪ (*f.*), A broom [सम्मार्जनी]. Ab. 223; Pát. 1. *Dve tayo sammuñjanippahάre datvá*, giving two or three strokes of the broom (Dh. 372).

SAMMAJJATI, To sweep [सम्मार्जति]. Dh. 106, 198, 372, 402. P.f.p. *sammajjitabbo* (Pát. xx). P.p.p. *sammaṭṭho* (Ját. 10).

SAMMĀNAṀ, and SAMMĀNANAṀ, Honour, veneration [सम्मान, and सम्मानन]. Mah. 53, 240, 241; Dh. 135; Att. 196.

SAMMANNATI, To agree to, decide, resolve; to sanction, approve, select [सम्मन्यति]. *So mahάthero .. kάtuṁ saddhammsaṅgítiṁ .. bhikkhú pañcasate yeva mahákhíṇásave vare sammanni*, this great thera authorized or chose (the corresponding word in Br. J. S. A. is *uccini*) five hundred eminent Arhat priests to hold a rehearsal of the Law (Mah. 11). *Ānandathero pi sammanni kátuṁ saṅgítiṁ*, the thera Ānanda also decided or chose to join in the rehearsal (Ditto). *Tato thero vinayaṁ pucchanatthάya attaná ca attánaṁ sammanni Upálitthero pi vissajjanatthάya sammanni*, then the Elder undertook (lit. himself chose or authorized himself) to put the questions on Discipline, while Upáli Thera undertook to make the answers (Br. J. S. A.). *Pácínake ca caturo Páṭheyyake pi ca sammanni*, he selected four Pácínaka and four Páṭheyyaka priests (Mah. 18). *Sammannitvá deti*, decides upon giving it, lit. after resolution gives it (Pát. 87). *Sangho .. bhikkhuṁ salákagáhápakaṁ sammannitvá*, the chapter having elected a priest to act as ticket-distributor (Pát. 62). For two other instances of this word see the extract under art. *Kammavácá*. I find in a comment *sammannīti sammataṁ akási*. One would expect *sammaññati*, as the simple verb takes the form *maññati*, but analogous irregularities are not wanting, e.g. compare the double forms *paññatti* and *paṇṇatti, paññása* and *paṇṇása, aññá* and *áṇá*; compare also *pannarasa* and *paṇṇuvísati* with *pañcadasa* and *pañcavísati*. P.p.p. *sammato*, approved, assented to, authorized, chosen; allowed; esteemed, honoured, considered, regarded. *Sammatání saṅghena imáni pañca bhikkhusatáni .. dhammañ ca vinayañ ca saṅgáyituṁ*, is the assembly in favour of these 500 monks rehearsing the dhamma and vinaya? lit. are these 500 monks approved of by the assembly to rehearse (See *Kammavácá*). *Kuṭimbi sammato*, a landholder of high character (Mah. 142). *Dutiyasammato asso*, the second best horse, lit. esteemed second (Mah. 134, opposed to *maṅgalavάhí*, the state charger). *Alattha aṭṭh' amacce 'va mahante yodhasammate*, gained over eight great nobles, warriors of reputation (Mah. 205, comp. lxxxvi). *Sádhusammato* means, not "esteemed by good men" (Alw. I. x), but "considered good, excellent, estimable." A comment says, *ayaṁ sádhu sappuriso ti evaṁ sammato. Seṭṭhasammato*, considered the best, the most esteemed (Ten J. 109). *Ṭhapápesi sammatena amaccena*, caused to be laid by a minister specially selected for that purpose (Mah. 173). *Sásaṅkasammataṁ raṭṭhaṁ*, a country reputed dangerous (Pát. 107). *Saṅghena sammato*, authorized by the clergy, having received permission from the clergy (Pát. 87, comp. 13, 93). *Lokasammataṁ*, universally esteemed, held by the world in the highest repute (Ját. 49). *Amhe uttamarájakulasammatá*, we are looked upon as belonging to one of the best princely families. *Ratanaṁ vá ratanasammataṁ vá*, jewels or valuables (Pát. 18, lit. what may be looked upon as a jewel). *Maṅgalasammato*, or *abhimaṅgalasammato*, festive, festively arrayed (Mah. 173; Dh. 246; Ját. 53). Comp. *Sammuti*. Caus. *sammáneti*, to honour

lith, to present with. With instr. *Upaḍḍharajjena sammánesi*, presented him with the half of his kingdom (Dh. 341, 324). There appears to be also another form of the caus. *sammanneti*, for in Sám. S. A. I find *amaccá bhikkhú hantabbá ti sammannayitvá*, the ministers having resolved that the priests should be put to death. *Sammannito* is perhaps a p.p.p. form from this caus. *Yá sá saṅghena símá sammannitá*, the boundary determined by the chapter (Ras. 69).

SAMMANTETI, To consult together [सम्मन्त्र्]. Dh. 333.

SAMMĀPĀSO, see *Yágo*.

SAMMAPPADHĀNAṀ, Right exertion [सम्यक् + प्रधान]. There are four, exertion to prevent sinful conditions arising, exertion to put away sinful states already existing, exertion to produce meritorious states not yet in existence, exertion to retain meritorious conditions already existing (Att. 57; Man. B. 499; Dh. 382; Kh. 27). The text is, *idh' ávuso bhikkhu anuppannánaṁ pápakánaṁ akusalánaṁ dhammánaṁ anuppádáya chandaṁ janeti váyamati viriyaṁ árabhati cittam paggaṇháti padahati, uppannánaṁ pápakánaṁ ak. dhammánaṁ paháṇáya chandaṁ janeti*, etc. (Saṅg. S.).

SAMMASATI, To seize, grasp [सम्मृश्]. I have only met with this word in the metaphorical sense of seizing or grasping with the mind, gaining a thorough knowledge of, mastering; it is one of the terms of the ecstatic meditation. *Yato yato sammasati khandhánaṁ udayavyayaṁ*, as soon as he masters the idea of the arising and vanishing of the skandhas (Dh. 67). *Kammaṭṭhánaṁ s.*, to grasp with the mind and dwell upon one of the forty karmasthánas or subjects for ecstatic contemplation (Dh. 184, 228, 286, see *Kammaṭṭhánaṁ*). *Tilakkhaṇaṁ s.*, to realize or imbue oneself with the idea of the transitoriness, the evil and the unreality of existence (Ten J. 119, see *Lakkhaṇaṁ*). *Paccayákáraṅáṇaṁ anulomapaṭilomavasena s.*, to cause the mind to dwell successively on the twelve Nidánas in direct order and in reverse order (lit. forwards and backwards, Dh. 320; at Ját. 25 the ten Páramitás are similarly meditated upon). Dh. 132, 134; Ját. 74.

SAMMĀSATI (*f.*), see *Sati* (1).

SAMMATI, To be appeased or calmed; to cease [शम्]. *Veráni sammanti*, hatred is appeased (Dh. 2, comp. 70). P.pr. *sammamáno* (Pát. 63). P.p.p. *santo* (Ab. 749, 841). *Santaṁ tassa manaṁ hoti santá vácá*, tranquil is his mind, tranquil his speech (Dh. 18, comp. 26, 67; B. Lot. 376). *Padaṁ santaṁ*, the quiet place or lot, Nirváṇa (Dh. 66; Kh. 15). *Santindriyo* (adj.), whose senses are stilled or calmed (Alw. I. 93). *Santavutti*, living a tranquil life (Alw. I. x). Also p.p.p. *samito* (Ab. 749, 841). *Samitagamanaṁ*, a staid or sober gait (Dh. 234). Caus. *sameti*, to appease, to extinguish, suppress, put a stop to. *Taṁ sametuṁ*, to suppress this heresy (Mah. 15, 18; comp. Pát. 62). *Lokaṁ sametuṁ*. to give peace to the world (B. Lot. 376). *Pápáni s.*, to extinguish sin (Dh. 47).

SAMMATO, see *Sammannati*.

SAMMATTAṀ, Correctness, truth [सम्यक्त्व]. See *Rási*.

SAMMATṬHO, see *Sammajjati*.

SAMMATTO (*p.p.p.*), Delighting in, intoxicated with [सम्मत्त]. Dh. 51.

SAMMIÑJETI, To bend back or together, double up. *Sammiñjitaṁ vá báhaṁ pasáreyya pasáritaṁ vá báhaṁ sammiñjeyya*, should outstretch his bent arm, or draw back his outstretched arm (B. Lot. 306; Gog. Ev. 8). Burnouf refers this word to ऋञ्ज्, wrongly I think, as it does not account for the double *m*: moreover we have already *samiñjati* = समिञ्ज् with a different, nay opposite, meaning. I diffidently suggest समृञ्ज्.

SAMMISSO (*adj.*), Mixed [सम्मिश्र]. Dh. 191.

SAMMODATI, To agree with, be in harmony with, be friendly with [सम् + मुद्]. *Saddhiṁ s.*, to make friends with, to exchange friendly greeting. *Sammoditvá táya saddhiṁ* (Mah. 121, comp. Par. S. 1, *Bhagavatá saddhiṁ sammodi*). P.pr. *Samaggo hi saṅgho sammodamáno avivádamáno ekuddeso phásu viharati* (Pát. 5; Ras. 36; F. Ját. 58; B. Lot. 316). *Sammodamáno therena*, making friends with the elder (Mah. 78, Turnour says "conversing graciously"). P.f.p. *sammodaníyo*. *Sammodaníyá kathá*, friendly talk, pleasant converse (Par. S. 1).

SAMMOHO, Bewilderment, infatuation, error [सम्मोह].

SAMMOSO, Confusion (from सम् + मुष्).

SAMMUKHATĀ (*f.*), Presence, confrontation [सम्मुख + ता]. Pát. 62.

SAMMUKHO (*adj.*), Face to face with, in the

presence of [सम्मुख]. *Sammukhacinnam*, a deed done in a person's presence (F. Ját. 13, a personal kindness). *Buddhánam sammukhaṭṭháne ṭhitá*, standing in a spot in the presence of Buddhas, i.e. standing before Buddhas (Dh. 266). Loc. *sammukhe*. *Dvinnam tiṇṇam sammukhe*, in the presence of two or three (F. Ját. 9). *S. ṭhatvá*, standing before him (Dh. 134). *Sammukhekato*, done in the presence of some one (F. Ját. 14). Abl. *sammukhá* (Ab. 1157; Dh. 272). With acc. *Hessámá s. imam*, we shall stand (lit. be) before him (Ját. 17). With gen. *Kasmá me s. hasati*, why does he laugh in my presence? (Mah. 219). *Buddhánam sammukhádassanam*, beholding the Buddhas face to face (Ras. 62). *Sammukhádiṭṭho*, seen face to face (Alw. I. 92). *Cirassutá no Ānanda Bhagavato sammukhá dhammikathá*, it is a long while, Ānanda, since we heard a religious discourse from the mouth of the Blessed One (Dh 107; Pát. xxii). *Pakkámi hatthisammukhá*, went away from the other elephants (Att. 135). *Sammukhávinayo* is one of the Adhikaraṇasamathas (Pát. 62). Vij. explains it thus, "The principle requiring the presence of the party accused (*puggalasammukhatá*), and the presence of a chapter of priests adjudicating the case (*saṅghasammukhatá*)." With final *á* changed to *í*, *sammukhíbhúto*, confronted; *sammukhíbhávo*, presence (Dh. 314). Pát. 62.

SAMMŪḶHO, see *Sammuyhati*.

SAMMUÑJANĪ, see *Sammajjaní*.

SAMMUTI (*f.*), Consent, authorization, permission; choice, selection; general consent or use [सम्मति, for the *u* comp. *muti*, *muto*]. Ab. 1133. *Aññatra saṅghasammutiyá*, without, or except by, the permission of the fraternity (Sen K. 329; Pát. 7). *Sádhusammuti me tassa Bhagavato dassanáya*, let kind permission be (granted) to me for seeing the Blessed One (Ditto). *Símásammuti*, choice or determination of a boundary (Pát. 61). *Yass' áyasmato khamati imesam pañcannam bhikkhusatánam sammuti*, every priest who approves the selection of these 500 priests (see *Kammavácá*). *Sammutisaccam*, *paramatthasaccam*, "that which is generally received as truth by the general consent of mankind, and truth which is an axiom .. independently of its being supported by the authority of mankind" (D'Alwis), I suppose we might render them subjective and objective truth (Att. 67). *Dakkhiṇeyyasaṅgho*, *sammutisaṅgho*, the clergy worthy of offerings (i.e. who are converted men) and the clergy generally (Pát. xi). *Sammutidevá*, devas by consent or choice of mankind (*Mahásammatakálato paṭṭháya lokena deváti sammatá*, i.e kings and princes addressed as *deva*). *Sammutiyá* (loc.) *ñáṇam*, general knowledge (see *Ñáṇam*). Comp. *Sammonnati*.

SAMMUYHATI, To be stupefied, bewildered, paralyzed [सम्मुह्]. Mah. 126; Dh. 173. P.p.p. *sammúḷho*, bewildered, infatuated (Das. 6. 35).

SAMO, Tranquillity [शम]. Ab. 757, 922. *Samam carati*, to lead a life of spiritual calm (Dh. 26).

SAMO, Toil, fatigue [श्रम]. Ab. 529, 922.

SAMO (*adj.*), Even, level; like, similar, same, equal; upright, just, impartial; full, complete, entire [सम]. Ab. 922. *Bálasuriyasamappabho*, glittering like the morning sun (Mah. 112). *Samo bhágo*, equal portion (Ab. 54). *Sesá pasusamá*, the rest are on a level with the brutes. *Samam suphassitam*, smooth and soft (Dh. 232). *Samasísáni samapantáni akkharáni*, letters (of an inscription) regular (lit. having equal tops) and arranged in regular lines (Alw. I. 80). *Ubho samá bhavanti*, both are alike (Dh. 54). With instr. *Rágena samo aggi náma n'atthi*, there is no fire like lust (Dh. 354, comp. 36, Kh. 7). *Attaná samasamaṭṭhánena anuggahíto*, favoured with a position exactly similar to his own (Br. J. S. A.). *Pathavísamo*, like the earth (Dh. 18). *Tassábhisekasamakálam*, at the identical time of his inauguration (Mah. 22). *Pamsum samam karonto*, smoothing down the earth (Dh. 154). *Bhúmim samam karonto*, clearing the ground (Mah. 140, so *maggam* Ját. 52). *Unnatam samam hoti*, the valleys are filled up (B. Lot. 576). *Samakaraṇam*, levelling (Ab. 796). *Samatalo* (adj.), level (Dh. 135). *Sásapena saddhim sinerum samam kátum*, to bring down Mount Meru to the level of a mustard seed (Dh. 132). *Samam paṭhaviyá katvá*, levelling it with the ground (Dh. 178). *Sukkhakaddamakaṇḍehi cinápetvána tam samam*, raising (a bit of ground) by piling it with lumps of dried mud, to a level (with the elephant's back, Mah. 107). *Samatimsapáramiyo*, all the thirty Páramitás (Dh. 117; Ras. 25; Subh. says "exactly 30, not 29, or 31"). *Katvána viriyam samam*, making an adequate exertion, exerting his full strength (Mah. 13). Adv. *samam*, with (Ab. 1136). With instr.

Tassâbhisekena samaṁ, at his inauguration (Mah. 68). Instr. *samena*, impartially. *Samena nayati pare*, judges others with equity (Dh. 46). *Samena dhammena*, justly and righteously (Ten J. 1; Mah. 53, 208 *dhammena ca samena ca*; Dh. 373).

SĀMO (*adj*), Black, dark [श्याम] Ab. 839. Fem. *sámá*, the Priyaṅgu plant (Ab. 571). Masc. *sámo*, the colour black (Ab. 96).

SAMODHĀNAṀ, Combination [समवधान]. Ab. 1170. *Dasanakhasamodhánaṁ*, bringing the ten finger-nails together (in clasping the hands).

SAMODHĀNETI, To join, connect (denominative from last). *Saṅgítañ ca asaṅgítañ ca sabbaṁ samodhánetvá*, combining all both that was rehearsed and was not rehearsed (Br. J. S. A.). *Dabbasambhâre s.*, to bring together building materials (Ját. 9). *Pañca dukkháni samodhánetvá*, summing up the five evils (Dh. 392). *Játakaṁ samodhánetvá*, connecting the Játaka, i.e. connecting the incident in hand with the tale related in illustration of it (F. Ját. 8, 30; Dh. 115).

SAMOKIRATI, To sprinkle all over [समवकृ]. *Samokiranti pupphehi*, they sprinkle him with flowers (Ját. 27).

SAMORUYHA (*ger.*), Having descended [ger. समव + रुह्]. Mah. 61.

SAMOSARAṆAṀ, Union, junction (fr. next).

SAMOSARATI, To come together [समव + सृ]. P.p.p. *samosaṭo* (Att. 190).

SAMOTARATI, To descend, disembark [समवतॄ]. Mah. 63.

SAMPADĀ (*f.*), Success, happiness, blessing; successful attainment, success in obtaining; attainment, possession (comp. *sampanna*) [सम्पद्]. Ab. 385, 993. The five sampadás or blessings are *ñátisampadá, bhogasampadá, árogyasampadá, sílasampadá, diṭṭhisampadá*, friends, wealth, health, virtue and truth. *Bhogasampadaṁ labhati*, obtains the blessing of wealth (Dh. 112). *Puññasampadá*, possession of merit (Kh. 14). *Sílasampadá*, successful practice of a moral life (see *Ānisaṁso*). *Appamádena sampádetha*, with diligence work out your salvation, i.e. attain the four Paths (B. Lot. 305; Burnouf has oddly confounded it with *upasampádeti*).

SAMPADĀLETI (*caus.*), To cleave, rend [caus. दल with सम्प्र]. Mah. 137.

SAMPADĀNAṀ, Giving [सम्प्रदान]. In gram. a name of the dative relation (Sen. K. 330).

SAMPĀDANAṀ, Effecting, accomplishment; preparing, obtaining [सम्पादन]. Ját. 80; Att. 202.

SAMPĀDANĪYO (*p.f.p.*), To be prepared or effected [सम्पादनीय]. Mah. lxxxvi.

SAMPĀDETI, see *Sampajjati*.

SAMPADHŪPĀYATI, To send forth clouds of smoke [सम्प्र + धूप्].

SAMPADUṬṬHO (*p.p.p.*), Impure, wicked [सम्प्रदुष्ट].

SAMPAGGAHO, Favour, patronage [सम्प्रग्रह्+ अ]. Mah. 18.

SAMPAHAṀSĀ (*f*), and SAMPAHAṀSANAṀ, Satisfaction, pleasure, approval [from सम्प्रहृष्]. Ab. 790, 1186.

SAMPAHAṀSETI (*caus.*), To gladden, delight; to express approbation of a person, to praise [सम्प्रहर्षयति]. B. Lot. 431; Dh. 349.

SAMPAHĀRO, Wounding; strife, battle [सम्प्रहार]. Ab. 399; Pát. 90.

SAMPAJAÑÑAṀ, Consciousness, intelligence (abstract noun from next). Ab. 154; Dh. 389; Alw. I. 78.

SAMPAJĀNO (*p.pres.* from सम्प्रज्ञा), Knowing, understanding, conscious. *Sampajánamusávádo*, a knowing or intentional falsehood (Pát. 12; Ját. 23; B. Lot. 342). *Sampajánakárí*, acting consciously, with full knowledge of what one is doing. See *Sato*.

SAMPAJJALITO (*p.p.p.*), Kindled, burning [सम्प्रज्वलित]. *Kodhena s.*, burning with anger (Dh. 172).

SAMPAJJATI, To turn out, happen; to succeed, prosper; to be obtained, fall into any one's possession [सम्पद्]. With dat. *Santike upagacchantánaṁ agayhúpagá sampajjati*, to those who come up close to it, it turns out to be intangible (Dh. 210, of a mirage). *Sampajjamáno dumo*, a flourishing tree (Ten J. 119). *Kammaṭṭhánaṁ sampajjati*, his k. succeeds (Ját. 7). *Mahanto puññakkhandho sampajjissati*, a great accumulation of merit will be obtained or realized (Att. 195). *Tesaṁ ambaṁ kháditvá aṭṭhi ropitaṁ na sampajjati*, when after eating the mango they planted its stone it would not grow, lit. "having eaten the mango the stone planted does not succeed, or thrive, to them" (F. Ját. 6). *Tesaṁ petánaṁ dibbannapánaṁ sampajjatu*, may celestial food and drink be the portion of these Pretas (Dh. 130). *Dassámi sampajjissati nu kho mano*, if I shall give alms I wonder

whether my good intention will be rewarded (Dh. 292). P.p p. *sampanno*, successful; complete, abounding, perfect; having obtained, possessed of; well-flavoured, sweet (Ab. 845). *Sampannavijjácarano*, endowed with *vijjá* and *carana*, lit. by whom *v.* and *c.* have been obtained (Dh 26; Alw. I. xxxiv) *Sampannasákho vanaspati*, a well-branched forest tree (Dh. 77). *Sampannasílo* (adj.), virtuous (Dh. 11). *Sampannakhíratamá*, most rich in milk (of a cow). *Añño tayá sampannavegataro n'atthi*, there is no one possessed of greater fleetness than yourself (Dh. 161). *Sampannodako padeso*, a district abounding in water, well-watered (Das. 3, comp. Mah. 12). *Sampannaveyyákaraṇaṁ*, a full or complete explanation. *Sabbákárasampanno maṇi*, a gem of the first water, lit perfect in all its facets? (Sám. S.). Caus. *sampádeti*, to succeed in obtaining, procure, obtain, effect, work out, accomplish. *Ekavacanam pi sampádetvá kathetuṁ na sakkoti*, could not succeed in getting out a single word, could not successfully or effectually speak a single word (F. Ját. 8, and see p. 9, *kathaṁ s.*, to succeed in speaking). *Muhutten' eva yágukhajjakaṁ sampádesi atha bhattaṁ sampádessámiti*, succeeded at once in obtaining broth, but saying "I must manage to get some rice.." (Dh. 403). *Attham eva sampádeti na páliṁ*, gets the sense correctly, but not the text or exact words (Dh. 419). *Abhiññá s.*, to attain the supernatural faculties (Dh. 182, comp. Att. 212). *Kasivaṇijjádike kammante sampádenti*, successfully carry on the occupations of farming, commerce, etc. (Par. S. A.). *Dohaḷe tassá sampádetuṁ*, to satisfy her longings, give effect to her wishes (Mah. 134). P.p.p. *sampádito*, obtained, prepared (Ját. 64; Alw. I. xiii).

SAMPAKAMPATI, To tremble, be shaken violently [सम्प्रकम्प्]. Ját. 25. P.f.p. *sampakampiyo*. *Asampakampiyo*, that cannot be shaken, immovable (Kh. 8).

SAMPAKĀSITO (*p.p.p.*), Displayed [सम्प्रकाशित]. Ab. 441.

SAMPAKIṆṆO (*p.p.p.*), Strewn, crowded [सम्प्रकीर्ण].

SAMPAKKHANDANAṀ, Leaping forward, aspiration [सम्प्र + स्कन्द् + अन]. Man. B. 411.

SAMPĀLETI (*caus.*), To protect, keep [सम् + पालयति]. Das. 7.

SAMPĀPAKO (*adj.*), Causing to obtain, bringing, procuring (from next). Att. cxxx; Dh. 421; B. Int. 590.

SAMPĀPUṆĀTI, To attain; to come to, find, meet with [सम्प्राप्]. *Bodhisattaṁ sampápuṇiṁsu*, met the B. (Ját. 67). *Gámaṁ sampápuṇi*, reached the village (Dh. 85). *Dváraṁ na sampápuṇi*, could not find, lit. reach, the door (Dh. 279). Dh. 176. P.p p. *sampatto*. *Pasútikále sampatte*, when the time of her delivery had come (Mah. 58, comp. Dh. 299). *Maháviháraṁ sampatto*, having reached the M. (Mah. 252). *Sampattayácakánaṁ jívitaṁ pariccajitvá*, sacrificing their lives for the beggars they met with. or that presented themselves (F. Ját. 52). *Sampattaparisá*, the crowd that had come up, or that was present (Dh 91). *Vanaṁ sampattakále*, when he reached the forest (Dh. 194, comp. F. Ját. 17). Caus. *sampápeti*, to bring. *Imaṁ sígham ayyassa sampápehi*, take this quickly to my lord (Dh. 161).

SAMPARĀYIKO (*adj.*), Relating to the future state [साम्परायिक]. Ab. 86. *Samparáyiko attho*, matters relating to the future state (Dh. 387).

SAMPARĀYO, Futurity, the future state, future life, the next world [सम्पराय]. B. Lot. 370. *Diṭṭhadhamme vá samparáye vá vipákaṁ na deti*, brings a reward neither in the present world nor in the world to come (Dh. 293).

SAMPARIVĀRETI (*caus.*), To surround [सम्परिवारयति]. Ját. 61.

SAMPARIVATTATI, To roll oneself, grovel; to turn, revolve [सम्परिवृत्]. Dh. 401. *Dabbi samparivattamáná*, a spoon rolling or stirring itself in broth (Dh. 259). P.p.p. *samparivatto*. *Samparivattasáyí*, rolling himself on the floor (Dh. 58). *Samparivattako* (Brahmáyu S.). Caus. *samparivatteti*, to turn over.

SAMPASĀDANAṀ, Making serene, tranquillization [fr. caus. सम्प्रसद्]. Man. B. 411.

SAMPASĪDATI, To be tranquillized, re-assured [सम्प्रसद्].

SAMPASSATI, To behold, discern, see clearly [सम्पश्यति]. Das. 7, 35; Dh. 51. *Sampassataṁ bráhmaṇa n'esa dhammo*, brahmin, this is not the duty of the wise (discerning). Comp. *Sandiṭṭho*, *Sandasseti*.

SAMPATI (*adv.*), Now [सम्प्रति]. Ab. 1140.

SAMPAṬICCHANAṀ, Assent (from next). Ab. 790.

SAMPAṬICCHATI, To assent, agree; to accept, receive, take [सम्प्रतीष्]. *Sádhúti sampaṭicchitvá*,

agreed, saying very well (Dh. 79, 97, 160, 232; Ját. 52). *Rajjaṁ sampaṭicchitvá*, having accepted the sovereignty (Mah. 46). Of taking a bribe (Dh. 298). *Ovádaṁ s.*, to receive admonition, to take it in good part (F. Ját 52). *Tossa vacanaṁ sampaṭicchitvá*, listening to what he said, agreeing to it (Ját. 7).

SAMPAṬIGGAHO, Favourable reception, welcome [सम्प्रतिग्रह].

SAMPĀTO, Fall, descent [सम्पात]. *Dhárásampáto*, a heavy shower (Ab. 50). *Jalasampáto*, accumulation or mass of water.

SAMPATTI (*f.*), Success, prosperity, glory, magnificence, beauty; successful attainment, attainment [सम्पत्ति]. Ab. 385, 993. Pl. *sampattiyo*, worldly prosperity (Mah. 260). *Sampattiṁ patthayamáná*, those who wish to get on (Dh. 157). At Dh. 341 are mentioned three sampattis or successful attainments, *manussasampatti, devalokas , nibbánas.*, attainment of the human state, the angelic state, and Nirváṇa or annihilation (comp. E. Mon. 292; Man. B. 494; Kh. 14). *Mahásampattiyá parihariyamáno*, nurtured with great magnificence (Dh. 117, comp. Mah. 132). *Rúpasampatti*, success of form, personal beauty, glory (Ten J. 51, 112). *Dantasampatti*, beauty of teeth, teeth of brilliant whiteness (Dh. 234). *Edisaṁ sampattiṁ deti*, will bestow upon him such and such honours (Mah. 133). *Khaṇasampatti*, attaining the right moment (B. Lot. 305). At Dh. 94 I think *sirisampatti* means "glory and prosperity." Dh. 95, 99, 119; Ras. 28. In the sense of "attainment" it is not necessary to identify it with samprápti, as will be seen from the use of *sampadá*, which is an exact synonym of *sampatti*. *Sampattikaramegho*, at Man. B. 28, 63, seems to mean "renovating rain," rain that brings prosperity or growth.

SAMPATTO, see *Sampápuṇáti.*

SAMPAVAṄKO, A friend, companion. In the compounds *pápasampavaṅko* and *kalyáṇasampavaṅko*. Apparently सम्प्र + वक्र, but how it comes to have this meaning I cannot tell. *Kalyáṇamitto kalyáṇasaháyo kalyáṇasampavaṅko* (Saṅg. S.).

SAMPAVĀRETI (*caus.*), To cause to refuse [caus सम्प्र + वृ]. In the phrase *sahatthá santappesi sampaváresi*, (waiting on him) with his own hands caused him to take his fill, caused him to refuse (this is Subhúti's explanation, he says it means that the host handed dishes until the guest said, "I have had enough," and refused further food). The idea intended to be conveyed is one of liberal hospitality.

SAMPAVATTANAṀ, Causing to proceed [सम्प्रवर्तन]. *Kattabbaṁ khettánam s.*, fields must be cultivated, lit. set going.

SAMPAVATTETI (*caus.*), To set going [सम्प्रवर्तयति]. *Ukkuṭṭhiṁ sampavattayi*, set up a shout (Mah. 142). Comp. *Pavatteti.*

SAMPAVEDHATI, To be shaken violently [सम्प्रव्यथ]. Ját. 25, 51.

SAMPAVEDHĪ (*adj.*), Shaky, loose [from last with term. इन्]. *Khilá nikhátá asampavedhí*, the stakes are driven in and cannot be shaken (Dhaniya S.).

SAMPAYĀTO (*p.p.p.*), Gone away [सम्प्रयात]. Dh. 43.

SAMPAYOGO, Union [सम्प्रयोग]. Alw. I. xxxiv.

SAMPAYUTTO (*p.p.p.*), Connected with, dependent on, resulting from [सम्प्रयुक्त]. Dh. 89, 99, 424; Pát. 65; Ras. 86.

SAMPHAPPALĀPO, Frivolous talk. The etymology I have failed to discover, the latter part of the compound is probably लाप and not प्रलाप. Can *samphappa* be a gerund? With affix इन्, *samphappalápí*, talking foolishly. Br. J. S. A. says, *anatthaviññápiká káyavacípayogasamuṭṭhápiká akusalacetaná samphappalápo.*

SAMPHASSO, Contact [संस्पर्श]. Ját. 60; Ten J. 119. Samphassa in the Buddhist philosophy is a synonym of Phassa. *Samphassajo*, sprung from Contact.

SAMPHULLITO (*adj.*), In full blossom [comp. सम्फुल्ल]. Ab. 542.

SAMPHUSATI, To come in contact with, touch [संस्पृश्]. B. Lot. 576. Inf. *samphusituṁ* (Dh. 164). P.p.p. *samphuṭṭho*. *Asamphuṭṭhalakkhaṇaṁ*, quality of intangibility.

SAMPIṆḌATI, To be added together [सम्पिण्ड्]. *Sampiṇḍamáno* (Alw. I. 104). P.p.p. *sampiṇḍito*, added together, combined (Mah. 144).

SAMPIYO (*adj.*), Friendly [सम्प्रिय]. *Sampiyena*, by mutual consent (Alw. N. 120).

SAMPŪJETI, To venerate [सम्पूज]. Mah. 183.

SAMPUṆṆO, and SAMPŪRITO (*p.p.p.*). Filled, full [सम्पूर्ण, सम्पूरित]. Mah. 134, 255; Jat. 20.

SAMPUṬO, A box, casket [सम्पुट]. Ab. 317. *Pāṇisampuṭo*, the hollow formed by joining the hands (Mah. 248).

SAṀRAHITO (*p.p.p*), Deprived or devoid of [सम + रहित]. Dh. 111.

SAṀRAKKHANAṀ, Preservation [संरक्षण]. Sen. K. 468.

SAṀRAMBHO, see *Sárambho.*

SAṀRĀVO, Uproar [संराव]. Ab. 128.

SAṀSADO, Session, assembly [संसद् + अ]. Ab. 414. One would expect *saṁsadá* (f.), or is it *saṁsádo* with vowel shortened metri causâ?

SAṀSAGGO, Connexion, conjunction, association [संसर्ग]. *Tesaṁ saṁsaggena,* through companionship with them (Ten J. 117). *Asádhus.,* intercourse with the wicked (Mah. 238; comp. Ras. 33). *Káyas.,* personal contact (Pát. 4). *Saṁsagga* is much used of living in the world as opposed to the retirement of the ascetic life (see *Saṁsaṭṭho*). *Saṁsaggajáto,* (adj.), living with laymen (Khaggavisáṇa S.).

SAṀSAHO (*adj.*), Able [सम + सह]. Alw. I. c.

SAṀSANDATI, To run together, unite, associate [सम + स्यन्द्]. Ten J. 45. Aor. *saṁsandi* (Ten J. 42). Caus. *saṁsandeti,* to put together, unite.

SAṀSANNO (*p.p.p.*), Distressed, weak [p.p.p. संसद्]. Dh. 49.

SAṀSAPPATI, To creep along [संसृप्]. Dh. 410.

SAṀSARAṆAṀ, Transmigrating [संसरण].

SAṀSARATI, To go through continually, to transmigrate [संसृ]. *Devaloká devalokaṁ saṁsarantá,* passing from one deva world to another (Dh. 129) *Kappasatasahassaṁ devamanussesu saṁsaritvá,* having for a hundred thousand kalpas transmigrated in the deva worlds and the world of men (Dh. 267, comp. 252). P.pr. gen. pl. *saṁsarataṁ* (Alw. N. 21). P.p.p. *saṁsito. Saṁsitaṁ dighaṁ addhánaṁ,* a long road has been traversed (Par S. 17, of transmigration). Also *saṁsarito* (Ditto).

SAṀSĀRO, Passing through a succession of births, continued existence, transmigration [संसार]. Dh. 73. *Anekajátisaṁsáraṁ sandhávissaṁ,* I have traversed a succession of many births, or I have passed through a transmigration of many existences (Dh. 28). *Saṁsárá na bhavanti tádino,* for him there are no revolutions of being in store (Dh. 18). *Dígho saṁsáro,* a long period of renewed existence (Dh. 11). *Gambhíre saṁsáraságare,* in the deep ocean of continued existence (Dh. 182). *Saṁsáraṁ atikkamati,* to pass beyond existence, attain Nirváṇa (Ten J. 48).

SAṀSATI, To proclaim [शंस्].

SAṀSAṬṬHO (*p.p.p.*), Joined, associated; living in society [संसृष्ट]. Dh. 51. *Rájarájamahámattehi asaṁsaṭṭhabhávo,* state of not being brought into contact with kings and ministers of state (Ját. 7). *Paṇitasaṁsaṭṭháni bhojanáni,* food mixed with sweet things (Pát. 89). Of branches entwined (F. Ját. 6) *Yá pana bhikkhuní saṁsaṭṭhá vihareyya gahapatiná,* any nun who shall form a connexion with a householder (Pát. 107, comp. Mah. 227). The Buddhist priests were forbidden to live, or associate unduly, with laymen. *Kulasaṁsaṭṭhadosena saṅgho taṁ níhari tato,* for the offence of associating with families the saṅgha expelled him thence (Mah. 207). *Bhikkhuniyo pan' eva saṁsaṭṭhá viharanti pápácárá,* if again the nuns are living in lay society, acting sinfully (Pát. 100). *Asaṁsaṭṭhavihára sadá saddhivihárí,* (a thera) who lives apart from the world and always lives with his fraternity (Ját. 1). Dh. 72.

SAṀSATTO (*p.p.p.*), Adhering [संसक्त]. Att. 216.

SAṀSAYO, Doubt [संशय]. Ab. 170; Dh. 349; Mah. 244.

SAṀSEDO, Sweat, moisture, vapour [सम + स्वेद्]. *Saṁsedajo,* sprung from moisture.

SAṀSEVANAṀ, and SAṀSEVO, Attending on, associating [from संसेव्]. Att. 193.

SAṀSIBBANAṀ, Entwining (from next). Dh. 410.

SAṀSIBBATI, To entwine, entangle [सम+सिव्]. Of a creeper twisting itself about a tree (Dh. 409).

SAṀSITO, see *Saṁsarati.*

SAṀSŪCAKO (*adj.*), Indicating [संसूच् + अक]. B. Lot. 330.

SAṀSUDDHO (*p.p.p.*), Pure [संशुद्ध]. Ját. 2.

SAMUBBAHATI, To pull out [समुद्वह्].

SAMUBBHAVO, Springing up, production [समुद्भव]. Att. 216.

SAMUCCAYO, Collection, accumulation [समुच्चय]. Ab. 1183; Pát. xv, 102.

SAMUCCHEDO, Extirpation [समुच्छेद्]. There are five pahánas or relinquishments, which are the same as the five vimuttis. The last three are *samucchedappahánaṁ, paṭippassaddhippahánaṁ* and *nissaraṇappahánaṁ,* the relinquishment which consists in extirpation, the relinquishment which consists in cessation, the relinquishment which consists in escape from existence. Vij. says that the first is the cessation of human passion (kilesa) on

entrance into the Paths, the second on attaining the fruition of the Paths, and the third on attaining Nirvâṇa.

SAMUCCHINDATI, To extirpate; to break off, put an end to [समुच्छिद्]. *Paññattaṁ s.* to break through or put a stop to established ordinances (Par. S. 5; Pát. xxxvii). P.p.p. *samucchinno* (Dh. 45, 375).

SAMUCCINATI, To select, appoint [समुच्चि]. Alw. I. 112.

SAMUDĀCARATI, To treat, behave towards; to lay claim to [समुदाचर्]. *Saṇhena s.*, to treat kindly (Dh. 89). *Sambuddhabhávaṁ pan' assa ajánantá kevalaṁ námena ca ávusovádena ca samudácaranti*, but unaware of his having become a Buddha they merely addressed him by his name and with the appellation *ávuso* (Ját. 82, this is called at Dh. 119 *ananucchaviko samudácáro*, an improper mode of address). *Uttarimanussadhammaṁ s.*, to lay claim to the possession of supernatural qualities (Pát. 3, 68). P.p.p. *samudáciṇṇo*. *Asamudáciṇṇakileso*, by whom evil passions have not been practised (Ten J. 46). Aor. *samudácari* (Ditto).

SAMUDĀCĀRO, Behaviour, practice [समुदाचार]. B. Lot. 649. *Antokilesasamudácáraṁ váretvá*, abstaining from the practice of lusts that arise within them (Ten J. 111). See last.

SAMUDĀGAMO, Beginning [समुदागम]. Ját. 2 (Fausböll).

SAMUDĀHAṬO (*p.p.p.*), This word occurs at Mah. 252, where it appears to mean, "brought forward, produced, got ready" (it is said of a palm-leaf manuscript). There is another derivative of समुदाहृ, *samudáháro*, the meaning of which I feel doubtful about. It occurs in the text of the nine Náthakaraṇadhammas enumerated in Saṅg. S., *bhikkhu dhammakámo hoti piyasamudáháro abhidhamme abhivinaye uḷárapámujjo*. In the following phrase it may possibly mean "utterance," *imassa pana samudáháranigghoso* (I have unfortunately no reference for the passage).

SAMUDAYO, Rise, origin, commencement; origination, cause; multitude [समुदय]. Ab. 630, 927. See *Ariyasaccaṁ*. B. Lot. 518; Alw. N. 36.

SAMUDĀYO, Quantity, entirety [समुदाय]. Ab. 126, 629.

SAMUDDHAṬO (*p.p.p.*), Entirely removed, extirpated [समुद्धृत]. Mah. lxxxvii.

SAMUDDIṬṬHO (*p.p.p.*), Pointed out, illustrated [समुद्दिष्ट].

SAMUDDO, A sea [समुद्र]. Ab. 659; Dh. 23. *Mahásamuddo*, the ocean (Dh. 295).

SĀMUDDO (*adj.*), Marine [सामुद्र]. Neut. *sámuddaṁ*, bay-salt (Ab. 461).

SAMUDETI, To arise [समुदि]. In Br. J. S. Aṭṭh. I find a 3rd pl. *samudayanti*, which is a curious instance of "forming back," as if *samudayanti* could exist by the side of *samudenti*, as *kárayanti* by the side of *kárenti*. P.p.p. *samudito*, elevated, excited (*samuditamano udaggamano attamano*).

SAMUGGAHĪTO (*p.p.p.*), Accepted, understood (of an explanation) [p.p.p. समुद्ग्रह्].

SAMUGGATO (*p.p.p.*), Arisen [समुद्गत].

SAMUGGHĀTO, Removal [fr. समुद्+हन्]. *Tassa samugghátaṁ gacchanto*, proceeding to the rooting out thereof (viz. of angry feelings, Dh. 426). The removal or un-consecration of the boundary of a temple land or monastery by a Saṅghakamma is called *símásamuggháto* (Ras. 69; Mah. 236, 237). See *Samúhanti*.

SAMUGGO, A box, basket [समुद्ग]. Ab. 317; Mah. 59, 99 (of a flower basket); Alw. I. 74.

SAMŪHANANAṀ, Removal (from next). Pát. 62.

SAMŪHANTI, To remove [सम् + उद् + हन्]. *Sikkhápadáni s.*, to abolish precepts (Pát. xxxvii). *Símaṁ s.* is said of the formal removal or desecration of a temple boundary by a chapter of priests. It is opposed to *símaṁ sammanati*, to fix a boundary (Pát. 69, comp. 61, last line, and 62, and see *Samuggháto*). Inf. *samugghátuṁ* (Mah. 236). P.p.p. *samúhato*, removed, extirpated (Dh. 45, 375; Ras. 69).

SAMŪHETI (*caus.*), To bring together, assemble [caus. समूह्]. Mah. 252.

SAMŪHO, Multitude, assemblage, aggregation, mass [समूह]. Ab. 629; Dh. 210. Of a fraternity of monks (Alw. I. x).

SAMUJJALITO, and SAMUJJALO (*adj.*), Blazing, resplendent [from समुज्ज्वल]. *Ratanasamujjalo* (adj.), blazing with jewels (Att. 219, comp. Dh. 315). *Samujjalitadípamálaṁ* (*nagaraṁ*), brilliant with hanging festoons of lamps.

SAMUJJHITO (*p.p.p.*), Abandoned [समुज्झित]. Ab. 754.

SAMUKKAṀSATI, To elevate, exalt [समुत्कृष्]. Alw. N. 121.

SĀMUKKAṀSIKO (*adj.*), This word occurs in the phrase, *yá buddhánaṁ sámukkaṁsiká dhammadesaná taṁ pakásesi*, where Vij. renders it "originally discovered by Buddha." He quotes the comment, *sámukkaṁsiká ti sámaṁ ukkaṁsiká attaná yeva uddharitvá gahitá sayambhuñánena diṭṭhá*, which makes it = sámaṁ + ukkaṁsiká. But may it not be a derivative of a noun *samukkaṁso* = सम् + उत्कर्ष?

SAMŪLAKO (*adj.*), Roots and all [समूल+क]. Dh. 111.

SAMULLAPANAṀ, Speaking with [fr. समुद् + लप्]. Dh. 430.

SAMUNNADATI, To utter loud cries [समुन्नद्]. Att. 210.

SAMUPABBŪḶHO (*p.p.p.* समुपवृंह्). In Paritta, *devásurasaṅgamo samupabbúḷho ahosi*, a conflict was set up between devas and asuras. Comp. *abbúḷho, paribbúḷho*.

SAMUPAGACCHATI, To approach [समुपगम्]. Sen. K. 474.

SAMUPĀGACCHATI, To come to [समुपागम्]. Aor. *samupágami* (Mah. 231). P.p.p. *samupágato*. *Dasahi rájúnaṁ dhammehi s.*, endowed with the ten qualities of kings (Mah. 242, comp. 11, 249). *Rohaṇaṁ samupágatá*, fled to R. (Mah. 254).

SAMUPAMO (*adj.*), Resembling [सम् + उपम]. Mah. 239.

SAMUPASOBHITO (*p.p.p.*), Splendidly adorned [समुप + शोभित].

SAMUPAṬṬHATI, To serve, supply [समुपस्था]. Mah. 207.

SAMUPETI, To approach, meet [समुपे].

SAMUPPĀDO, Arising, production, origination [fr. समुत्पद्]. See *Paṭiccasamuppádo*.

SAMUPPANNO (*p.p.p.*), Arisen, produced [समुत्पन्न]. Kh. 18; Dh. 328.

SAMUSSAYO, Accumulation; the body (as an assemblage of various constituents, comp. *káya*) [समुच्छ्रय]. Ab. 1099; Dh. 63, 312; B. Lot. 355. See next.

SAMUSSETI, To raise, lift up [समुच्छ्रि]. *Setacchattaṁ s.*, to raise the royal standard (umbrella). P.p.p. *samussito*, uplifted; accumulated. *Samussitadhajo*, uplifted banner (Alw. I. 79). We probably see in this word the beginnings of a change which has become universal in the Sinhalese language, in which a Sanskrit च or छ is always represented by *s* (e.g. *sat* = छत्र, *sulu* = Pali *cúla*, *miris* = मरीच, *pasu* = पश्चात्, etc.).

SAMUTTEJETI (*caus.*), To stir, excite, fill with delight [caus. समुत्तिज्]. B. Lot. 431.

SAMUṬṬHAHATI, To rise up; to come to life again (Das. 31) [समुत्था]. Aor. *samuṭṭhahi*, rose to the surface of the ground (Mah. 166). Ger. *samuṭṭháya*, stirring, active, busy (Dh. 106, comp. 176). P.p.p. *samuṭṭhito*, arisen, produced (Dh. 43, 274). Caus. *samuṭṭhápeti*, to originate, set on foot (Das. 42). *Kathaṁ samuṭṭhápesuṁ*, began a discussion (F. Ját. 46; Dh. 139, 300). *Mahávassaṁ samuṭṭhápesi*, raised a storm of rain (Ját. 73). *Vacanaṁ s.*, to begin to speak (Alw. I. cvii). P.p.p. *samuṭṭhápito* (Páṭ. 80).

SAMUṬṬHĀNAṀ, Rising, origination [समुत्थान]. Das. 41; Mah. 31 (*kathásamuṭṭhánaṁ*).

SAṀVACCHARO, and -RAṀ, A year [संवत्सर]. Ab. 81. *Tíṇi saṁvaccharáni* (Ten J. 114). F. Ját. 6, 10; Mah. 253. Acc. *saṁvaccharaṁ*, for a year, during a year (Dh. 20, comment says, *saṁvaccharaṁ nirantaraṁ*).

SAṀVACCHARO (*adj.*), An astrologer [सांवत्सर]. Sen. K. 393.

SAṀVADANAṀ, One of the magic arts forbidden to Buddhist priests [संवदन]. Br. J. S. A. says, *saṁvadanan náma ajja nakkhattaṁ sundaraṁ ajj' eva samaggá hotha iti vo viyogo na bhavissatíti evaṁ samaggakaraṇaṁ*, by s. is meant effecting a reconciliation by saying, "to-day the stars are favourable, this very day be ye reconciled, so shall you not be divided."

SAṀVADDHANAṀ, Causing to grow [संवर्धन]. Att. 198.

SAṀVAḌḌHITO (*p.p.p.*), Reared, fostered, brought up; enlarged; grown up; flourishing [संवर्धित]. Ras. 33.

SAṀVADDHO (*p.p.p.*), Brought up, grown up; flourishing [संवृद्ध]. Páṭ. 6. *Porí pure saṁvaddhanárí* (Br. J. S. A.).

SAṀVAṆṆANĀ (*f.*), Explanation, commentary; description; praise (from next). Att. 191; Páṭ. vii.

SAṀVAṆṆETI, To describe, explain; to praise [संवर्ण्]. Mah. 197. P.p.p. *saṁvaṇṇito* (Kh. 31).

SAṀVARAṆAṀ, Covering [संवरण]. Ab. 1183.

SAṀVARĪ (*f.*), Night [शर्वरी, शवरी]. Ab. 69.

SAṀVARO, Closing, restraint [संवर]. Dh. 34. *Indriyasaṁvaro*, subjugation of the senses. *Cakkhuná*

saṁvaro, restraint with the eye, viz. keeping the eye under restraint (Dh. 65). *Chadvárasaṁvaro*, "closing of the six avenues, subjugation of the six organs of sensation" (Alw. I. 88, comp. *Indriyasaṁvaro, Catusaṁvarasílaṁ, Pátimokkhaṁ, Saṁvuṇáti*). At Ras. 85 restraint is said to be fivefold, *sílasaṁvaro, satis., ñáṇas., khantis., viriyas.*, restraint under the moral law, the restraint of a self-possessed mind, the restraint of a mind chastened by wisdom, the restraint of long-suffering, the restraint which enables a man to make an active exertion.

SAṀVASATHO, A village [संवसथ]. Ab. 225.

SAṀVASATI, To live, pass one's time; to live with [संवस्]. Dh. 31; Pát. 17.

SAṀVĀSO, Living with [संवास]. *Asamánasaṁváso*, living with those who are not our equals (Dh. 53). With instr. *Bálehi s.*, living with fools (Dh. 37). *Sukhasaṁváso* (adj.), pleasant to live with (Ditto). *Táya saṁvásaṁ ácari*, cohabited with her (Mah. 44, comp. Ten J. 54). Co-residence of a monk with the fraternity of his monastery (Pát. 68, comp. *Asaṁváso*). With affix क at the end of a compound, *samánasaṁvásaká bhikkhuní* (Pát. 96).

SAṀVATTANIKO (*adj.*), Conducive to [fr. संवृत्]. *Asamádhisaṁvattaniká vácá*, language that does not conduce to peace of mind, angry speech (comp. Par. 8, Pát. 74). *Saggasaṁvattaniká paṭipadá, apáyas. p.*, practices leading to heaven or hell. *Paññásavassaṁ áyusaṁvattanikaṁ kusalaṁ*, meritorious works leading to fifty years' life (Dh. 288).

SAṀVATTATI, To lead, conduce [संवृत्]. With dat. *Idaṁ no puññaṁ purisattabhávapaṭilábháya saṁvattatu*, may this good deed of ours lead to our attainment of rebirth as men (Dh. 205). *Upakáráya s.*, to conduce to the welfare of (Ját. 8). Pát. 17; Dh. 126, 129, 397.

SAṀVAṬṬO, The destruction of a kappa [संवर्त]. Ab. 82, 1051. See *Kappo*.

SAṀVEDITO (*p.p.p.*), Admonished? [संवेदित]. Dh. 125.

SAṀVEGĪ (*adj.*), Quick, vehement [संवेग + इन्]. Dh. 26.

SAṀVEGO, Agitation, emotion, grief [संवेग]. *Saṁvegaṁ ápajji*, he was greatly moved. *Saṁvegajáto*, agitated (Dh. 86; Mah. 38). *Saṁvegakárako*, causing emotion, pathetic (Mah. 1). Of the heart being touched by hearing the Truth (Ten J. 121; Mah. 141; Dh. 384).

SAṀVEJANAṀ, Agitating, alarming (fr. next). Mah. 3.

SAṀVEJETI (*caus.*), To agitate, cause emotion or alarm [संवेजयति]. Dh. 392.

SAṀVEṬHETI (*caus.*), To wrap [संवेष्टयति]. Pát. 87 (see also 86).

SAṀVIBHĀGO, Partition, distribution [संविभाग]. Dh. 185; Mah. 22, 61.

SAṀVIBHAJATI, To divide [संविभज्]. *Bhikkhúhi saṁvibhajitabbo*. must be shared with the priests (Pát. 17). Caus. *saṁvibhájeti* (Mah. 197).

SAṀVIDAHATI, To dispose, fix, arrange, direct, appoint, assign, accomplish [संविधा]. *Sabbaṁ saṁvidahi imaṁ*, carried out all these arrangements (Mah. 182). *Yathá vekallaṁ n' ahosi tathá saṁvidahi*, so managed, made such arrangements, that there was no deficiency (Dh. 265). *Saṁvidhátabbaṁ saṁvidahitvá*, having made the necessary arrangements, or given the necessary directions (Dh. 220). At Dh. 372, *cívaraṁ saṁvidahanto* appears to mean "arranging his dress." *Bhesajjaṁ saṁvidahi*, prescribed for her (Dh. 89). *Taṁ* (*vatthaṁ*) *chinditvá saṁvidahitvá nivásetvá párupitvá*, cut the piece of cloth in two, and turning each half to use made of it an upper and an under robe (Dh. 114). *Ālambanaphalakaṁ s.*, to set up or fix a bench or garden seat (Ját. 8). *Ṭhánantaraṁ saṁvidahi yodhánaṁ*, assigned posts of distinction to his warriors (Mah. 159). Ger. *saṁvidháya*, having made an appointment, by appointment (Pát. 13, 16, 88 *saṅketaṁ katvá*). *Dhátárakkhaṁ saṁvidháya*, having provided for the protection of the relic (Mah. 107). Inf. *saṁvidhátuṁ*. P.p.p. *saṁvihito*. *Rakkhá susaṁvihitá*, protection completely provided. *Tena saṁvihitarakkho* (adj.), receiving his protection (Das. 46, comp. *susaṁvihitárakkho*, Dh. 305).

SAṀVIDHĀNAṀ, and SAṀVIDAHANAṀ, Appointment, etc. [संविधान].

SAṀVIGGO (*p.p.p.*), Excited; agitated, alarmed (Gog. Ev. 28); vexed, grieved (Ras. 18, 90) [संविग्न]. *Tuṭṭho saṁviggamánaso*, rejoiced and excited (Att. 134).

SAṀVIHITO, see *Saṁvidahati*.

SAṀVIJJATI, To exist, to be found [संविद्यते]. *Ekaccassa saddhá mandá s.*, one has little faith (Dh. 253).

SAṀVIJJATI, To be moved or agitated [संविज्]. Dh. 120.

SAṀVĪTO (*p.p.p.*), Surrounded, shut in [संवीत]. Ab. 745.

SAṀVOHĀRO, Business, traffic [संव्यवहार]. Pát. 10.

SAṀVUṆĀTI, and -**ṆOTI**, To cover [संवृ]. Alw. 20. P.p.p. *saṁvuto*, restrained, controlled (Dh. 65). With instr. *Manasá susaṁvuto*, well guarded in mind (Dh. 50, comp. 40, 41). With loc. (Dh. 2). *Sílasaṁvuto*, living under the restraint of the moral law (Dh. 51). *Saṁvutindriyo*, having the senses controlled or subdued (Mah. 30). See *Saṁvaro*.

SĀMYAṀ, Equality, equipoise [साम्य]. Ab. 818, 975.

SAṀYAMO, and **SAÑÑAMO**, Restraint, self-control, abstinence, sobriety [संयम]. *Saṁy-* (Ab. 430, 768; Kh. 13; Dh. 394). *Saññ-* (Kh. 5; Dh. 5, 46). *Káyasaññamo*, restraint in one's actions (Dh. 286).

SAṀYATO, and **SAÑÑATO** (*p.p.p.*), Tied, fastened; restrained, self-controlled [संयत]. *Saṁyatá kesá*, braided hair, or hair tied up in a knot (Ab. 257, 864). *Saññatacárí, saṁyatacárí*, living in self-control (Dh. 19, 286). With inst. *Vácáya s.*, temperate in speech, keeping the tongue under control (Dh. 65). *Asaññato*, unrestrained, licentious (Dh. 54). *Saṁy-* (Ab. 747). *Saññ-* (Dh. 5, 65, 286; Mah. 33, 111).

SAṀYATTIKO, A voyaging merchant, sea-trader [सांयात्रिक]. Ab. 667.

SAṀYOGO, and **SAÑÑOGO**, Union, bond; connexion, association, society [संयोग]. Das. 6, 9. In gram. a conjunct consonant (Pát. 29). Of criminal intercourse (Mah. 131).

SAṀYOJANAṀ, and **SAÑÑ-**, Bond, attachment [संयोजन]. Dh. 6, 40, 61. In a religious sense saṁyojana is the bond of human passion which binds man to continued existence, and the removal of which is obtained by entrance into the Paths (B. Lot. 290). The ten saṁyojanas (*dasavidhaṁ s.*, Dh. 195, 363, 410) are *sakkáyadiṭṭhi, vicikicchá. sílabbatapárámáso, kámarágo, paṭigho, rúparágo, arúparágo, máno, uddhaccaṁ, avijjá* (Vij.). Of these the first five are called *pañca orambhágiyasaṁyojanáni*, and the last five *pañca uddhambhágiyasaṁyojanáni*. The first three (*tíṇi saṁyojanáni*) are removed by the First Path (E. Mon. 289). From Dh. 421 we learn that the first five are so called because they cause rebirth in the lower worlds (the apáyas, kámadevaloka, etc.), and are got rid of by the first, second and third Paths, while the last five cause rebirth in the rúpa and arúpadevaloka, and are got rid of by Arhatship. When Arhatship is attained, and human passion is got rid of, there is nothing left to cause rebirth; and when the Arhat dies he is not reborn, but passes out of existence. From Par. S. 19 it appears that the Sotápanna has got rid of the three saṁyojanas, that the sakadágámin has in addition reduced to a minimum rága, dosa and moha, and that the anágámin has got rid of the fourth and fifth saṁyojanas. I have said in my article *Nibbánaṁ* (p. 269, a) that a man after entering the first path, may pass on through the others to Arhatship in the same existence. I may add that the successive attainment of the paths may either be slow, extending over a whole life, or may be more or less rapid, and even in rare cases instantaneous, a man being one moment an unconverted man and the next an Arhat, having in that brief interval passed successively through all the Paths and got rid of all human passion. The boy Nigrodha attained Arhatship while his head was being shaved for admission to the priesthood (Mah. 24, 103). Yasa entered the first path one night and attained Arhatship next day (Dh. 119). Ānanda after attaining Anágámiship remained for many years unable to attain Arhatship, and did not succeed till after Buddha's death (Mah. 13). We often read of a person entering the paths, and even reaching the fourth, by merely hearing a sermon of Buddha (Dh. 99, 119), or even a single stanza (Dh. 308).

SAṀYOJETI (*caus.*), To put together, prepare (e.g a medicament) [संयोजयति]. Ras. 87.

SAṀYUGAṀ, Strife [संयुग]. Ab. 399.

SAṀYUTTO, and **SAÑÑUTTO** (*p.p.p.*), Joined connected [संयुक्त]. *Saṁyuttanikáyo* or *saṁyuttakanikáyo*, name of one of the divisions of the Suttapiṭaka.

SANĀBHIKO (*adj.*), Having a nave (of a wheel) [स + नाभि + क]. B. Lot 575.

SANAṀ (*adv.*), Always [सनत्]. Ab. 1153.

SĀṆAṀ, Hempen cloth, coarse cloth [शाण]. Ab. 291; Pát. 76.

SANĀMAKO (*adj.*), Having a name [सनामक]. *Dîpaṅkarasanâmako* (Ját. 28).

SANANTANO (*adj.*), Perpetual; ancient, primeval. Ab. 709, 713; Dh. 2, 102. This is not a nasalized form of सनातन, but *sanaṁ* + तन.

SAÑCARAṆAṀ, Wandering about; uniting [सञ्चरण]. Pát. 75; Ten J. 51, 114.

SAÑCARATI, To go about, wander; to meet, unite [सञ्चर्]. Dh. 320; Ten J. 49. *Bhikkháya sañcaraṁ*, going from village to village for alms (Mah. 243). The noose of a bird-snare, when it springs together and catches the bird, is said *sañcarati*, to meet or unite (Ten J. 50, 114, it catches the peacock by the leg).

SAÑCĀRIKĀ (*f.*), A female messenger [सञ्चारिका]. Ab. 236.

SAÑCARITTAṀ, Going backwards and forwards, acting as go-between (*s. samápajjati*). Either सञ्चरित् + त्व or more probably सम् + चरित्र. Pat. 4, 69.

SAÑCĀRO, Defile, passage [सञ्चर, सञ्चार]. Alw. I. c; Ab. 773.

SAÑCAYO, Accumulation, quantity [सञ्चय]. Ab. 629; Mah. 4, 223. For *sañcayanto* see *Sañcinati*.

SAÑCETANĀ (*f.*), Thought, intention (fr. *sañceteti*). Of *manosañcetanâ* (see *Âháro*) Hardy says, "It includes the thoughts that have entered into the mind and there abide, continued thought or reflection" (Man. B. 501).

SAÑCETANIKO (*adj.*), Intentional [last + इक]. Pát. 4, 68. *Tá paṭhamaṁ asañcetaniká hutvá*, they having in the first instance acted without intention of sin (Dh. 177).

SAÑCETETI (*caus.*), To be aware, intend [सञ्चेतयति]. Pát. 66.

SAÑCHĀDETI, To cover, hide [सञ्छद्]. Dh. 126; Ten J. 112; Ras. 32. P.p.p. *sañchanno*.

SAÑCHINNO (*p.p.p.*), Cut [सञ्छिन्न]. Ab. 752.

SAÑCICCA (*ger.*), Intentionally, consciously, purposely [सञ्चिन्त्य, सञ्चित्य]. Pát. 3, 66; Dh. 103; Mah. 128. The reading *saṁcicca* is erroneous.

SAÑCINATI, To accumulate [सञ्चि]. Pres. also *sañcinoti* (Att. 200). P.pr. *sañcayanto* (Mah. 127).

SAÑCUṆṆO (*p.p.p.*), Crushed, shattered [comp. चूर्ण]. Ját. 26.

SANDAHATI, and SANDHETI, To connect; to get ready, arrange [सन्धा]. *Dhanuṁ áropetvá khurappaṁ sandahitvá*, having taken up his bow and fitted an arrow to it (Ten J. 115). *Páṭhacanena saha sandhetvá*, bringing them into conformity with the Scriptures (Alw. I. cxxiv). *Dhanuṁ sandháya*, making ready his bow (Mah. 48, 205, Turnour says "bending it"). The ger. *sandháya* is used adverbially in the sense of "in connexion with, with reference to, concerning." *Maṁ sandháya bhásati*, he is speaking of me (F. Ját. 19, comp. Dh. 242, 343, 391; Pát. 73, 91; Kh. 21; Alw. I. 63). P.p.p. *saṁhito*, fitted or equipped with, possessed of (Dh. 19). *Saṁhita* and *sahita* are used in almost exactly the same way; thus under *Sahito* will be found the phrase *bhinnánaṁ vá sandhátá sahitánaṁ vá anuppadátá*, where we should expect *saṁhitánaṁ*. Again at Dh. vv. 19, 20 we have *sahita* where the comment speaks of "text" (संहित); and as bearing on the phrase *sahitam me asahitan te* (see *Sahito*), I have found in Saṅgîti S. the expression *atthasaṁhitena vakkhámi no anatthasaṁhitena*.

SANDĀLETI (*caus.*), To break [caus. सन्दल्].

SANDĀNAṀ, A cord [सन्दान]. Ab. 499; Dh. 71.

SANDANO, A war chariot [स्यन्दन]. Ab. 372; Mah. 128.

SANDĀSO, A smith's tongs [from सम् + दंस्, in S. we have सन्दंस and सण्डिस]. Ab. 527 (the Sinhalese word *aṇḍu* in the margin means "tongs").

SANDASSANAṀ, Showing, exhibition [सन्दर्शन]. Ját. 67.

SANDASSETI (*caus.*), To show, teach [caus. सन्दृश्]. B. Lot. 431.

SANDATI, To flow [स्यन्द्]. Ját. 18. *Assandamáno*, not flowing (Ját. 51).

SANDAṬṬHO (*p.p.p.*), Bitten, compressed [सन्दष्ट]. Att. 204.

SANDEHO, Doubt; accumulation [सन्देह]. Ab. 170. *Pútisandeho*, mass of corruption, is an epithet of the body, equivalent to *pútikáyo* (Dh. 27, comp. *deho* "the body").

SANDESO, News; a message, communication [सन्देश]. Mah. 111. *Sandesaharo*, a messenger (Ab. 347). *Sandesutti* (f.), a message = सन्देस + उक्ति (Ab. 124)

SANDHĀNITO (*adj.*), Bound [सन्धानित]. Ab. 747.

SANDHĀRETI (*caus.*), To hold back, repress; to bear, carry [सन्धारयति]. *Assúni sandháretuṁ násakkhiṁsu*, were unable to restrain their tears (Dh. 227). *Puttasokaṁ sandháretuṁ na sakkoti*,

is unable to repress or restrain his grief for his son (Dh. 359; Das. 3). To resist (Dh. 246). To bear a weight, carry (Dh. 199). To stop, to bring to a stop (Dh. 364, comp. Ras. 40).

SANDHĀTĀ (*m.*), One who joins or reconciles [सन्धातृ]. See *Sahito.*

SANDHĀVATI, To run through, traverse [सन्धाव्]. Used as a synonym of *saṁsarati* "to transmigrate." Aor. 1st pers. *sandhávissaṁ* (for *sandhávisaṁ*, Dh. 28).

SANDHĀYA, SANDHETI, see *Sandahati.*

SANDHI (*m.* and *f.*), Junction, union; agreement; a joint of the body [सन्धि]. Ab. 763; Mah. 25. *Maggasandhi*, place of junction of two roads (Ab. 203). *Chijjhamánesu sandhibandhanesu*, when the ligaments of the joints are being severed (Dh. 258). *Kúṭasandhiggahaṇaṁ*, fitting or joining on the peak of a house (Att. 203, crowning the edifice of long-suffering). *Sandhiṁ katvána*, having made a compact (assignation) with her (Mah. 57). Of the joints of masonry (*duviññeyyasilásandhi setu*). Juncture, proper place or interval (Mah. 201, 211, flowers were suspended at suitable places, *ṭhánesu*, Subh.). In gram. of the euphonic vowel and consonant changes that take place at the junction of final and initial syllables (Sen. K. 200). In Pali external sandhi is comparatively little used. According to Ab. 941 *saṁdhi* is also used in the sense of rebirth (*paṭisandhi*). An example of this is found at Dh. v. 97, where *sandhicchedo*, "who has brought rebirths or continued existence to an end," is explained by the commentator *vaṭṭasandhiṁ saṁsárasandhiṁ chetvá ṭhito. Sandhicchedo* has a different sense at Dh. 301, 407, where it evidently means housebreaking (comp. Sansk. sandhicaura, sandhihāraka). I render the first passage, "Some such terrible accusation as, 'This burglarious deed unseen or heard or thought of before (i.e. of unheard-of atrocity), or this state offence (treason), was perpetrated by you;'" and the second, "Discontented with their own property, they attempt burglaries and such like offences." Ab. 941 makes *sandhi* fem. when it means rebirth and masc. when it means union. But in the sense of union it is probably common, as Ab. 763 makes it fem. in that sense, and at Mah. 201 we have the fem. loc. *sandhiyaṁ*, where "juncture" is intended.

SANDHŪPĀYATI, To smoke [सम् + धूप्].

SANDIDDHO (*p.p.p.*), Smeared [सन्दिग्ध].

SANDIṬṬHIKO (*adj.*), Visible, actual, belonging to this life [सान्दृष्टिक]. Ab. 86. At Alw. I. 77 the *dhamma* or Truth of Buddha is said to be *sandiṭṭhiko*, viz. productive of immediate results, attended with advantages even in this world. *Sandiṭṭhikaṁ sámaññaphalaṁ*, reward of asceticism even in this life (see *Sámaññaṁ*). When the punishment of a crime (or reward of a good action) takes place in this world, i.e. before death, it is called *sandiṭṭhiko vipáko*, as opposed to punishment in a future state of existence. An example is given at Mah. 261, 262, where a king having been deposed by his rival and put to death by being built into a wall, the chronicler observes that this was the immediate (*sandiṭṭhika*) retribution for his having in the days of his prosperity buried a Buddhist priest alive. *Te diṭṭhe 'va dhamme sandiṭṭhikaṁ sippaphalaṁ upajívanti*, in this very world they enjoy the immediate fruits of their industry (Sám. S.).

SANDIṬṬHO (*p.p.p.*), Seen [सन्दृष्ट]. *Sandiṭṭho*, a friend at first sight (*diṭṭhamattako*, Ab. 346). *Sandiṭṭhasambhattá*, friends and intimates (Dh. 103, 264, comp. Pát. 92).

SANDO (*adj.*), Thick, coarse [सान्द्र]. Ab. 707. *Sandacchâyo rukkho*, a tree giving dense shade (Dh. 222).

SAṆḌO, and SAṆḌAṀ, An assemblage of lotuses [षण्ड]. Ab. 687.

SAṆḌO, A multitude [षण्ड]. *Tarusaṇḍo*, a tope of trees (Ras. 21). *Jambusaṇḍo*, a jambu-grove (a name of Jambudípa).

SANDOHO, An assemblage [सन्दोह]. Ab. 629, 992 (cluster of villages).

SANEMIKO (*adj.*), Having a felly or tire [सनेमि + क]. B. Lot. 575 (of a wheel).

SAṄGĀHAKO (*adj.*), Compiling, making a recension [संग्राहक]. *Dhammasaṅgáhako* (Ját. 1). *Saṅgáhako*, a charioteer (Dh. 194).

SAṄGĀHESI, SANGAHĪTO, see *Saṅgaṇháti.*

SAṄGĀHIKO (*adj.*), Including, embracing [संग्राहिन् + क], Das. 44.

SAṄGAHO, Taking, collecting; conjunction, assemblage; a compilation, abridgment; favour, kindness [संग्रह]. Ab. 116, 925. *Akási mahantaṁ balasaṅgahaṁ*, he made a great levying of forces (Mah. 217). *Tivaggasaṅgahá tanti*, a text comprising three vaggas (Alw. I. v). The three

great convocations at which the text of the Tipiṭaka was settled were called saṅgîtis or Rehearsals (fr. संगी), and the text of the Tipiṭaka as settled was called saṅgaha. Collection or Recension. *Dutiyo saṅgaho*, the second Recension (under Kálásoka, Mah. 28). *Akaruṁ Dhammasaṅgahaṁ*, they made a recension of the Dharma, reduced it to a canon (Mah. 19, comp. 12). *Vinayasaṅgaho*, recension of the Vinaya. *Akaṁsu dhammasaṅgahaṁ*, they made a recension or edition of the Dhamma (this was a perverted edition made by schismatic monks, Alw. I. 63). *Paṭhamapárájike saṅgahaṁ árúḷhe*, when the recension of the first Párájika was completed (lit. when it was raised into a canon or collection). At Mah. 256 we are told of King Dhátusena *Dhammásoko va kási saṅgahaṁ Piṭakattaye*, like Dh. he made a recension of the three Piṭakas. *Saṅgahakaraṇaṁ*, favour, patronage (Mah. lxxxix). *Saṅgahaṁ assa karissámi*, I will treat him kindly (Dh. 219). *Puttadárassa saṅgaho*, cherishing wife and child (Kh. 5). *Sádhavo saṅgahenátha asaṅgahena sádhavo*, he treated good men with favour, but bad men with disfavour (Mah. 242, Turnour renders it well, "patronized the virtuous, discountenanced the wicked"). *Manussasaṅgahaṁ karonto*, winning the hearts of the people, enlisting their sympathies (Dh. 157, similarly at Mah. 205, *akási janasaṅgahaṁ* is rendered by Turnour "rallied the population round him"). In two instances (Mah. 76, 102) when a priest is spoken of it is rendered by Turnour as if meaning "spiritual help, religious consolation" (comp. Alw. I. 76). With two acc. *Taṁ kátuṁ saṅgahaṁ*, to show him favour (Mah. 260). *Dussaṅgaho* (adj.), difficult to please or propitiate. There are four Saṅgahavatthus, or elements of popularity, appertaining to kings, viz. *dánaṁ, piyavacanaṁ, atthacariyá, samánattatá*, largesse or liberality, affability, beneficent rule, and impartiality (Alw. I. 73; Att. 138; Mah. 242). Comp. *Saṅgaṇháti*.

SAṄGĀHO, Collecting, taking [संग्राह]. *Yodhasaṅgáho*, enlisting or impressing troops (Mah. 61).

SAṄGĀMAJI (*m.*), and -JITO, Victorious in battle [संग्रामजित्]. Dh. 19, 286.

SAṄGAMMA (*ger.*), Having assembled; having united with [ger. संगम्]. Mah. 87. *Sangamma Kassapaṁ*, having joined K. (Mah. 259).

SAṄGAMO, Meeting; intercourse, connexion, association [संगम]. Ab. 769; Mah. 238. *Sindhusaṅgamo*, confluence of two rivers (Ab. 681). Of sexual intercourse, *saṅgamaṁ karoti* (with instr. Mah. 135, comp. Ab. 103).

SAṄGĀMO, Conflict, battle [संग्राम]. Ab. 399; Dh. 19, 57; Mah. 3, 151.

SAṄGAṆHĀTI, To seize, take, collect; to compile; to abridge; to contain, embrace, include; to treat kindly, favour, conciliate, provide for the welfare of, help, protect [संग्रह्]. Mah. 233, 246. *Táṇan ty ádíni saṅganháti*, includes táṇa and others (comp. Ab. p. 11, last line). *Saṅgahetvá samásato*, "having condensed into an abridged form" (Mah. 252). *Ajátasattuṁ saṅgaṇhitvá*, having wormed himself into the affections of King A. (Dh. 330). Gogerly renders *niratthakena saṅgaṇháti* in Sig. S., "he will be profuse in unprofitable compliments." *Saṅgahetvána vaḍḍhakiṁ*, having made friends with a carpenter (Mah. 236, Turnour says, "formed a plot with"). *Datvána dakkhiṇaṁ desaṁ taṁ saṅgaṇhi yathárahaṁ*, duly provided for him by giving him the southern province (Mah. lxxxvii). Aor. also *saṅgahesi* (Mah. 242, 255). Ger. also *saṅgayha* (see next). P.f.p. *saṅgahetabbo* (Dh. 392). P.p.p *saṅgahíto*. *Suttena saṅgahítáni pupphání*. flowers strung together with a string (Alw. I. iv). *Yodhesu saṅgahítesu pañcasatesu*, when five hundred soldiers had been enlisted (Mah. 61). *Aññattha saṅgahítaṁ suttaṁ*, a discourse placed in one part of the canon (Alw. I. 63).

SAṄGAṆI (*f.*), One of the books of the Abhidhamma is named Dhammasaṅgaṇi, which appears to mean something like "enumeration of conditions." *Kámávacararúpávacarádidhamme saṅgayha saṅkhipitvá vá gaṇayati saṅkhyáti etthâti dhammasaṅgaṇi* (Subh.), "Dh. is so called because therein the author after compilation and condensation enumerates and sums up the conditions of the Kámaloka, the Rúpaloka, and so on" [सं + गण् + इ].

SAṄGAṆIKĀ (*f.*), Communication, association [सं + गण् + इका]. Vij. says "*gaṇasaṅgaṇiká* means conversation with a multitude or company, society." He adds that at Dh. 153 the two anchorites feared that even the association of two persons would constitute company, and so they proposed to live apart. In a monk who has retired from the world it is sinful to be *saṅgaṇik-*

árámo, "delighting in society," see Par. 6, where the comment observes that even the company of one or two or three others constitutes society. From *saṅgaṇikárámo* (*-ká árámo*) is formed a noun *saṅgaṇikárámatá* (Par. 6; Sen. K. 397). In Sám. S. A. I find *paviveke rato gaṇasaṅgaṇikaṁ paháya*, delighting in solitude, forsaking society. At Dh. 270 we have *gaṇasaṅgaṇiká* as opposed to solitude, *kilesasaṅgaṇiká*, or association with human passion, opposed to detachment of the mind (*cittaviveko*), and *saṅkhárasaṅgaṇiká*, or association with the elements of existence, by which is meant life, opposed to *upadhiviveko*, which means cessation of existence.

SAṄGARO, Calamity; war; promise [सङ्गर]. Ab. 824 (the additional meanings "*mittákára*, *lañcadána*, *bala* and *rási*" are given).

SAṄGATI (*f.*), Union, intercourse [संगति].

SAṄGATO (*p.p.p.*), Meeting, associating or uniting with [संगत]. Att. 208, 213. Neut. *saṅgataṁ*, association (Dh. 37).

SAṄGĀYANAṀ, Rehearsing (fr. next).

SAṄGĀYATI, To chant, rehearse [संगै]. Alw. I. v. P.f.p. *saṅgáyitabbo*. P.p.p. *saṅgíto* (Ját. 1). Neut. *saṅgítaṁ*, a chant, chorus.

SAṄGHABHATTAṀ, Food belonging to a community of monks as opposed to food belonging to an individual monk [संघ + भक्त]. Kamm. 9.

SAṄGHABHEDO, Causing divisions or schisms among the priesthood, one of the Abhiṭhánas [संघ+भेद]. Dh. 145, 331; Kh. 27.

SAṄGHABHOGO, Maintenance of priests [संघ + भोग].

SANGHĀDISESO (*adj.*), Requiring a saṅghakamma at every stage [संघ + आदि + शेष]. *Saṅghádisesá ápatti* is the name of a class of thirteen priestly offences next in heinousness to the Párájiká ápattis. Hardy says, "Saṅghádisesá, thirteen in number, that require suspension and penance but not permanent exclusion" (E. Mon. 9). Burnouf explains it to mean "that which must be declared to the Saṅgha from beginning to end." The real meaning, if I mistake not, is "an offence dealt with by a Sanghakamma in the earliest (*ádi*) and later (*sesa*) stages." This is pretty clear from the following extracts given at Pát. 68, 69. The first is, *saṅghádiseso ti saṅgho 'va tassá ápattiyá parivásaṁ deti múláya paṭikassati mánattaṁ deti abbheti, na sambahulá na ekapuggalo, tena vuccati saṅghádiseso ti*, "so called because a Saṅgha, not a multitude of priests or a single priest, inflicts parivása for this offence, renews the punishment (if necessary), inflicts mánatta, and reinstates." Here it will be seen that there are three and sometimes four processes, in each of which a Saṅghakamma is required. The second extract is, *saṅgho ádimhi c'eva sese ca icchitabbo assáti saṅghádiseso, kiṁ vuttaṁ hoti? imaṁ ápattiṁ ápajjitvá vuṭṭhátukámassa yan taṁ ápattivuṭṭhánaṁ tassa ádimhi c'eva parivásadánatthúya ádito sese ca majjhe mánattadánatthúya múláya paṭikassanena vá saha mánattadánatthúya avasáne abbhánatthúya ca saṅgho icchitabbo, na h'ettha ekam pi kammaṁ viná saṅghena sakká kátun ti saṅgho ádimhi c'eva sese ca icchitabbo ti saṅghádiseso.* "Saṅghádisesa is that for which a Saṅgha is wanted in the first instance and in the remaining instances. What is meant by this? For the man who has committed this offence and wishes to be rehabilitated, for his rehabilitation a Saṅgha is required; first at the beginning to administer parivása, and, following upon the beginning (*ádito sese*), in the middle to administer mánatta, or possibly (*vá*) mánatta combined with múláya paṭikassana, and lastly at the end to reinstate the offender. For in this matter no single ceremony can be performed without a Saṅgha, and saṅghádisesa is so called because a Saṅgha is required in the beginning and in the rest."

SANGHAKAMMAṀ, An act or ceremony performed by a chapter of priests assembled in solemn conclave [संघ + कर्मन्]. B. Lot. 437. A great variety of acts, as *uposathakammaṁ*, *paváraṇak-*, *abbhának-*, *kaṭhinuddhárak-*, etc., are performed by a chapter, which must consist of at least four upasampanna priests (a sámaṇera is not eligible to a saṅgha, E. Mon. 18). The question before the chapter is decided by vote (see *Kammavácá*). The foll. details I translate from Pát. xl: "For the purpose of an ecclesiastical act a saṅgha is of five sorts, it may consist of four members, or five members, or ten, or twenty, or above twenty. Of these, by a chapter of four any ecclesiastical act can be performed with the exception of upasampadá, paváraṇá and abbhána. By a chapter of five all acts except upasampadá in the central districts (*majjhimesu janapadesu*), and abbhána. By

a chapter of ten all acts with the exception of abbhána. By a chapter of twenty there is no ecclesiastical act that cannot be performed, and the same may be said of a chapter consisting of above twenty members." A chapter of four is called *catuvaggo saṅgho*, a chapter of five *pañcavaggo*, and so on (Pát. xl). *Saṅghakammaṁ karoti*, to perform an ecclesiastical act, hold a chapter (Dh. 332). *Saṅghassa kammamáluko*, a chapter house, Uposatha hall (Mah. 198).

SAṄGHĀRĀMO, A Buddhist monastery = vihára [संघ + आराम]. B. Lot. 436.

SANGHATANAṀ, Junction [संघट्ट + अन]. Ab. 941.

SANGHĀṬĪ (*f.*), One of the three robes (*ticívaraṁ*) of a Buddhist monk [संघाटी]. E. Mon. 114; Ras. 25; Mah. 7.

SANGHAṬITO (*adj.*), Struck, sounded [संघटित].

SANGHĀTO, Assemblage, multitude; killing, hurting; name of one of the eight principal hells [संघात]. Ab. 504, 629, 657, 1080; Pát. xxviii.

SANGHĀṬO, One of the perpendicular timbers of a house; junction [derivative of संघट्ट]. Ab. 223, 1134. *Piṭṭhasaṅgháṭo* means a doorpost (Pát. 87, 89, 90; Ab. 219 has *ṭakaṁ*). I take *piṭṭha* in the sense of "lintil," so that *piṭṭhasaṅgháṭa* would mean "lintil-post." At Dh. 258 *aṭṭhisaṅgháṭá* appears to mean the joints (lit. bone-couplings). *Návásaṅgháṭo*, a raft (Ten J. 26, 100, also *saṅgháṭanává*, Yátr.).

SANGHAṬṬATI, To knock against, or together [संघट्ट]. P.pr. *saṅghaṭṭamáno*. Caus. *saṅghaṭṭeti*. *Ghaṇṭaṁ saṅghaṭṭayi*, rang the bell (Mah. 129). *Gopphakaṁ gopphakena saṅghaṭṭento*, knocking his ancles together (Brahmáyu S.). P.p.p. *saṅghaṭṭito* (Alw. I. cviii).

SANGHĪ (*adj.*), Having a crowd of disciples [संघ + इन्].

SAṄGHIKO (*adj.*), Belonging to or connected with the priesthood [संघ + इक]. *Saṅghiko lábho*, gains belonging to the whole fraternity of a monastery, as opposed to the gains of a single monk (Pát. 11, 103). *Saṅghikaṁ dánaṁ*, gifts bestowed on the priests (E. Mon. 81).

SAṄGHO, A multitude, assemblage; the assembly of Buddha's priests, the priesthood, clergy, church; a fraternity of priests; a chapter of priests [संघ]. Ab. 631. *Sakuṇasaṅgho*, a flock of birds (Dh. 325; Ját. 52; comp. Ras. 25). *Devas.*, host of devas, angelic host (Ras. 27). *Ñátis.*, assemblage of kinsmen, family circle (Ras. 21; Dh. 222; B. Lot. 863). E. Mon. 376; B. Lot. 435; B. Int. 284; Mah. 150 (at Mah. 208 for *-saṅghánaṁ* read *-saṅkhánaṁ*); Pát. 76. As a term for an assemblage of Buddhist priests the word Saṅgha has several shades of meaning. First it is applied to the Church of Buddha all over the world, viz. all who are ordained Buddhist priests (see *Pabbajjá*). This is its widest and most important use. The Saṅgha or Church is one of the Three Gems (see *Ratanaṁ*) or objects of the highest veneration to all devout Buddhists. It is so because all who enrol themselves in the Saṅgha thereby solemnly renounce the world, and devote themselves to the attainment of that perfect sanctification (Arhatship) which results in Annihilation (Nibbána) after death. Though it is true that all priests do not attain Arhatship in this existence, yet none but a priest can attain Arhatship in this existence, and consequently cease to exist when death takes place, and heaven is the only immediate reward that the pious layman can look to. The fact that some priests are sinners (whose punishment is hell, see *Sámaññaṁ*) does not detract from the sanctity of the Saṅgha viewed as an object of veneration, since the priesthood contains innumerable saints, and the unworthiness of a few representatives does not impair the sacred character of the office. Beside this wide-signification, the term Saṅgha has several less extended ones. Thus it may be restricted to those of the Priesthood who are walking in the Four Paths (the *sávakasaṅgho*, see Alw. I. 77), and who form the church in its highest sense (see *Sámaññaṁ*). At Pát. xl we are told that the Saṅgha is twofold, *dakkhiṇeyyasaṅgho*, and *sammutisaṅgho*, the Church worthy of gifts and the ordinary Church: by the former the *aṭṭha ariyapuggalá* are meant (those who are in the four Paths and four Fruitions), and by the latter the collective priesthood without distinction (*avisesena bhikkhusamúho*). Again the collective monks of a country or town are called the Saṅgha, Church, or clergy, of that country or town. So also the monks of a monastery are the Saṅgha or fraternity of that monastery. Or Saṅgha may mean merely a company or assemblage of monks accidentally thrown together (e.g. *mahatá bhikkhusaṅghena*

saddhiṁ). Lastly a number of monks assembled together for administrative purposes are called a Saṅgha or chapter (see *Saṅghakammaṁ*). Hence the term S. may be applied to assemblies of monks varying in number from a chapter of four to the whole body of Buddhist monks, amounting at one time to millions. Saṅkhyártha Prakáça observes that there are two saṅghas, *bhikkhusaṅgho* and *bhikkhunísaṅgho*. At the present day there are no nuns in Ceylon, and but few in other countries. Saṅgha when applied to monks is properly an abbreviation for *bhikkhusaṅgha*, "assembly of monks," which term is of common occurrence and coextensive in its use with *saṅgha*. The senior priest in any assembly of priests is called *saṅghatthera*, "elder of the assembly," who generally would be president. Thus Kassapa was *saṅghatthero* or president of the first Saṅgíti (Mah. 11, comp. Dh. 384). At Mah. 19 we are told that at the second Saṅgíti the thera Sabbakámin was *puthuviyá saṅghatthero*, the longest ordained priest in the world (he had been *upasampanna* 120 years, he was not however president of the Saṅgíti). *Saṅgharájá*, patriarch or pontiff, is the (modern) title of the principal ecclesiastical functionary in Burmah.

SAṄGHUṬṬHO (*p.p.p.*), Sounded, resounding [संघुष्ट]. Mah. 99, 170 (*nánáturiyasaṅghuṭṭho*).

SAṄGÍTI (*f.*), Chanting together, rehearsal [संगीति]. *Dibbasaṅgíti*, celestial choir (Ját. 31). The term S. is given to three great historical convocations or General Councils (*saṅgítitayaṁ*, Mah. 251) of the Buddhist Clergy held for the purpose of fixing the text of the Buddhist Scriptures (Tipiṭaka). They were called Saṅgíti or Rehearsal, because the text was recited, sentence by sentence, by an eminent thera, and chanted after him in chorus (gaṇasajjháya) by the whole assembly. The first Rehearsal was held at Rájagaha under the patronage of King Ajátasattu, immediately after Gautama Buddha's death (B.C. 543), the apostle Kassapa presiding, while Upáli was the reciter or precentor for the Vinaya, and Ānanda for the Dhamma. It consisted of five hundred members, and is variously called *paṭhamamahásaṅgíti*, "First Great Rehearsal" (Alw. I. vi, at Mah. 14 *paṭhamadhammas.*), or *pañcasatiká s.*, "synod of five hundred," or *theriyá s.*, "synod of elders" (Mah. 20). The second (*dutiyamahás.*, *sattasatiká s.*) was held at Vesálí under the patronage of King Kálásoka (the Black or dark-featured Asoka, not as Kern says, the "Chronological Asoka" ! !), B.Ç. 443, and consisted of seven hundred members presided over by the apostle Revata (Mah. 15-20; E. Mon. 174). The third (*tatiyamahás.*, *sahassiká s.*) was held at Páṭaliputta, under the patronage of King Dhammásoka, in the year B.C. 309, and consisted of a thousand members, under the presidency of Tissa the son of Moggali (E. Mon. 174; Mah. 42). At Alw. I. 63 we are told of a heretical synod called Mahásaṅgíti, "the great Rehearsal," because it was held by ten thousand heretical monks. In Sinhalese the Nikáyas of the Suttapiṭaka are called saṅgiya's, viz. saṅgíti's (e.g. diksaṅgiya + *díghasaṅgíti*, mædumsaṅgiya = *majjhimasaṅgíti*, E. Mon. 168, 169). As explaining this use of the word I quote the foll. passage from Br. J. S. A. *Suttantapiṭake catasso saṅgítiyo, tásu paṭhamaṁ katarasaṅgítin? ti, díghasaṅgítiṁ bhante*, "In the Sutta Piṭaka there are four rehearsals, of these which shall he rehearse first? The Long Rehearsal, Lord." Here *saṅgíti* has the secondary meaning of "text rehearsed."

SAṄGÍTO, see *Saṅgáyati*.

SAṄGO, Attachment, bond, tie [सङ्ग]. Ab. 769. Generally used in the religious sense of that which attaches men to the world, human passion, desire, etc. The five saṅgas are *rágo, doso, moho, máno, diṭṭhi*, lust, hate, ignorance, pride, false doctrine (Dh. 66, 421). There are also seven (Dh. 410). Dh. 31, 61, 71, 73, 337, 428.

SĀṄGO (*adj.*), Together with its Aṅgas (of the Veda); with its divisions [साङ्ग]. Ab. 411. *Sáṅgopaṅgo*, with its divisions and subdivisions (Ab. 691).

SAṆHO (*adj.*), Smooth; soft, gentle, mild; delicate, minute, subtle, abstruse [श्लक्ष्ण]. B. Lot. 602. *Saṇhakaraṇo* (adj.), smoothing, levelling (Ab. 1007). *Saṇhasukhumaṁ* at Dh. 80 appears to mean "minutely and exactly." *Atisaṇho* (adj.), very abstruse (Dh. 366, of Abhidhamma doctrine). *Saṇhaváco* (adj.), of mild or gentle speech (Dh. 185). *Na kho pana maṁ saṇhena samudacarissati*, he certainly won't let me off, will not treat me mildly (Dh. 89). *Saṇhavàka* = çlakshṇatvak (Dh. 412). *Saṇhena*, "gently, mildly," is opposed to *pharusena*, "harshly" (see *Puriso*).

SĀNI, see *So* (1).

SĀṆĪ (*f.*), A curtain, screen, tent [शाणी]. *Nisinno sáṇi-antare*, sitting behind a curtain, or within a tent-shaped screen (Mah. 42, comp. Dh. 159, *antosáṇiyaṁ*). Of a screen thrown round a tree (Mah. 112). *Sáṇipákáro*, a circular, tent-like screen (Mah. 49; Dh. 328). *Sáṇikaṇṇaṁ ukkhipitvá*, lifting up the hem or corner of the curtain (to see what there was behind, Dh. 159, 245). *Paṭṭasáṇi*, a screen of fine cloth. (F. Ját. 6).

SANIKAṀ (*adv.*), Slowly; softly; quickly [शनकैस् or more properly *saṇiṁ* + क]. It is curious that this word, which in S. means slowly, should in Pali mean both slowly and quickly. Ab. 1153 gives it the meaning of *sígha*. In Brahmáyu S. we have *nátisíghaṁ gacchati nátisaṇikaṁ*, where it can mean nothing but slowly. At Ját. 9 it must mean slowly, for we are told that one of the advantages of the bark garment is that *saṇikaṁ kilissati*, "it gets dirty slowly," while one of the disadvantages of the sáṭaka or linen cloak is that *lahuṁ kilissati*, "it soon gets dirty." At Dh. 107, it certainly means quickly; *aṇḍakáni disvá táni saṇikaṁ apanetvá*, "seeing some pupæ (in the honey-comb he had offered to Buddha), hastily removed them." At Dh. 356 we are told that the temperate man *saṇikaṁ jírati*, "wears out slowly." At Dh. 176 we have, *tásetvá pucchiyamáná na kathessati saṇikaṁ upáyena pucchissámi*, if she's asked through intimidation she won't tell, I'll question her gradually and craftily." At Dh. 234 we are told that a king looks best *saṇikaṁ gacchanto*, "walking slowly or with dignity." At F. Ját. 4, *súkaraṁ niddáyantaṁ disvá saṇikaṁ gantvá maṇikkhandhaṁ gaṇhitvá*, "seeing the boar asleep went softly and possessed himself of the magic jewel." At F. Ját. 13 it might mean either quickly or softly. The transition of meaning may be seen in the last two examples: first the word meant "slowly," then "softly, gently, deftly," and lastly, since what is done gently and deftly is apt to be done quickly, it came to mean "quickly." For the *ṇ* comp. *sakkuṇáti, sakuṇa*.

SAṆIṀ (*adv.*), Same meanings as last [शनैस्]. I have only met with this form at Mah. 156, where we have *paccosakki saṇiṁ saṇiṁ*, which Turnour renders "backed rapidly." From the context it might just as well mean slowly, but see last. I find *saṇi* in Vaṅgísa S.

SANITO (*p.p.p.*), Sounding [स्वनित]. Ab. 747.

SAÑJANANAṀ, Producing [संजनन].

SAÑJĀNANAṀ, Perceiving (fr. *sañjánáti*). Sen. K. 524; Ab. 874.

SAÑJĀNĀTI, To think, suppose; to recognize, perceive, comprehend; to call, name [संज्ञा]. Att. 215. *Olokitaṁ saññáya*, understanding the look (Dh. 324). *Disvá sañjánitvá*, having seen and recognized him (Dh. 206, comp. 157, 291). *Mato ti saññáya*, thinking him to be dead (Dh. 299, comp. 114; F. Ját. 15). *Putto me ti saññáya*, imagining him to be her son (F. Ját. 49). *Taṁ Adinnapubbako tv eva sañjániṁsu*, they nicknamed him Never-gave-a-farthing-in-his-life (Dh. 93). P.pr. *sañjánanto*, knowingly, purposely (Pát. 68). Pass. *saññáyati*. *Santikaṁ ágacchantánaṁ n'eva saññáyati*, to those who come near is no longer distinguishable (Dh. 210, of a mirage). *Sabbavacanánaṁ attho akkhareh' eva saññáyate*, the meaning of all words is expressed or known by letters (Sen. K. 200). P.p.p. *saññáto* (Sen. K. 200). Caus. *saññápeti*, to appease; to make known; to urge, induce; to command (Dh. 145). At Mah. 236 and Das. 1, 31, it evidently means to influence a person, induce him to see things in a better light, pacify, appease, console him. With two acc. *Attano dhammavádittaṁ saññápetvána nágare*, making known to the townsmen that he was of the orthodox faith (Mah. 16). *Taṁ nánappakárehi saññápetvá*, urging him by every possible argument (to take orders, Dh. 141). *Te saññápetvá*, having enjoined or instructed them (how to address him, Dh. 119). *Iti rájánaṁ saññápetvá*, having persuaded the king that, induced him to believe that (Mah. 235). *Saññápetvána te*, having persuaded them, overcome their scruples against returning to court (Mah. 205). *Saññápetuṁ asakkonti*, unable to persuade him, to turn him from his purpose (Dh. 403). *Veyyávaccakaraṁ saññápetvá*, having intimated or apprised the agent, a periphrastic expression implying the handing to the agent of the purchase money of a robe for the priest (Pát. 9). P.p.p. caus. *saññatto*.

SAÑJAṆITO (*p.p.p.*), Arisen, produced [संजनित]. Att. 213.

SAÑJĀTI (*f.*), Birth, origin [fr. संजन्] Ab. 801.

SAÑJÂYATI, To arise, be produced or born [संजन्]. Dh. 275. P.p.p. *sañjáto*, born (Ab. 241; Mah. 75), arisen, produced. *Atthe sañjáte*, when need arises. *Sañjátasaṁvego* (adj.), filled with emotion, lit. to whom emotion has arisen (Dh. 117; Mah. 141). Caus. *sañjáneti*, to cause, produce (Dh. 349).

SAÑJHÂ (*f.*), Evening [संध्या]. Ab. 68.

SAÑJÎVO (*adj.*), Alive [संजीव]. *Sañjívakukkuṭo*, a live fowl (Dh. 171). *Sañjívo*, name of one of the eight principal hells (Ab. 657; Man. B. 26).

SANKÂ (*f.*), Doubt, uncertainty [शङ्का]. Ab. 170.

SANKAḌḌHATI, To collect [संकृष्]. F. Ját. 56.

SAṄKALANAṀ, Addition [संकलन].

SANKAMATI, To go, pass on [संक्रम्]. *Imamhá káyá aññaṁ káyaṁ s.*, transmigrates from this body to another (Gog. Ev. 44). P.f.p. *sankamaníyo*, that must be transferred. *Cívarasankamaníyaṁ dháreyya*, should wear a dress not belonging to her, lit. that will have to be handed over again (Pát. 106, 113). P.p.p. *sankanto* (Pát. 96).

SAṄKAMO, Difficult progress [संक्रम]. Ab. 773.

SAṄKAMPATI, To tremble [संकम्प्]. Ját. 25.

SAṄKANÎYO, see *Sankati*.

SAṄKAPPETI (*caus.*), To will, determine, arrange [संकल्पयति]. P.p.p. *saṅkappito* (Dh. 312).

SAṄKAPPO, Thought, imagination; determination, resolve, wish [संकल्प]. Ab. 155; Dh. 13, 27, 60, 264. *Saṁsannasaṅkappamano* (adj.), in whose mind right thoughts or aspirations are weakened (Dh. 49). *Saṅkappá paripuṇṇá*, my wishes are fulfilled (Ját. 77, comp. Dh. 251). *Paduṭṭhamanasaṅkappo* (adj.), the wishes of whose heart are corrupt (he says *suttá haññantu vá vijjhantu vá*).

SAṄKARO, Confusion [संकर]. *Dúrasaṅkaro viháro*, a secluded monastery, lit. from which confusion or turmoil is remote (Mah. 252).

SAṄKÂRO, Dust, sweepings, rubbish [संकार]. Ab. 224; Mah. 255. *Saṅkárakúṭakaṁ*, and *saṅkáradhánaṁ*, a dust-heap (Ab. 224; Dh. 11).

SAṄKÂSO (*adj.*), Resembling [संकाश]. Ab. 530; Ras. 20; Dh. 146.

SAṄKASSAṀ, Name of a town in India [साङ्काश्य]. Ab. 201.

SAṄKASSARO (*adj.*) Anxious, hesitating. Dh. 55, 396.

SAṄKATHÂ (*f.*), Conversation [संकथा]. Ab. 120.

SAṄKATI, To hesitate, doubt, suspect [शङ्क्]. P.f.p. *saṅkaníyo*, to be distrusted (Att. 194).

SANKAṬÎRAṀ, A dust-heap [सम्+कटीर]. Ab. 224.

SANKAṬO (*adj.*), Narrow [संकट]. Ab. 718.

SANKETO, Engagement, appointment. rendezvous [संकेत]. *Sanketaṁ yáti* or *gacchati*, to keep an appointment or assignation (Ab. 232; Mah. 106). Ras. 31.

SANKHÂ, and **SAṄKHYÂ** (*f.*), Calculation; number, sum; numeral; understanding, reason, intelligence [संख्या]. Ab. 845. *Dvádasasahassasaṅkho bhikkhusaṅgho*, a company of monks 12,000 in number (Mah. 135, comp. Dh. 116, 144). *Anekasaṅkhá Damiḷá*, a great many Tamils, lit. many in number (Mah. 151). *Saṅkhyápatham atikkantá bhikkhú*, monks innumerable, lit. exceeding the range of calculation (Mah. 11). At Alw. I. 104 we have a neut. form, *imáni suttasaṅkhyáni*, these numbers of sútras. The numerals are called *saṅkhyá* (Sen. K. 404). The high numerals are given at Ab. 474-476 and Sen. K. 412, 413; they are as follows, *sataṁ*, a hundred, *sahassaṁ*, a thousand, *dasasahassaṁ* or *nahutaṁ*, ten thousand, *satasahassaṁ* or *lakkhaṁ*, a hundred thousand, a lac, *dasasatasahassaṁ*, a million, *koṭi*, ten millions. From koṭi upwards each succeeding numeral is ten million times the preceding one. They are *pakoṭi* (= ten million koṭis), *koṭippakoṭi*, *nahutaṁ*, *ninnahutaṁ*, *akkhohiṇí*, *bindu*, *abbudaṁ*, *nirabbudaṁ*, *ahahaṁ*, *ababaṁ*, *aṭaṭaṁ*, *sogandhikaṁ*, *uppalaṁ*, *kumudaṁ*, *puṇḍaríkaṁ*, *padumaṁ*, *katháṇaṁ*, *mahákatháṇaṁ*, *asaṅkheyyaṁ* (see each s.v.). *Saṅkhaṁ* or *saṅkhyaṁ gacchati*, to be reckoned as, to be called or termed. With *iti*: *Tasmá taṁ tato pabhuti Kalandakanivápo ti saṅkhaṁ gataṁ*, accordingly from that time forth it was called K. (Sig. S. A.). *Náḷikerádínaṁ rasena katá surá tv eva saṅkhyaṁ gacchati*, that which is made from the sap of coco-nut trees and other palms is called toddy (Pát. 90, comp. 89; Dh. 409, 410). *Káḷapásádapariveṇam iti saṅkham upágataṁ*, came to be called K. (Mah. 101). In Muni Sutta *na upeti saṅkhaṁ* is rendered by Coomaraswamy "is not reckoned as one living," viz. I suppose, ceases to exist. Instr. *saṅkháya*, discriminately, wisely (Dh. 47, comment at p. 377 says *ñáṇena*; see *Apassenaṁ*).

SAṄKHALÂ (*f.*), and **-LAṀ**, and **-LO**, A chain [शृङ्खल]. Ab. 364.

SAṄKHALIKĀ (*f.*), A chain [last + क]. Mah. 261; Dh. 411. *Saṅkhalikáhi bandhetvá* (Yátr.).

SAṄKHĀRAKKHANDHO, see next.

SAṄKHĀRO, Constructing, preparing, perfecting, embellishing; aggregation; Matter; Karma; the Skandhas [संस्कार]. Ab. 832; B. Int. 503. At Ab. 307, *vásanaṁ*, "perfuming," is explained by *gandhamálYádisankháro*, "fitting up or embellishing with perfumes, flowers, etc." (comp. Ab. 958). This passage is probably the origin of the strange mistake by which *saṅkháro* and *vásaná* at Ab. 772 are said to mean "perfume," whereas they represent the terms saṁskára and vásaná in their Vaiçeshika acceptation (the marginal Sinhalese translation is *suvaňda* = sugandha). *Bhúmisankháro*, preparing or clearing a piece of ground (Ab. 832, see margin). As a technical term Saṅkhára has several decided shades of meaning. First from the idea the word contains of aggregation or composition, we have it in the wide sense of all existing things or substances, matter, the material universe. In this sense it was no doubt originally used in such expressions as *aniccá sabbasaṅkhárá*, *vayadhammá sankhárá*, etc. At Mah. 194 we read *sabbam pi saṅkháragataṁ avassaṁ yeva bhijjati aniccá sabbasaṅkhárá iti vuttaṁ hi Satthuná*, which Turnour translates, "for by our divine Teacher it has been announced that all that is launched into this transitory world will most assuredly perish: the whole creation therefore is perishable." Vij. writes to me, "Saṅkhára-loka is the world of organic and inorganic matter, I think it includes the Sattaloka." I believe the fact to be that originally the division of the universe was into *okásaloko* and *saṅkháraloko*, "the realm of Space and the realm of Matter," and that the Saṅkháraloka was afterwards subdivided into *sattaloko* and *saṅkháraloko*, the realm of animates and the realm of inanimates. Hence we have the three divisions of the universe into *sattaloko*, *saṅkháraloko* and *okásaloko* (see Man. B. 3, where Hardy says "sanskáraloka, the material world, including trees, rocks," etc.). And thus it is that while in some cases sentient beings are included under the term *saṅkhára*, in others the terms *satta* and *saṅkhára* are distinctly opposed. For a striking example of this opposition see Dh. 359, where we are told that *má piyehi samágacchi* in the text means *piyehi sattehi vá saṅkhárehi vá kuddácanaṁ ekakkhaṇam pi na samágaccheyya*, "let him never even for a moment associate with objects of delight, whether they be persons or things (animate or inanimate)." Again at B. Int. 505, we read *Buddho ti ko satto vá saṅkháro vá*, "what being or thing is that which we call a Buddha?" It must be clearly understood that the word Satta applies to the living and moving being as a person or individual only, the separate elements of which the being is composed belonging to the saṅkháraloka.[1] Thus the man belongs to the Sattaloka, while the khandhas of which he is made up belong to the saṅkháraloka, being themselves inanimate. At Das. 44, 45 will be found a gloss on the word *loko*, in which we are told that the sattaloka includes beings in this world and the next, the angels, mankind, etc. (at p. 45, line 3, read *ádisu pana sattaloko*), and that Saṅkháraloka includes Āhára or food, the eighteen Dhátus, the Khandhas, etc. The term Saṅkhára is applied to many things that cannot be brought under our term "Matter," such as qualities, attributes and modes of beings and things. Thus not only is a plant a saṅkhāra but its greenness is a saṅkhára, not only is a rock a saṅkhára but its hardness is a saṅkhára, not only is a man a saṅkhára but his vital principle is a saṅkhára, not only is the eye a saṅkhára but vision is a saṅkhára, and the image depicted on the retina is a saṅkhára (see the dhátus, which are all saṅkháras). In fact saṅkhára includes every thing of which impermanence may be predicated, or, which is the same thing, every thing which springs from a cause (see *Saṅkhato*). As Buddhism does not recognize the existence of a Supreme Being or Creator, there are only two things which are uncaused and eternal, namely Okása or Space (or Extension), and Nibbána or Void (le Néant, non-entity).

Owing to reflections on the impermanence of things being so frequently associated with death, the term saṅkhára came to be sometimes used in the restricted sense of the attributes of living beings, conditions of sentient existence. Thus at Dh. v. 203 we have *saṅkhárá paramá dukhá*, the elements of being are the greatest evil, or Exist-

[1] Sattalōka might be rendered by "animal kingdom," using "animal" in its widest sense.

ence is the greatest suffering, where the comment says that *saṅkhára* means the five khandhas (see Alw. N. 84, and 60 note). So in *saṅkhárá sassatá n'atthi* at v. 255 Buddhaghosa takes *saṅkhárá* in the sense of the five khandhas, and D'Alwis renders the phrase "no states of existence are eternal." There is, however, nothing in the context to show that elements of *sentient* being are meant. At v. 368 the context plainly requires *s.* to be taken in the sense of the elements of sentient existence (*mettávihárîyo bhikkhu pasanno buddhasásane adigacche padaṁ santaṁ saṅkhárúpasamaṁ sukhaṁ*, see art. Nibbánaṁ, p. 271, a, line 14 from bottom, and Alw. N. 59, see also Gog. Ev. 6). At Dh. 383 it is said that the saint who has understood the destruction of the saṅkháras has understood Nirváṇa (annihilation). In this case S. might perhaps have its widest sense of all existing things, matter, but the commentator again takes it to mean the five khandhas. In Sásanavaṁsa, a modern Burmese work, in connexion with the death of Buddha I find the foll. reflection, *aho vata acchariyo saṅkháradhammo*, "mysterious, alas, are the conditions of existence," where sentient existence is implied. Another use of the term saṅkhára is in the well-known formula *sabbe saṅkhárá aniccá, sabbe saṅkhárá dukkhá, sabbe saṅkhárá anattá*, ascribing to existence or Matter the three characteristics (*tilakkhaṇaṁ*) of impermanence, evil, and unreality. At Dh. 49 *dhammá* is substituted for *saṅkhárá* in the third formula. The comment takes both saṅkhárá and dhammá in the sense of the five khandhas, but the substitution is another proof that the meaning of a wide term like saṅkhára must not be too closely pressed. We may be right in taking these formulas in the sense of "Life is transient, life is evil, life is unreal," but they may also mean "All existing things are transient, evil, unreal" (*suññá*, Dh 383, line 8). At Dh. 270, line 6, saṅkhára clearly refers to sentient existence. At Ten J. 119 we have *saṅkháre parigaṇhitvá tilakkhaṇaṁ sammasanto paccekabodhiñáṇaṁ paṭivijjhi*, "investigating the nature of things and mastering the three Characteristics, he attained the knowledge of a Pratyeka Buddha." In Br. J. S. A. I find *saṅkháránaṁ abhisaṅkharaṇalakkhaṇaṁ*, the essential property of Matter is Aggregation, or the essential property of the Elements of Being is Organization At Alw. I. 108 we are told that the world is oppressed by three sufferings or evils, the evil of pain (*dukkhadukkhatá*), the evil of change, and the evil of existence (*saṅkháradukkhatá*). From the first two release is sometimes obtained during life (as in the case of the Brahma and Formless Angels, p. 111, note), but from the third there is no release but in the annihilation of being (*anupádisesá nibbánadhátu*).

By *saṅkhárá* (pl.), or Aggregations, as a link of the Paṭiccasamuppáda, is meant the aggregate of those states of the mind which bring about the performance of good and bad actions (see *Paṭiccasamuppádo*). Practically it is identical with Karma or Moral Merit (see Colebrooke's Essays, edited by Cowell, London, 1873, vol. i. p. 453), and is rendered by Hardy (Man. B. 391) and Gogerly (Ev. 66), "Merit and Demerit." The Saṅkháras of the Paṭiccasamuppáda are three in number, *puññábhisaṅkháro, apuññábhisaṅkháro* and *áneñjábhisaṅkháro*, good states of mind, sinful states of mind and states of mind leading to immovability. The first of these causes rebirth in the Rúpabrahmaloka, the second causes rebirth in the Kámaloka (including the hells and the world of men), and the third causes rebirth in the Arúpabrahmaloka. *Áneñja* is only another form of áneja (which see), and means immovability or impassibility, and is descriptive of the state of steady and immovable abstraction or trance in which the Formless Angels live. Subh. quotes from Vis. M. Ṭíká, *samádhipaccatthikánaṁ atidúratáya na iñjati aniñjanabhávaṁ abhisaṅkharoti áneñjábhisaṅkháro*. The form *ánañjábhisaṅkháro* also occurs (see Gog. Ev. 66), where we have *á* instead of *e*. For this change compare *kosajja* from *kusita*, *báhusacca* from *bahussuta*, *sákhalya* from *sakhila*; compare also *moḍangika* with *muṭiṅga*. In his account of the Nidánas Alabaster, not inaptly, renders *saṅkhárá* by "predisposition" (Wheel of the Law, p. 236). From another point of view the saṅkháras of the Paṭiccasamuppáda are also three, *káyasaṅkháro*, *vacísaṅkháro* and *cittasaṅkháro*, or state of mind which causes good or bad actions, state of mind which causes good or sinful speech, and state of mind which causes good or bad thoughts (Gog. Ev. 68). They correspond to *káyakammaṁ*, *vacíkammaṁ* and *manokammaṁ* respectively.

As the fourth Skandha (*saṅkhárakkhandho*), *saṅkhárá* (also plur.) has a somewhat different meaning Here the Aggregations are certain properties and faculties of the sentient being, fifty-two in number. I take the list from the second chapter of Abhidhammatthasaṅgaha, where they are called "mental properties." *Phasso vedaná, saññá, cetaná, ekuggatá* (or *cittekaggatá*, see Hardy), *jívitindriyaṁ, manasikáro, vitakko, vicáro, adhimokkho, viriyaṁ, píti, chando. moho, ahirikaṁ, anottappaṁ, uddhaccaṁ, lobho. diṭṭhi, máno, doso, issá, macchariyaṁ, kukkuccaṁ, thínamiddhaṁ* (counted as two, thina and middha), *vicikicchá, saddhá, sati, hiri, ottappaṁ, alobho, adoso tatramajjhattatá, káyapassaddhi, cittapassaddhi, káyalahutá, cittalahutá, káyamudutá, cittamudutá, káyakammaññatá, cittakammaññatá, káyapáguññatá, cittapáguññatá, káyujjukatá, cittujjukatá, sammávácá, sammákammanto, sammá-ájívo, karuṇá, muditá, paññindriyaṁ* (see Man. B. 404-418). It will be seen that the saṅkháras of the fourth Khandha have a good deal in common with those of the Paṭiccasamuppáda. Both are referred to Mind. Thus while on the one hand the saṅkháras of the Paṭiccasamuppáda are said to be good and bad cetanás (Gog. Ev. 6), on the other hand those of the Khandha are said to be "mental conditions" (*cetoyuttá dvipaññása dhammá cetasiká matá*, Abhidhammatthasaṅgaha), and in commenting on the Paṭiccasamuppáda, Br. J. S. A. says that *cetaná* is a property of the Saṅkháras.

The term *áyusaṅkháro* means the aggregate of life that a man has to live in any existence, and which is determined by his karma in that or a previous existence (*dasakusalakammehi áyusaṅkháro pi 'ssa vaḍḍhati*, Att. 212, comp. 85). *Áyusaṅkhárassa dubbalattaṁ*, the precariousness of man's tenure of life (Att. 200, 45, comp. B. Int. 79). When it is said of Buddha that he renounced his sum of life (*áyusaṅkháram ossaji*), it is meant that he made a resolution to die at the end of three months from that time, though he might, had he so wished, have lived much longer (B. Lot. 291). Among the enumerations of dhátus quoted by Burnouf from Jina Alaṅkára there is an interesting one of three, *nirodhadhátu, saṅkháradhátu, nibbánadhátu*, which means I think, "element of destruction, element of reconstruction, element of void" (B. Lot. 516). The term *káyasaṅkhára* is rendered by Hardy "element of the body," the breath is one of these (Man. B. 428, in Saṅg. S. I find *passaddhakáyasaṅkháro*, adj.).

The terms *asaṅkháriko* and *sasaṅkháriko* (adj.) are used in two different senses. First we have two sorts of Anágámin, *sasaṅkhárikaparinibbáyí* and *asaṅkhárikaparinibbáyí*, thus explained by Vijesinha, "*Sas-* is an Anágámi who attains Nirváṇa having the aggregate of merit and demerit still remaining, they are it is true far behind him, and powerless for good and evil, but the sum total is not extinct: *as-* is the opposite of this." Secondly as epithets of Citta (*cittaṁ somanassasahagataṁ diṭṭhigatasampayuttaṁ asaṅkhárikam ekaṁ sasaṅkhárikam ekaṁ*) they mean, according to Vij., "spontaneous and unspontaneous," a *sasaṅkhárika* action being "the result of some inducement by another or example set by another."

Abhisaṅkháro is used as a synonym of *saṅkháro*. Thus Mára as an impersonification of Karma is called *Abhisaṅkháramáro*; and the three saṅkháras of the Paṭiccasamuppáda are called *puññábhisaṅkháro*, etc. instead of *puññasaṅkháro*, etc. Vij. tells me that *iddhábhisaṅkháraṁ abhisaṅkhari* means "called up by supernatural power an object of that shape," lit. "produced or created a miraculous object or creation" (I have met with the parallel phrase *dutiyaṁ káyaṁ iddhiyá abhisaṅkharitvá*).

SAṄKHÁTI. To calculate, reckon [संख्या]. Dh. 35.

SAṄKHATO (*p.p.p.*), Put together, aggregated, organized, made, wrought, built, created, perfected, embellished; cooked, dressed, compounded [संस्कृत]. For a full discussion of this word I must refer the reader to *Saṅkháro*, since every saṅkhára is a saṅkhata, and the neut. *saṅkhataṁ* is a synonym of saṅkhára. There are three saṅkhatalakkhaṇas or properties of Matter (or of existing things, organic and inorganic), viz. production or birth (*játi*, Ab. 792), duration or existence, and annihilation. Vij. gives me the text as follows: *Tin' imáni bhikkhave saṅkhatassa saṅkhatalakkhaṇáni, katamáni tíṇi? uppádo paññáyati ṭhiti paññáyati ṭhitassa aññathattaṁ paññáyati*, "Priests, matter has these three properties of matter, what three? there is production, there is existence, there is the opposite of existence." That is to say, every existing thing springs into

existence, continues to exist for a period, and is finally annihilated. This applies to matter as well as to sentient beings, for we must remember that the whole universe is periodically annihilated and after an interval called into existence again (see *Kappo*). Subh. writes to me "saṅkhata includes all things that proceed from a cause," and quotes *paccayehi sangamma katan ti sankhataṁ*. This cause is Karma, to which every existing thing is due, Space and Nirvāṇa alone excepted. Asaṅkhata and Akata as epithets of Nirváṇa mean Unmade, Unaggregated, Immaterial (comp. Dh. 69, *saṅkháránaṁ khayaṁ ñatvá akataññú 'si*, having known the annihilation of Matter, thou knowest the Immaterial). *Saṅkhatásaṅkhatadhammá* includes every possible conception of the human mind (Ten J. 48). At Dh. 413 the khandhas, dhátus and áyatanas are called saṅkhata.—*Saṅkhato madhupáyaso*, rice porridge prepared with honey (Mah. 196). *Susaṅkhataṁ rájagehaṁ*, well built or handsome palace (Mah. 132, comp. 133). *Sádhusaṅkhato padeso*, a well-arranged, viz. delightful spot (Mah. 118). For *saṅkhatadhammánaṁ* at Dh. 70, see next.—In the sense of Sanskrit (language) the word संस्कृत becomes in Pali *sakkato*, in one doubtful instance only have I met with *saṅkhato*.

SANKHĀTO, and SANKHYĀTO (*p.p.p. saṅkháti*), Reckoned, numbered; considered, reckoned, called, named; weighed, estimated, learnt [संख्यात]. *Aṭṭhárasakoṭisaṅkhátá brahmáno samágacchiṁsu*, brahma angels to the number of a hundred and eighty millions assembled (lit. counted as . .). *Saṅghanandisaṅkháto Mahákaccáyano*, M. who was called S. (Alw. I. 104, comp. cxxiv). *Yathábhuccabrahmavohára-ariyavohárasaṅkhátá Mágadhikabhásá*, the Pali language, reckoned as the truly sublime and noble tongue (Alw. I. cvii). *Theyyasankhátaṁ* at Pát. 3 seems to be used adverbially, and is rendered by Gogerly "with thievish intent;" the comment at p. 66 seems to take saṅkháta in the sense of citta, "thought, purpose." *Saṅkhátadhammo* (adj.), one by whom the Truth has been weighed or estimated, is an epithet of the Ariyapuggalas. It occurs in Khaggavisáṇa S., where Coomaraswamy renders it 'acquainted with justice," and at Dh. v. 70, where the *á* is shortened either metri causâ, or far more probably by the stupidity of the copyists, who concluded it must be equivalent to saṁskṛitadharma. *S.* is often used in the sense of "consisting of, equivalent to," e.g. *Lakkhaṇavutti-udáharaṇasaṅkhátaṁ imaṁ Kaccáyanagandhapakaraṇaṁ*, this K. consisting of rules, comment, and examples (Alw. I. xxi). *Sarírasaṅkhátaṁ rúpaṁ*, the form, by which is meant the body (Dh. 312). *Játikkhayasaṅkhátaṁ arahattaṁ patto*, having attained Arhatship called in the text játikkhaya (Dh. 434, comp. 375, 102). *Saṅkhyáto* is given at Ab. 710 and occurs at Dh. 117 (*jiṇṇavyádhimatasaṅkhyáte tayo devadúte disvá*).

SAṄKHAYO, Loss; destruction; end [संचय]. *Ásavasaṅkhayo*, destruction of human passion, Arhatship (Alw. I. xxxiv; B. Lot. 822). *Jívitasaṅkhayo*, end of life, death (Dh. 59). *Bhúrisaṅkhayo*, decline of wisdom (Dh. 51).

SAṄKHEPO, Abridgment, abstract [संक्षेप]. Ab. 116. *Dutiyagátháya saṅkhepattho*, the following is briefly the meaning of the second stanza (Dh. 310). *Ayaṁ pan' ettha saṅkhepo*, the following is a brief summary of them (Dh. 139). *Pabbatasaṅkhepe rahado* in Sám. Sutta is rendered by Burnouf "lake in a mountain gorge;" the comment however says *pabbatasaṅkhepe ti pabbatamatthake* (on the top of a mountain, I suppose because a mountain narrows to the top, but I feel no certainty about the meaning of *S.* in this compound). At Dh. 250 we have *Ahaṁ imaṁ vatthaṁ tava pásáde bhummattharaṇasaṅkhepena atthariturkámá*, which seems to mean, "I am anxious to spread this cloth in your pavilion by way of a carpet," but what the force of *S.* is here I cannot tell; it might perhaps mean "laying down," but see *Saṅkhipati*. *Saṅkhepato*, concisely (Alw. I. xiv).

SAṄKHEYYO (*p.f.p. saṅkháti*), Calculable [संख्येय]. Ab. 473.

SAṄKHIPATI, To shorten, abridge [संक्षिप्]. Dh. 87. At Mah. 3 *cammaṁ saṅkhipi* is rendered by Turnour, "rolled up the carpet." P.p.p. *saṅkhitto*, concise, brief (B. Lot. 305; Mah. 1). Instr. *saṅkhittena*, concisely (Alw. I. xxvii). *Saṅkhittaṁ cittaṁ* in Sám. S. is rendered by Burnouf, "esprit concentré" (B. Lot. 478). The neut. *saṅkhittaṁ* is used in some MSS. instead of the usual symbol of abbreviation *pe*.

SAṄKHO, and SAṄKHAṀ, A shell; a chank or conch shell; a conch trumpet; the frontal bone, the ancle bone [शङ्ख]. Ab. 676, 864. *Sankha-*

muttam, shells and pearls (Mah. 53). *Sankhe dhamentá*, blowing shell trumpets (F. Ját. 15; Mah. 154). *Sankhapanavádi*, trumpets, drums and other instruments of music (Dh. 87). *Sankha-vánijaká*, chank merchants (Alw. I. 97). *Sankha-pattaṁ*, mother of pearl (Dh. 232). *Sankhakuṭṭhí*, a leper, one who has a sort of leprosy in which the body becomes as white as mother of pearl (Subh., Dh. 159). *Sankhalikhito* (adj.), like a polished chank, i.e. wholly pure and perfect, said of brahmacariya (Alw. I. 92, Sám. S. A. says *likhitasankhasudisaṁ dhotasankhasappaṭibhágaṁ*). *Sankhanakho*, a small shell (Ab. 676). There is a sort of Vallisneria called *sankho* (Ab. 690).

SAṄKHOBHO. Commotion [संक्षोभ]. *Sakalanagaraṁ sankhobhaṁ agamási* (Ját. 66).

SANKHUBHATI, To be shaken, agitated [संक्षुभ]. Dh. 162. Caus. *sankhobheti*, to shake, stir up, agitate (Dh. 183).

SAṄKHYĀ, SAṄKHYĀTO, see *Sankhá*, *Sankháto*.

SAṄKHYĀNAṀ, Calculation [संख्यान]. Ab. 473.

SAṄKĪ (*adj.*), Anxious [शङ्किन्]. Mah. 222.

SAṄKILESO, Impurity [संक्लेश] Dh. 79, 425; Ten J. 118; Lot. 789.

SAṄKILISSATI, To be impure, depraved, sinful [passive संक्लिश्]. Dh. 30; Ten J. 46. P.p.p. *sankiliṭṭho*, corrupt, impure (Dh. 44, 55).

SAṄKIṆṆO (*p.p.p.*), Confused, crowded; of mixed caste, impure [संकीर्ण]. Ab. 503, 720, 1071; Mah. 112.

SAṄKIRAṆAṀ, Collecting together [fr. संकॄ]. *S.* is one of the practices enumerated in Br. J. S. as forbidden to priests. The comment says *sankiraṇan ti tumhehi uddháraṁ vá iṇaṁ vá dinnaṁ, dhanaṁ ajja sankaḍḍhatha, sankaḍḍhitaṁ hi tháraraṁ hotíti evaṁ dhanapiṇḍápanaṁ.*

SAṄKITO (*p.p.p.*), Anxious, alarmed [शङ्कित]. Mah. 48, 134, 230.

SAṄKU (*m.*), A stake or stump; a javelin [शङ्कु]. Ab. 393, 549, 1115.

SANKUCATI, To contract, draw together [संकुच्]. *Sankucitvá hatthapadaṁ*, with his hands and feet gathered up (Mah. 136). P.p.p. *sankucito*, shrunk, crouching.

SAṄKULO (*adj.*), Crowded; confused, contradictory [संकुल]. Ab. 125; Ras. 27.

SANKUPPO, That can be shaken [fr. संकुप्, comp. *akuppo*]. *Asankuppo*, immovable, sure.

SAÑÑĀ (*f.*), Sense, consciousness, perception; intellect, thought; sign, gesture; name [संज्ञा]. Ab. 114, 874. *Saññá assa vimuyhati*, his senses become distracted (Kh. 13). *Saññá* or Perception is the third Khandha, it is subdivided into six, *cakkhusamphassajá saññá, sotas. s., ghánas. s., jivhás. s., káyas. s., manos. s.*, perception springing from the contact of the eye, ear, nose, tongue, touch and mind with external objects (Man. B. 404). Saṅg. S. enumerates six Saññákáyas, *rupasaññá, saddas., gandhas., rasas., phoṭṭhabbas., dhammas.* The seven Saññás are *aniccasaññá, anattas., asubhas., ádínavas., pahánas., virágas., nirodhas.* (Dasuttara S.). The nine Saññás are *asubhasaññá, maraṇas., áháre paṭikkúlas., sabbaloke anabhiratis., aniccas., anicce dukkhas., dukkhe anattas., pahánas. virágas.* (Ditto). The ten Saññás are the last with the addition of *nirodhasaññá*; they belong to the ecstatic meditation (Ditto). See *Paripácaniyo*. The three Akusalasaññás are *kámasaññá, vyápádas., vihiṁsás.*; and the three Kusalasaññás are *nekkhammasaññá, avyápádas., avihiṁsás.* (Saṅg. S.). *Sukhasaññaṁ uppádayanto*, producing a pleasurable sensation (Att. 200). *Asubhasaññaṁ paṭilabhati*, to obtain the idea of loathsomeness (from the sight of a putrefying corpse, the term belongs to the ecstatic meditation, Dh. 127). *Maraṇasañño* (adj.), having the thought of dying, conscious of death (Pát. 67). *Sabbasattánaṁ manasi dhammasaññá udapádi*, the idea or consciousness of Dharma arose in the minds of all men (Ras. 15). *Pitará ácikkhitasaññáya tattha gantvá*, having gone thither on a signal of assent given to them by their father (Ten J. 54). *Táya mayaṁ saññáya atthibhávaṁ jánissáma*, by this token (the lighting of a beacon-fire) we shall know of each other's being in existence (Dh. 153). *Āgamethâti saññáya dinnattá*, from the signal's being given "Stop," i.e. because you signed to us to stop (Mah. 198). *Saññaṁ assa dassámi*, I'll give him a hint (that his life is in danger, Dh. 322). *Sindhavasahassassa daṇḍasaññaṁ adási*, gave them the signal with the whip, started them off (Dh. 194). *Parisáya saññaṁ datvá*, having signed to his attendants, or given them the order (to seize the Asuras, Dh. 190). *Saradatápasassa saññaṁ adási*, gave notice to S. (Dh. 136). *Assassa paṇhiyá saññaṁ datvá pakkámi*, struck her heel into the horse's flank and rode away, lit. gave her

horse the sign with her heel (Ras. 40). The phrase *saññaṁ na karoti* is, strange to say, used exactly like our "make no sign," viz. keep quiet, not speak or act. *Ājáneyyavalaváya vijátáya saññam pi akatvá nisíditum náma ayuttaṁ*, when a thoroughbred mare foals it doesn't do to sit down and make no sign (Dh. 242). *Mama gehe saññaṁ na kariṁsu*, made no sign in my house, i.e. never put in an appearance (Dh. 213). *Theraṁ disvá pi me sasuro saññaṁ na karoti*, my father-in-law though he saw the priest made no sign, i.e. took no notice of him (Dh. 241, we are told that he went on eating without looking up). *Na puna gehe vasissasíti saññaṁ má kari*, do not be anxious (or make a fuss) thinking you will never live at home again (Dh. 207). *Kumáro daharo ti saññaṁ má kari*, do not be anxious about the child's being of tender age (Ten J. 29). At Dh. 141 *saññaṁ akási* means "formed the idea that, came to the conclusion that, imagined that." In one instance I find *saññaṁ karoti* used, like *saññaṁ dadáti*, in the sense of "give the signal" (Dh. 238 *bheri-saññaṁ kareyyátha*). *Pubbácariyasaññá*, grammatical terms used by former scholars (Alw. I. xl). *Taṁ kárakaṁ apádánasaññaṁ hoti*, this construction is called Ablative (Sen. K. 317). *Pasañño* (adj.), symbolized by Pa (of feminines in *i* and *u*, Sen. K. 228).

SANNADDHO, see *Sannayhati*.

SANNĀHO, Armour, mail [सन्नाह]. Ab. 377; Dh. 202, 220; Mah. 155.

SANNAKADDU (*m.*), The tree Buchanania Latifolia [सन्नकद्रु]. Ab. 556.

SAÑÑĀKKHANDHO, see *Saññá*.

SANNĀMETI (*caus.*), To bend, contract [सन्नामयति].

SAÑÑĀMETI (*caus.*), To restrain [caus. संयम्]. Dh. 7, 68.

SAÑÑAMO, see *Saṁyamo*.

SAÑÑĀṆAṀ, Perception; sign, monument [संज्ञान]. Dh. 134; Mah. 118.

SAÑÑĀPANAṀ, Pacifying, etc. [संज्ञापन]. Das. 32; Pal. 85. See *Sañjánáti*.

SAÑÑĀPETI, see *Sañjánáti*.

SAÑÑATO, see *Saṁyato*.

SAÑÑĀTO, SAÑÑATTO, SAÑÑĀYA, SAÑÑĀYATI, see *Sañjánáti*.

SANNAYHATI, To bind, fasten [सन्नह्]. *Khaggaṁ sannayhitvá*, girding on his sword (Dh. 304). *Saraṁ sannayhitvá*, having fitted an arrow to the string (Dh. 173). P.p.p. *sannaddho*, armed, accoutred (Ab. 378). Dh. 69; Mah. 154.

SANNETI, To mix, knead [सन्नी]. See *Parippho-sako*.

SAÑÑĪ (*adj.*), Conscious, perceiving; thinking, imagining [संज्ञिन्]. Dh. 45. *Koṭṭhe 'va játá ti saññí ahosi*, was under the idea that paddy grew in the barn (Dh. 141). *Saññí*, having perception or thought, conscious; *asaññí*, unconscious; *n'eva saññí násaññí*, neither conscious nor unconscious, i.e. having consciousness nearly but not wholly extinct, semi-conscious (Alw. N. 72). *Sadá maraṇasaññino*, having death ever in their thoughts (Mah. 33). *Pattasaññí*, keeping my attention fixed on the bowl (Pát. 21). *Ajjhattaṁ rúpasaññí*, having the subjective consciousness of Form (B. Lot. 827).

SANNIBHO (*adj.*), Resembling [सन्निभ]. Ab. 530; B. Lot. 563.

SANNICAYO, Piling up, accumulation, hoarding [सन्निचय]. Dh. 17, 281 (the Buddhist priests are not allowed to hoard food, comp. Pát. 102).

SANNIDHĀNAṀ, Proximity [सन्निधान]. Ab. 957.

SANNIDHĀPETI (*caus.*), To bring about, cause to come to pass [सन्निधापयति]. Att. 212.

SANNIDHI (*m.*), Proximity; presence, visibility [सन्निधि]. Ab. 770, 957. *Sannidhiṁ karoti*, to store up (Pát. xxxix). *Sannidhikáro* and *sannidhikárakaṁ* mean storing up food, which was forbidden to Buddhist priests except under certain circumstances (Pát. 10, 14, xxxix, 81, 89).

SANNIDHĪYATI (*pass.*), To be combined [pass. सन्निधा].

SANNIHITO (*p.p.p.*), Stored up [सन्निहित]. Pát. 48.

SANNIKĀSO (*adj.*), Resembling [सन्निकाश + अ]. Ab. 529.

SANNIKKHEPO, Placing [from सन्निक्षिप्].

SANNINNO (*adj.*), Bent, inclined [सम + निम्न]. *Mánasaṁ pápasanninnaṁ* (Att. 194, comp. *tanninno*).

SANNIPATATI, To assemble, meet together [सन्निपत्]. Dh. 98, 298; Ras. 26; Alw. I. 74; F. Ját. 46, 52. P.p.p. *sannipatito* (Mah. 16, 46). Caus. *sannipáteti*, to cause to assemble, bring together, convoke, collect (Mah. 153, 155, 238, Ten J. 50; Dh. 133): also *sannipátápeti* (Ját. 58; Alw. I. 92; Ten J. 113).

SANNIPĀTO, Union, collocation, assemblage; assembly, congregation [सन्निपात]. Dh. 63; Mah. 81, 170, 232. *Sannipátabheri*, the drum that summons to the assembly.

SANNIRUMHATI, and SANNIRUMBHATI, To impede, restrain, block. Fausboll has shown this word to be रुध् with सन्नि (Ten J. 93). The steps are I suppose rundhati, runbati, rumhati, rumbhati. The forms with *mh* and *mbh* are about equally common. Fausböll also quotes *khuddakanagaraṁ rumhitvá*, having blockaded a small fort (Ten J. 93). *Násávátaṁ sannirumhitvá*, having stopped my breath (Ten J. 8). *Devatá . . hasitaṁsaddaṁ sannirumbhitvá*, the devas having muffled the sound of his neighing (Ját. 62, read *hesitasaddaṁ*). At Ját. 80 two MSS. have *sannirumhitvá* and one *sannirumbhitvá*. At Ját. 163 all three MSS. have *sannirumhitvá*, and a little further on occurs the verbal noun *sannirumhanaṁ*, or as one MS. has it *sannirumbhanaṁ*.

SANNISAJJĀ (*f.*), Sitting together (comp. *nisajjá*). *Nisajjaṭṭhánaṁ*, hall of assembly.

SANNISĪDATI, To subside, to be quiet [सन्निषद्]. Mah. 116; Das. 11. P.p.p. *sannisinno*. *Assa sattavassasatáni sannisinnakileso*, the lust that for seven hundred years had remained quiescent within him (Ten J. 114). Sitting together, sitting in conclave (Dh. 300; F. Ját. 8).

SANNISSITO (*p.p.p.*), Connected with; devoted to [सम् + *nissita*, it answers in sense to समाश्रित, see *Nissito*]. *Bhavasannissito*, attached to existence (Alw. N. 24). *Saríre sannissitarajo*, dirt connected with or adhering to the body (Dh. 306). the meaning of *s.* in the compound *paccayasannissita* I am unable to determine (E. Mon. 31; Dh. 422).

SAÑÑITO (*adj.*), Called, named [संज्ञित]. Mah. 50, 51, 72, 140.

SANNIṬṬHĀNAṀ, Conclusion, consummation; ascertainment, resolve [from सन्नि + स्था, comp. *niṭṭhánaṁ*]. Pát. 76. *Sanniṭṭhánakále*, when the critical moment came (F. Ját. 10). *Assá rúpamadanimmadaní (dhammadesaná) sappáyá ti sanniṭṭhánaṁ katvá*, coming to the conclusion that a sermon calculated to bring down her vanity would be profitable (Dh. 315). *Dhuváhaṁ Buddho bhavissámíti evaṁ katasanniṭṭháno*, having thus made up his mind, "I shall surely become a Buddha" (Ját. 19, 69; Att. 112). *Mahallakassa okásaṁ dápessámíti s. katvá*, having resolved, "I shall get room made for the elder of the two" (Ten J 3, 90).

SANNIVĀSO, Living with, association [fr. सन्निवस्]. F. Ját. 117; Dh. 193. With gen. *Ariyánaṁ sannivâso*, the communion of saints (Dh. 37, comp. *asataṁ s.*, F. Ját. 7). *Pubbe 'va sannivásena pemaṁ tasmiṁ ajáyatha*, an affection for him arose (in the king's breast) owing to his having lived with him in a former existence (Mah. 24; that this is the true meaning is clear from the next page, and comp. the similar passage at Dh. 193).

SANNIVESO, Construction, preparation; station, encampment [सन्निवेश]. Ab. 771; Pát. 66. *Senásanniveso* (Att. 219).

SANNIYOJETI (*caus.*), To appoint, enjoin, command [सन्नियोजयति]. Mah. 23.

SANNO, see *Sídati*.

SAÑÑOGO, SAÑÑOJANAṀ, SAÑÑUTTO, see *Saṁy-*.

SĀNO, A dog [श्वान]. Ab. 519. Comp. *Sá*.

SĀṆO, A touchstone; a grindstone [शाण]. Ab. 528.

SANTAJJETI (*caus.*), To menace, abuse [संतर्ज्].

SANTAKO (*adj.*), Belonging to [part. pres. *santa* from अस् with affix क]. Ab. 728. *Kulasantakaṁ mahádhanaṁ*, immense wealth the property of the family (Dh. 131). With dat. *Parassa santakaṁ*, the property of another (Ten J. 45). *Attano santakáni aṭṭha dantavalayáni*, eight ivory rings belonging to herself (Dh. 178, 237).

SANTĀNO, Spreading, extension; lineage; name of a tree in heaven [संतान]. Ab. 28, 332, 952; Kh. 22; Ras. 27.

SANTĀPANAṀ, Burning up [संतापन].

SANTĀPETI (*caus.*), To burn, scorch, inflame, torment [संतापयति]. Das. 7. P. pres. *santápiyamáno* (Dh. 197). P.p.p. *santápito* (Att. 210).

SANTĀPO, Burning, fire; torment [संताप]. Dh. 178; Att. 218.

SANTAPPETI (*caus.*), To satisfy [संतर्पयति]. Mah. 7, 89; Ras. 20.

SANTARABĀHIRO (*adj.*), Inside and out [स + अन्तर + *báhira*]. *Santarabáhiraṁ Verañjaṁ piṇḍáya caritvá*, having gone their begging rounds in and around V. (Dh. 274). *Santarabáhiraṁ guttaṁ kataṁ*, fortified inside and out (Dh. 56, 397, of a fort). In Sám. S. a ball of fragrant soap is said to be *santarabáhirá phuṭá sinehena*, soaked with unguents inside and out, viz. through-

out the whole of its substance. At Pát. 70 we have *santarabahilitto*, "whitewashed inside and out."

SANTARATI, To be in haste, to be agitated, to tremble [संत्वर्]. Das. 31; Gog. Ev. 28.

SANTĀSETI (*caus.*), To terrify [संत्रासयति]. Ten J. 29.

SANTĀSĪ (*adj.*), Trembling, fearful [संत्रास + इन्]. Dh. 63.

SANTATĀ (*f.*), Goodness [*santa* + ता]. Das. 44.

SANTATAṀ (*adv.*), Continually [संततम्]. Ab. 41.

SANTATI (*f.*), Extension, continuity, duration; lineage [संतति]. Ab. 332; Man. B. 400.

SANTATTO (*p.p.p.*), Scorched [संतप्त]. Ab. 751; B. Lot. 332.

SANTAVĀ (*adj.*), Tranquil [शान्त+वत्]. Dh. 68.

SANTHĀGĀRAṀ, A royal rest-house, a building at which kings transacted business when travelling in the provinces; Vij. renders it "town-hall" [संस्था + अगार].

SAṆṬHAHATI, SAṆṬHĀTI, and SANTIṬṬHATI, To stand [संस्था]. *Tasmiṁ káme na saṇṭháti*, stands or continues not in that lust (Dh. 429). *Yathá sásapo áragge na santiṭṭhati*, as a mustard seed will not remain on the point of an awl (Dh. 430). *Saṇṭhátuṁ na sakkoti*, is unable to stand firm, or keep still (Dh. 197, 246; Ját. 26). At Dh. 356 *nálikodanaparamatáya saṇṭhahitvá* seems to mean "living on at most a náli measure of rice." *Petattabhávaṁ vijuhitvá dibbattabhávena santhahiṁsu*, leaving their preta forms they appeared, lit. existed, with celestial forms (Dh. 130). Opt. *santiṭṭheyya* (Pát. 105). P.p.p. *saṇṭhito*. *Susaṇṭhito*, firmly established (Mah. lxxxvi). *Aṅgapaccaṅgehi s.*, consisting of limbs great and small (Dh. 312, comp. Das. 41). Caus. *saṇṭhápeti*, to settle. Of pacifying a disturbed district (Dh. 221). *Puttass' attháya dhanaṁ saṇṭhápetvá*, hoarding his wealth for the use of his son (Dh. 256, comp. 322). *Sáṭakaṁ saṇṭhápento*, adjusting his mantle (Dh. 335). To set up, fix (Att. 138). To replace (Mah. 252). At Dh. 134 *aṅgapaccaṅgáni saṇṭhápetvá* seems to mean disposing of all our limbs, having them at their disposal.

SANTHAMBHATI, To restrain oneself [संस्तम्भ्]. *Santhambhitvá*, having ceased to mourn (Br. J. S. A.). Caus. *santhambheti*.

SANTHANAṀ, Appeasing [शान्त्वन]. Dh. 49.

SAṆṬHĀNAṀ, Form, figure; mark; position, station [संस्थान]. Ab. 771, 1133. *Kiṁsaṇṭhánaṁ cetiyaṁ*, a dagaba of what shape? (Mah. 175). *Susaṇṭhánaṁ*, elegance of form, grace (Kh. 14, comp. Dh. 111). *Gehas.*, figure of a house (Dh. 336).

SAṆṬHĀPANAṀ, Arranging, fixing [संस्थापन]. *Kesas.*, arranging the hair, hair-dressing (Ten J. 6).

SANTHARATI, To spread, strew [संस्तृ]. Dh. 118; Pát. 79. P.p.p. *Santhato*. *Sayanaṁ sádhusanthataṁ*, an elegant or comfortable, lit. well laid, couch (Mah. 244, 246, comp. 194). *Dhamanisanthato*, strewn with veins (of the skin of an ascetic, Dh. 71). Caus. *santhárápeti* (Pát. 12, 106; Mah. 169). The Burmese MSS. often write *sanṭh-*.

SANTHARIṀ, In the phrase, *sabbasanthariṁ ávasathágáraṁ santharitvá*, having fully prepared the rest-house for occupation, and *sabbasanthariṁ santhataṁ ávasathágáraṁ* (Par. S. 12), where *sabbasanthariṁ* is used adverbially. The comment merely says, *sabbasantharin ti yathá sabbaṁ santhataṁ hoti evaṁ*. For the form we may perhaps compare *uttariṁ*.

SANTHĂRO, A layer, stratum; a couch [संस्तर, संस्तार]. *Phalakasantharo* (adj.), having a flooring of boards (Mah. 163). *Suddhaválukasanthăro* adj.), strewn with white sand (Mah. 118, comp. 180). *Phalikásantharo*, a layer of quartz stones (Mah. 169). *Tiṇasanthăro*, a couch made of grass (Pát. 87).

SANTHAVO, Acquaintance, intimacy, friendship [संस्तव]. Ab. 769; Ten J. 37. *Santhavaṁ k.*, to become intimate with (with instr.).

SAṆṬHITI (*f.*), Position, station [संस्थिति].

SAṆṬHITO, see *Saṇṭhahati*.

SANTHUTO (*p.p.p.*), Praised [संस्तुत]. Att. 194.

SANTI, see *Atthi*.

SANTI (*f.*), Calm, tranquillity, peace; Nirváṇa; bliss; pacification, settlement [शान्ति]. Ab. 9, 757, 1055; Das. 36. *Santikaro* (adj.), procuring Nirváṇa (B. Lot. 332; comp. Mah. 47; Dh. 50). *Vatthusanti*, suppression of a heresy (Mah. 17). *Santivutti* (adj.), of tranquil demeanour (Mah. 25, Turnour says "with decorous self-possession").

SANTIKO (*adj.*), Near [स + अन्तिक]. Ab. 705. Neut. *santikaṁ*, vicinity. *Santikaṭṭho*, adjoining (Ab. 706, 770). *Santikávacaro* (adj.), keeping

near (Ját. 67). Acc. *santikaṁ*, to the presence of, towards. *Tassa santikaṁ gantvá*, having gone to him (Ten J. 114, comp. 1, 46, 55; F. Ját. 3, 5; Ras. 34; Mah. 162); *Pakkositvána santikaṁ*, summoning him to his presence (Mah. 42); *Raňňo maṁ santikaṁ nehi*, lead me to the king's presence (F. Ját. 10). Loc. *santike*, in the presence of, auprès de. *Mama dhitaraṁ etassa santike uggaṇhápetvá*, having made my daughter learn it of him (Dh. 159; Ten J. 33). *Tassa santike dhammaṁ sunissámi*, I will learn the Law of him (Ras. 21, comp. Mah. 82). *Buddhánaṁ santike laddhavyákaraṇo*, having received prophecies from the Buddhas (B. Lot. 335). *Satthu santike pabbajissámi*, I will obtain ordination at the Teacher's hands, I will be ordained by Buddha (Dh. 80, 88, 105, 109, 124; Mah. 74, 254). *Nibbánasantike*, near Nirváṇa (Dh. 67). *Amhákaṁ uyyánapálassa santike hohi*, stay with our gardener (F. Ját. 6). The loc. is also used, like *santikaṁ*, after a verb of motion: *Gantvá Saṅghapálassa santike* (Mah. 252; Dh. 43). Abl. *santiká*, from. *Tassa santiká paláyitvá*, having fled from him (Mah. 205). *Raňňo santiká balikammaṁ labhati*, received offerings from the kings (Das. 21; Ten J. 1). Ten J. 39; Dh. 115, 304; Mah. 143.

SANTIṬṬHATI, see *Saṇṭhahati*.

SANTO, see *Sammati*. To the examples already given I add *santapápo* (adj.), in whom sin is extinguished (Ten J. 119). *Santakáyo* (adj.), whose actions are peaceful (Dh. 68). Neut. *santaṁ*, the Tranquil, Nirváṇa (Ab. 7), also indecl. hush! fie!

SANTO (*p.p.p.*), Wearied [श्रान्त]. Ab. 841; Dh. 11.

SANTO (*p. pres. atthi*), Being; good; wise [सत्]. Ab. 228. Nom. *santo* (F. Ját. 13). Acc. *santaṁ*. Instr. *satá*, *santena* (Mah. 197). Gen. and dat. *sato*, *santassa* (*daharass' eva sato*). Nom. pl. *santo*. Acc. pl. *sante* (Ten J. 119). Instr. and abl. pl. *sabbhi* (Dh. 28), *santehi*. Gen. and dat. pl. *sataṁ* (Dh. 10, 14, 28; Mah. 199; Gog. Ev. 31, *manussánaṁ sataṁ*, of those who are then). Loc. pl. *santesu* (Dh. 253). Fem. *satí*, declined like *nadí*. *Santaṁ bhikkhuṁ anápucchá* at Pát. 19 appears to mean, without asking leave of any priest who might be present or in attendance. Loc. absolute: *Evaṁ sati*, such being the case (Dh. 8 Ras. 24; Mah. 80); *Atthe sati*, if there be need (Ras. 31; Dh. 106, *kicce sati*, Ras. 31); *Pajjalite sati*, when there is burning (Dh. 27); *Payoge sati*, when there is occasion (Alw. I. xxv); *Sarire kálakate sati*, when the body is departed (Dh. 360); *tassa mayhaṁ sante*, such being my thoughts, lit. it being to me (Sám. S., see *Atthi*). In phrases of this sort with a fem. noun we have *sati* instead of *satiyá*. Examples will be found at Pát. 28, *ápattiyá sati*, and Ját. 4, *játiyá sati* (comp. *puccháya sati*, if the question be asked, Yátr.). Loc. abs. pl. *Bahúsu pupphesu santesu*, when there are many flowers (Dh. 253). Neut. *santaṁ*, that which is, *asantaṁ*, that which is not (Kamm. 4). Pl. *santo*, good men (Dh. 15, 28, 53; Alw. I. 107). The fem. *satí* is sometimes used as a noun, "a virtuous or chaste woman" (Ab. 234). Comp. *Asanto*.

SANTOSO, Contentment, happiness [संतोष]. Ab. 87; Alw. I. 78; Dh. 422.

SANTUSSAKO (*adj.*), Contented [संतुष + क]. Kh. 15.

SANTUSSATI, To be satisfied, pleased, happy [संतुष]. Dh. 418. P.p.p. *santuṭṭho*, *santusito* (Dh. 65, 418). *Sakena asantuṭṭhá*, dissatisfied with their own property (Dh. 407).

SANTUṬṬHI (*f.*), Contentment, satisfaction, happiness [संतुष्टि]. Kh. 5; Dh. 37.

SĀNTVAṀ, Conciliation [शान्त्व]. Ab. 839. At Ab. 1192 we have *sántvána*, which is probably a misprint for *sántvana* (शान्त्वन).

SĀNU (*m.* and *f.*), Table-land [सानु]. Ab. 607, 887, 1044.

SĀNUCARO (*adj.*), Together with followers or dependents [स + अनुचर]. Dh. 52; Alw. N. 94.

SAPACO, A pariah, out-caste [श्वपच]. Ab. 517.

SAPADĀNAṀ, In the common phrase *sapadánaṁ piṇḍáya carati*, which is explained to mean "goes his begging rounds uninterruptedly," that is from house to house in regular succession, without passing any by (Dh. 335, 373; Alw. N. 119, where D'Alwis renders it, "proceeding from house to house in due order"). Subh. explains it by *paṭipáṭiyá* and quotes from Vis. M., *dánaṁ vuccati avakhaṇḍanaṁ, apetaṁ dánato apadánaṁ anavakhaṇḍanan ti attho, saha apadánena sapadánaṁ avakhaṇḍanavirahitaṁ anugharan ti vuttaṁ hoti* (Ṭíká says, *anavakhaṇḍanan ti avicchindanaṁ nirantarappavatti*). This etymology, which I think is inadmissible, is repeated by Hardy (E. Mon. 73). I have no doubt whatever that the word has the meaning ascribed to it, but of its true

etymology I feel quite uncertain. I may mention that a compound *padánacárí* occurs in Khaggavisáṇa S., and is rendered by Coomaraswamy "begging." One of the thirteen Dhutaṅgas is *sapadánacárikaṅgam*, "the precept that ordains begging regularly from house to house" (E. Mon. 73; B. Lot. 310). At Dh. 420 we have *uccanícakule paṭipáṭiyá sapadánaṁ caranto bhikkhu*, "the monk who begs his bread from house to house in regular order, in families high and low."

SĀPADESO (*adj.*), Figurative (of speech) [स + अपदेश]. Comment says *sa-upamá sakáraṇá*.

SAPADI (*adv.*), Instantly [सपदि]. Ab. 1149.

SĀPADO, A beast of prey, tiger [श्वापद].

SAPĀKO, A pariah, caṇḍála [श्वपाक]. Ab. 517.

SAPANAṀ, An oath [शपन]. Ab. 117.

SAPAÑÑO, in Cunda S. for *sappañño*, metri causâ.

SAPARATTHO, One's own good, and the good of others [स्व + पर + अर्थ]. Alw. I. xiv.

SAPARIVĀRO (*adj.*), Accompanied by an escort or attendants [सपरिवार]. Dh. 158.

SAPARIYANTO (*adj.*), Limited [स + पर्यन्त]. Man. B. 492.

SĀPATEYYAṀ, Property, wealth [स्वापतेय]. Ab. 485; Dh. 94; Ras. 36.

SAPATHO, An oath [शपथ]. Ab. 117. *Sapathaṁ taṁ yakkhiṁ akárayi*, the yakkhí administered an oath to (Mah. 49).

SAPATI, To swear; to revile [शप्]. With dat. *Mayhaṁ sapate*, he reviles me (Sen. K. 330). Aor. 3rd pl. *sapiṁsu* (Mah. 158).

SAPATTO (*adj.*), Hostile [सपत्न]. *Sapatto*, a foe (Ab. 344). Fem. *sapattí* (Dh. 341).

SĀPEKKHATĀ (*f.*), Longing [सापेक्ष + ता].

SAPHALO (*adj.*), Bearing fruit [सफल]. Metaphorically, having its reward (Dh. 10).

SAPHAṀ, A horse's hoof [शफ]. Ab. 371.

SAPHARĪ (*f.*), The fish Cyprius Sophore [शफरी]. Ab. 672.

SAPIṆḌO, A near kinsman [सपिण्ड]. Ab. 243 (for details see Williams' Sansk. Dict.).

SĀPO, Oath, curse; abuse [शाप]. Ab. 1093.

SAPPABHO (*adj.*), Brilliant [सप्रभ].

SAPPACCAYO (*adj.*), Having a cause [सप्रत्यय]. Dh. 422.

SAPPĀṆAKO (*adj.*), Containing insects or animalculæ [स + प्राणक]. Mah. 243; Pát. 16.

SAPPAÑÑO (*adj.*), Wise [स + प्रज्ञा]. Ab. 228; Mah. 200; Dh. 400; Das. 33.

SAPPAṬIBHĀGO (*adj.*), Resembling [स + प्रतिभाग].

SAPPAṬIBHAYO (*adj.*), Dangerous, beset with fear [स + प्रतिभय]. Ten J. 54; Dh. 390.

SAPPĀYO (*adj.*), Desirable, advantageous, beneficial [स + प्राय]. *Kídisí nu kho tassá dhammadesaná sappáyá*, I wonder what sort of sermon would be profitable to her (Dh. 314, 316). *Attano sappáyaṁ yáguṁ pivi*, drank rice-gruel suitable to him, that agreed with him (F. Ját. 46). *Bhojanasappáyaṁ puggalasappáyaṁ dhammasovanasappáyádiṁ ásevanto*, devoting himself to profitable food, friends, preaching, etc. (Dh. 202). *Sappáyaṁ na karotha*, you don't do what is good for you (Dh. 83, said by a physician to a patient who had not followed his prescriptions). *Sappáyáni bhesajjánîti vuddhikaráni bhesajjáni*, by S. medicines are meant beneficial medicines (Subh. comp *gilánassa sappáyaṁ osadhaṁ*, Sám. S. A.). *Asappáyo*, injurious, bad, unbecoming (Pát. 20, 120) Dh. 345.

SAPPI (*n.*), Clarified butter, ghee [सर्पिस्]. Ab. 499; Mah. 196; Pát. 10. Pát. 81 says it may be made from cow's milk, goat's milk, or buffalo's milk.

SAPPĪTIKO (*adj.*), Joyful [स + प्रीति + क]. Ját. 10.

SAPPO, A snake [सर्प]. Ab. 653. *Sapparájá*, the serpent king Vásuki (Ab. 650). *Sappavisaṁ*, snake's venom (Ras. 87).

SAPPURISO, A good or pious man [सत्पुरुष]. Dh. 10, 15, 38, 87, 186; Kh. 8.

SAPURISO (*adj.*), Accompanied by attendants [स + पुरुष]. Ras. 32.

SAPUTTO (*adj.*), Together with his son [सपुत्र]. Ten J. 41.

SARABHAṄGO, Indistinctness of the voice, or broken articulation [स्वरभङ्ग].

SARABHAÑÑAṀ, A particular mode of reciting or intoning sacred compositions [स्वर + भण् + य]. F. Ját. 39. I hardly know in what exact sense svara is used, but it is clear from Pát. xliv that sarabhañña is a regular or accurate mode of intoning as opposed to *áyatako gítassaro* which the comment explains by *akkharáni vinásetvá*.

SARABHO, A sort of deer [शरभ]. Ab. 619.

SARABHŪ (*f.*), Name of a river [सरयु]. Ab. 682.

SARĀBHYĀSO, Archery [शराभ्यास]. Ab. 390.

SARABŪ (*f.*), A lizard. Ab. 621.

SĀRADDHO, = *su-áraddho* (Vij.).

SĀRADIKO (*adj.*), Autumnal [शारदिक]. Dh. 50.

SĀRADO, A year; autumn, the two months succeeding the rains [शरद्(fem. pl.)]. Ab. 79, 81, 1124.

SĀRADO (*adj.*), Autumnal [शारद]. Att. 192. *Sárado*, the autumn season (Dh. 27).

SARĀGO (*adj.*). Coloured; affected with rága or passion [सराग]. Att. 192.

SĀRĀGO, Affection, passion [संराग].

SARAHASSO (*adj.*), Along with the Upanishads [सरहस्य]. Ab. 411.

SARĀJAKO (*adj.*), Including the king [सराजक]. Fem. *sarájiká* (Dh. 143).

SĀRAJJAṀ, Modesty, timidity, shyness [probably शारद + य, comp. *visárado*, "bold," or can it possibly be an abstract from सलज्ज?]. *Sárajjarahito*, bold, presumptuous (Mah. 195). *Sárajjabahulo* (adj.), very timid (F. Ját. 8). *Sárajjaṁ okkami*, he got into a state of nervous agitation (F. Ját. 46). At Pát. xliv the verb *sárajjati* appears to be a denominative from this noun, and to mean "to be ashamed or nervous."

SARAKO, and KAṀ, A drinking vessel [सरक]. Ab. 534; Dh. 178.

SARALO, The tree Pinus Longifolia [सरल]. Ab. 571. *Saraladdavo*, resin of the above tree (Ab. 306).

SARAṀ, see *Saro* (4).

SĀRAMBHO Clamour, angry talk [संरम्भ]. Dh. 24, 297; Alw. N. 35. Ab. 854 has the form *saṁrambha*, which is probably only a return to the Sanskrit.

SĀRAMBHO (*adj.*), Accompanied with danger or injury [स + आरम्भ]. Pát. 4, 71, 72.

SĀRAMEYYO, A dog [सारमेय]. Ab. 518.

SARAṆAṀ, Remembrance [स्मरण]. Ab. 1181.

SARAṆAṀ, Refuge, protection, salvation; Nirváṇa; a protector; a house, home; killing [शरण]. Ab. 7, 206, 403, 947; Das. 6. The Three Refuges, or objects of faith (*saraṇattayaṁ* or *tisaraṇaṁ*), are Buddha, the Law and the Church. The formula in which trust in these refuges is professed may be looked upon as the Buddhist Creed or profession of faith; it consists in repeating three times the words *Buddhaṁ saraṇaṁ gacchámi, dhammaṁ s. gacchámi, saṅghaṁ s. gacchámi* (comp. Dh. 35, Mah. 70). It is used on many solemn occasions, as on the ordination of a deacon (E. Mon. 23). It is also called *saraṇágamanaṁ* (Kh. 17). A Buddha is said to establish his converts in the Saraṇas (*saraṇesu patiṭṭhápeti* or *ṭhapeti, saraṇágamane niveseti*, Ját. 28, Mah. 6, 26). *Saraṇesu patiṭṭháti*, to be established in the Refuges, to put faith in them (Dh. 81; B. Lot. 436; comp. *saraṇesu ṭhito*, Mah. 178). *Tassa me saraṇaṁ bhava*, be thou my refuge or protector (Gog. Ev. 28; Dh. 173). *Saraṇatthaya pávisuṁ*, fled for refuge to. *Imáni saraṇáni uttamáni saraṇaṁ vaja*, put thy trust in these sublime Refuges (Mah. 70). *Bahuṁ ve saraṇaṁ yanti*, verily men fly to many a refuge (Dh. 34). *Asaraṇasaraṇo*, refuge of the refugeless. *Saraṇaṅkaro*, saviour or protector, name of a Buddha (Sen. K. 469). *Atthaṁ saraṇaṁ avoca na byañjanaṁ*, declared the spirit to be that which saves and not the letter (Kh. 21). *Saraṇasikkhápayo detu*, let him teach him the saraṇas and the sikkhápadas (Mah. 135). *Saraṇaṁ gacchati* is generally used with an acc. of the refuge, but at Ját. 28 we have *upagacchuṁ saraṇaṁ Dípaṅkarassa Satthuno*, went to the refuge or protection of D. Buddha.

SĀRANGO, The bird Cuculus Melanoleucus; a deer [शारङ्ग]. Ab. 617, 641, 1050.

SĀRĀṆĪYO, In the phrase *sammodaníyaṁ kathaṁ sáráṇíyaṁ vítisáretvá* (Par. S. 2), which Burnouf happily renders, "exchanged with him the compliments of friendship and civility." Vij. says that *s.* means "that which should be reminded," and I have no doubt that it is a p.f.p. from caus. स्मृ, the *a* of the second syllable being abnormally lengthened for uniformity (comp. *paṭisáráṇíyo*). Vij. quotes from a comment, *sáráṇíyaṁ kathan ti, kacci ávuso khamaníyaṁ? kacci yápaníyan? ti*, implying that *sáráṇíyá kathá* consists of the usual complimentary questions as to a person's health and welfare. At Dh. 132 we have *Satthu santike sáráṇíyaṁ kathaṁ kathento nisídi* (comp. 416).

SARĀSANAṀ, A bow [शरासन]. Ab. 388.

SARASI, see *Saro* (4).

SARASĪ (*f.*), A large pond [सरसी]. Ab. 678.

SĀRASO, The Indian crane [सारस]. Ab. 642.

SARASVATĪ (*f.*), Name of a river [सरस्वती]. Ab. 682.

SĀRATĀ (*f.*), Reality, strength [सारता]. Mah. 128.

SĀRATHI (*m.*), A charioteer, coachman [सारथि]. Ab. 22; Mah. 81; Ját. 59; Dh. 40. Instr. *sárathiná* (Dh. 17). See *Puriso*.

SARATI, and SUMARATI, To remember [स्मृ].

Usually with acc., but at Dh. 57 with gen. Pres. 1st pers. *sarámi* (Mah. 246). Imperat. *sara* (Ras. 40). Gen. *saritvá* (Dh. 222; Mah. 44, 78, 213, 218), *sumariya* (Mah. 20; Ras. 25). Part. pres. *saraṁ* (Mah. 11), *saramáno* (Mah. 110). P.p.p. *sato*. Caus. *sáreti*, to put in mind, remind (Dh. 81, 424; Pát. 96). P. pres. átm. *sárayamáno*, reminding (Ját. 50). P. pres. pass. *sáriyamáno*, being reminded (Pát. 9).

SARAṬO, A chameleon [सरट]. Ab. 623.

SĀRATTHO, Essential or true meaning [सार + अर्थ].

SĀRATTO (*p.p.p.*), Impassioned, inflamed with desire [संरक्त]. *Sárattaratto*, passionately devoted to (Dh. 62). Pát. 69.

SARAVO (*adj.*), Noisy [स + रव]. *Dváraṁ saravaṁ pati*, the gate fell with a crash (Mah. 152).

SARĀVO, A shallow cup, saucer [शराव]. Ab. 458.

SARAVYAṀ, A target [शरव्य]. Ab. 390.

SĀRETI, see *Sarati*.

SĀRI (*m.*), A piece or man at chess, draughts, etc. [सारि].

SĀRĪ (*adj.*), Going [सारिन्]. *Anokasárí*, going homeless (Dh. 72).

SĀRIBĀ (*f.*), Name of a plant [शारिवा]. Ab. 839.

SARIKKHO (*adj.*), Resembling [सदृक्ष]. Alw. I. xcv; Dh. 210. With affix ता, *sarikkhatá*, resemblance (Dh. 229). With affix क, *sarikkhako* (adj.), resembling (Ab. 529).

SĀRIPHALAKO, A chess-board [शारिफलक]. Ab. 532.

SĀRIPUTTO, Name of a famous apostle, a contemporary of Gotama [शारिपुत्र]. He was called also *Dhammasenápati* and *Upatisso* (Ab. 434).

SARĪRAṀ, The body [शरीर]. Ab. 151; Dh. 28, 79, 148. *Sarírakiccaṁ káreti*, to perform the funeral ceremonies, inter a body (Dh. 222; Das. 3, 26). *Sarírabhedo*, dissolution of the body, death (Ten J. 116). *Attano sarīramaṁsaṁ*, the flesh of my body (F. Ját. 54). *Sarīradhátu*, corporeal relic (Mah. 97, 105). *Antimasárīro*, having his last body, not to be reborn, an Arhat (Dh. 63, 71, vowel lengthened metri causâ). *Tassa Mahá-aṭṭhakathaṁ sarīraṁ katvá*, "having embodied therein the Great Commentary" (Vij.).

SARĪRĪ (*m.*), An animal, man [शरीरिन्].

SĀRĪRIKO (*adj.*), Corporeal [शारीरिक]. Mah. 11; Sen. K. 391.

SARITĀ (*m.*), One who remembers [comp. स्मर्तृ]. Sen. K. 470.

SARITĀ (*f.*), A river [सरिता]. Ab. 681; Ras. 77.

SARITO (*p.p.p.*), Flowing, running [सरित]. Dh. 61.

SARO (*adj.*), Flowing, going [सर]. Ras. 77 (*sīghasará saritá*, a swift flowing river).

SARO, The reed Saccharum Sara; an arrow [शर]. Ab. 388, 601, 967; Dh. 57. *Saraparittánaṁ*, protection against arrows. *Saraṁ khipati*, to shoot an arrow (Mah. 45; Dh. 53).

SARO, Sound; voice; musical sound, tone; a vowel [स्वर]. Ab. 128, 967. *Madhurassaro*, sweet or musical voice (Ras. 26). *Brahmassaro*, sublime voice (B. Lot. 566). *Sare nimittaṁ gaṇhi*, fell in love with her voice (Dh. 85). *Sare pare*, when a vowel follows (Sen. K. 208). The seven Saras or musical notes are *usabho, dhevato, chajjo, gandháro, majjhimo, pañcamo, nisádo* (Ab. 132). The *saramaṇḍalaṁ* is said at Ab. 131 to contain seven saras, three gámas or scales, and twenty-one mucchanás or modulations.

SARO (*m.* and *n.*), and **SARAṀ**, A large sheet of water, a lake [सरस्]. Ab. 678, 967. Loc. *sare* (F. Ját. 16), *sarasi* (Mah. 59).

SĀRO, Essence, substance, choicest part, pith, marrow; main point, real truth; strength, vigour; wealth [सार]. Ab. 933. Also as an adj. *sáro*, excellent, genuine, perfect (Ditto). *Sáre asáradassí*, seeing reality in the unreal, or seeing truth in falsehood (Dh. 2). *Sáraṁ sárato* (abl.), *disvá*, seeing the truth as truth (Dh. 3). *Sáradiṭṭhi* (adj.), seeing the truth (Dh. 137). Metaphorically: *Poráṇaṭṭhakathánaṁ sáraṁ ádáya*, taking the substance or pith of the old commentaries. There are six sáras, *sílasáro, samádhis., paññás., vimuttis., vimuttiñáṇadassanas., paramatthas.*, the last is Nirváṇa (Dh. 137). *Sáragandho*, sandal-wood (Dh. 253). *Candanasáro*, best sandal-wood (Ját. 53). *Sáradáru* (Pát. 80) is some sort of wood, probably Khadira (comp. सारद्रुम). *Sárakaraṇḍo* at Alw. I. 78 is rendered "wooden box," comp. *sáramañjúsá* at Ten J. 114 and Das. 24. *Dhanasáro* at Ját. 7 probably means "wealth and riches." At Att. 212 *sáradhanaṁ* is rendered "valuable treasures."

SARORUHAṀ, A lotus [सरोरुह]. Ab. 684.

SARŪPAṀ, Own form, natural state, nature [स्वरूप]. Ab. 177. *Sarúpasirí*, splendour of form.

beauty (Dh. 193). Abl. *sarúpato*, according to its own nature (Att. cxxx).

SARÛPO (*adj.*), Resembling [सरूप]. Att. 203 (*tulásarúpo*). *Asarúpo* (adj.), dissimilar (Sen. K. 206). Mah. 242.

SÂRUPPO (*adj.*), Fit, proper, suitable, in conformity with [सरूप + य]. *Asáruppabhávo*, inappropriateness, impropriety (Ját. 8). *Asáruppo* (adj.), improper (Dh. 271). *Na samaṇasáruppáni*, not fit for a monk (of fine clothes, Ját. 65, comp. Pát. xliv).

SASAKKAṀ (*adv.*), Certainly. Ab. 1140.

SASAKO, A hare, rabbit [शसक]. Ten J. 35.

SASANAṀ, Slaughter [शसन]. Ab. 402.

SÂSANAṀ, Order, command; message; epistle; instruction, discipline; scripture; (Buddhist) religion or dispensation [शासन]. Ab. 354, 992; Dh. 30; Mah. 110. *Mukhas.*, a verbal order (Alw. I. 79). *S. dadáti*, to give orders (Ditto, comp. 74). *S. lañchanto*, sealing a letter (Dh. 89) *Raññá vuttas. árocesi*, "delivered the king's message" (Alw. I. 79). *S. pahiṇati*, to send a message (Dh. 107, 157). *S. labhati*, to receive a message (Alw. I. 80). *Ráhulakumárassa játas. sutvá*, having heard the news of prince R.'s birth (Dh. 117; comp. F. Ját. 5; Alw. I. 80). *Atthi kiñci s.*, is there any news? (Alw. I. 97). *Etaṁ Buddhána' s.*, this is the commandment of the Buddhas (Dh. 33). *Jinas.*, *Buddhas.*, *Satthu s.*, the commandment or religion of Buddha (Mah. 25; Dh. 66; Kh. 20). *S. jotetuṁ*, to make religion prosper (Mah. 150). *Navaṅgas.*, the Law or scripture with its five divisions (Mah. 11). *Imasmiṁ sásane*, under this dispensation (comp. Dh. 135, *Gotama buddhassa sásane aggasávakaṭṭhánaṁ*, the post of chief disciple under the dispensation of Gotama Buddha).

SASAṄKHÂRIKO, see *Saṅkháro*.

SASAṄKO, The moon [शसाङ्क]. Ab. 52.

SÂSAṄKO (*adj.*), Dangerous [स + आशङ्का]. Pát. 13, 20, 107; Ten J. 54.

SÂSAPO, A mustard-seed [सर्षप]. Ab. 451; Dh. 71, 72; B. Lot. 326.

SÂSATI, To command [शास्]. Sen. K. 475. P.p.p. *sásito*.

SASENAKO (*adj.*), Accompanied by an army [स-सेन + क]. Mah. 117.

SASÎ (*m.*), The moon [शशिन्]. Ab. 52; Alw. I. 111.

SASÎSO (*adj.*), Together with the head [स + शीर्ष]. *Sasísaṁ párupitvá*, with his upper robe drawn over his head (Dh. 268).

SASNEHO (*adj.*), Loving [सस्नेह]. Dh. 238.

SASO, A hare [शस]. Ab. 617; Mah. 141; Dh. 61; F. Ját. 51.

SÂSO, Asthma [श्वास]. Ab. 329.

SASSAṀ, Corn in the field, crop [शस्य]. Ab. 452. *Pakkaṁ s.*, the ripe crops (Mah. 72).

SASSAMAṆABRÂHMAṆO (*adj.*), Together with monks and brahmins [स + श्रमण + ब्राह्मण]. *Sassamaṇabráhmaṇí pajá*, beings including monks and brahmins (*pajávacanena sattalokagahaṇaṁ*, Sám. S. A.).

SASSÂMIKO (*adj.*), Having a master [स + स्वामिक]. Dh. 364; Ját. 177.

SASSATIKO (*adj.*), Eternal [शाश्वतिक].

SASSATO (*adj.*), Perpetual, eternal [शाश्वत]. Ab. 189, 709; Dh. 45. *Sassatadiṭṭhi*, *sassatavádo*, the heretical doctrine that Spirit and Matter (*attá* and *loko*) are eternal, Buddhism teaching that the universe is periodically destroyed (Mah. 42; Man. B. 473).

SASSIRÎKO (*adj.*), Auspicious, glorious, blessed [सश्रीक]. Ten J. 1; Kh. 21, 27; Dh. 315. For the doubled *s* comp. *ossajati*, *pavissilesa*, *okkassa*, etc.

SASSÛ (*f.*), Mother-in-law [श्वश्रू]. Ab. 246; Dh. 242.

SASURO, Father-in-law [श्वशुर]. Ab. 246; Dh. 235, 242; Mah. 53. Pl. *sasurá*, father and mother-in-law (Ab. 250).

SATABHISAJO, Name of a Nakkhatta [शतभिषज]. Ab. 60.

SÂTACCAṀ (*adv.*), Constantly, perseveringly [सातत्य]. *Sátaccakárí*, persevering (Dh. 52). *Sátaccakiriyá*, perseverance, constancy (Dh. 80).

SATAKAṀ, A hundred [शतक].

SATAKKHATTUṀ, A hundred times [शतकृत्वस्]. Dh. 291.

SÂṬAKO, and -KAṀ, Cloth; a cloth, an outer garment, tunic, cloak [शाटक]. Ab. 290; Ját. 8; Dh. 198, 287; Mah. 152, 171, 197, 245; Pát. 11. Comp. *sáṭiká*.

SÂTAKUMBHAṀ, Gold [शातकौम्भ]. Ab. 488.

SATAṀ, see *Santo* (3).

SATAṀ (*num.*), A hundred [शत]. Ab. 474. *Sataismá* or *satena bandho naro*, a man imprisoned for a debt or a theft of a hundred pieces of money

(Sen. K. 322). With noun in gen. pl. *Satam múlánam*, a hundred roots (Mah. 113); *Yojanánam satam dígham*, a hundred yojanas long (Att. 8). As the last part of a compound: *Gáthásatam*, a hundred stanzas (Dh. 19); *Vassasatam*, a hundred years (Dh. 20); *Pañca játakasatáni*, five hundred Játakas. With noun in sing. *Chacattálísasatam vassam atikkamma*, after the lapse of a hundred and forty-six years (Mah. 162); *Satam samam*, a hundred years (Dh. 20). When compounded with another numeral, the whole may be a sing. noun. as *pañcasatam yatí* (Mah. 150, where *p.* in the sing. is in apposition with *yatí* in the pl.), or a plur. adj., as *pañcasatá bhikkhú* (Dh. 277, Mah. 11, comp *pañcasatánam ájániyyasindhavánam*, 274). *Itthínam pañca satáni*, five hundred women (Mah. 110). *Pañca kaññásatáni*, five hundred maidens (Ditto). *Tiyojanasatáyámo*, three hundred yojanas in circumference (Att. 8).

SATAMÛLÎ (*f.*), Asparagus Racemosus [शतमूली]. Ab. 585.

SATAPADÎ (*f.*), A centipede [शतपदी]. Ab. 622; Pát. 71.

SATAPATTO, The Indian crane [शतपत्त्र]. Ab. 642. *Satapattam*, a lotus (Ab. 684, 915).

SATARAMSI (*m.*), The sun [शत+रश्मि]. Ab. 62.

SÂTATIKO (*adj.*), Persevering [सतत + इक]. Dh. 5.

SATATO (*adj.*), Continual [सतत]. Ab. 42. Adv. *satatam*, continually (Ab. 41; Mah. 22, 136). *Satatarato* (adj.), always delighting (Mah. 200).

SATAVAṄKO, A sort of fish [शत + वक्र]. Ab. 672.

SATÂVARÎ (*f.*). Asparagus Racemosus [शतावरी]. Ab. 585.

SATERATÂ (*f.*), Lightning [शतह्रदा]. Ab. 48.

SÂṬHEYYAM, Craft, treachery [from शठ, comp. शाठ्य].

SAṬHILO (*adj.*), Crafty, treacherous [from शठ]. Dh. 55.

SAṬHO (*adj.*), Crafty, treacherous, fraudulent, wicked [शठ]. Ab. 737; Alw. N. 121; Dh. 45, 47, 81.

SATI (*f.*), Recollection; active state of mind, fixing the mind strongly upon any subject, attention, attentiveness, thought, reflection, consciousness [स्मृति]. Ab. 158; Man. B. 412; B. Lot. 519, 797, 806; Kh. 16. *Upaṭṭhitá sati*, readiness or activity of mind, presence of mind (Dh. 179). *Satim viná*, without thinking or remembering (that he was to share it with the priests), thoughtlessly, heedlessly (Mah. 158). *Asatiyá* (instr.), thoughtlessly (Dh. 103). At Alw. I. xxxiv we have *sati mati ca*, thought and understanding; here the first implies the active state of the mind, the latter its wise direction. *Sammásati*, rightly directed activity of the mind (B. Lot. 519). *Ekadivasam pi sattháram árabbha satim na uppádesi*, never gave a thought to the Teacher, forgot all about him (Dh. 274). *Maraṇasatim bháveti*, to develop or dwell on the thought of death (Dh. 360). *Ánápánasati* is one of the kammaṭṭhanas, and consists in fixing the attention on the inspiration and expiration of the breath while meditating successively on certain ideas (sixteen in number, Alw. I. 88; E. Mon. 267, 268). *Káyagatá sati*, meditation on the body (Dh. 52, 53). For *satiossaggo* and *sativossaggo* see *Vossaggo*.

SATI, SATÎ, see *Santo*.

SÂTI (*f.*), Name of a Nakkhatta [स्वाति]. Ab. 59.

SÂṬÎ (*f.*), A garment, mantle [शाटी]. Dh. 70.

SÂṬIKÂ (*f.*), An upper robe, mantle, cloak [शाटिका]. *Udakas., jalas.*, a cloak worn to keep off rain, or for a bathing dress (Pát. 106, Mah. 96, also *vassikas.*, "robe for the rainy season," Pát. 19).

SATIKO (*adj.*), Belonging to a hundred, consisting of a hundred, costing a hundred [शतिक]. *Pañcayojanasatikáni kúṭáni*, peaks five hundred yojanas in height (Gog. Ev. 16). *Vassasatiko*, a centenarian (Dh. 124; Mah. 19). *Pañcasatiká saṅgíti*, a synod of five hundred members.

SATIMÂ (*adj.*), Of retentive memory or active mind, thoughtful, reflecting [स्मृतिमत्]. Dh 68; Sen. K. 400. With *i* lengthened metri causâ (Dh. 5, 17, 33, 58). Gen. and dat. *satimato* (Dh. 5). Pl. *satimanto* (Dh. 17). Gen. and dat. pl. *satimatam* (Dh. 33).

SATIPAṬṬHÂNAM, Fixing the attention, earnest meditation. This compound is स्मृति + उपस्थान, comp. *upaṭṭhitá sati*, and *upaṭṭhitasati*. For the sandhi comp. *bhikkhunipassaya* = *bhikkhuní upassaya*, *pi' ssa* = *pi assa*, *phalanti 'saniyo* = *phalanti asaniyo* (Mah. 72). The North Buddhist Sanskrit equivalent is स्मृत्युपस्थान (B. Int. 626). The four satipaṭṭhánas are *káyánupassaná satipaṭṭhánam, vedanánupassan' s., cittánupassaná s., dhammánupassaná s.*, meditation on the impurity of the body, on the evils of the sensations, on the

evanescence of thought, on the conditions of existence (Man. B. 497; Att. 57). The terms *káyabhávaná* and *káyagatá sati* are identical in meaning with *káyánupassaná* (Subh.). See *Parimukham*.

SĀTIREKO (*adj.*), Excessive [स + अतिरेक].

SĀTISAYO (*adj.*), Excessive [सातिशय].

SATIVINAYO, Name of one of the Adhikaraṇasamathas [स्मृति + विनय]. Vij. says, "It is a method of procedure by which the innocence of an arhat falsely accused of a crime is proclaimed: when the offence has been inquired into by a chapter and the accused honourably acquitted, he is declared blameless, and exhorted to keep steady in the path of duty." Pát. 57, 63.

SATO (*p.p.p. sarati*), Recollecting, mindful, attentive, thoughtful, conscious [स्मृत]. *Sadá sato*, ever mindful of, or constantly meditating on (the impurity of the body Dh. 63, see *Sati*). Generally in the phrase *Sato sampajáno*, "thoughtful and conscious" (Dh. 52; B. Lot. 342), the words are very nearly synonymous, e g. comp. *sampajánamusávádo*, a conscious or intentional falsehood, with *asatiyá*, unconsciously, unintentionally; corresponding to this phrase we have the compound *satisampajaññaṁ*, "active thought and consciousness" (Alw. I. 78).

SĀTO, Joyful [शात]. Ab. 88 (see note). Neut. *sátaṁ*, pleasure (Ditto; Dh. 61).

SATRAṀ, A sacrifice; munificence, liberality [सत्त्र]. Ab. 1134.

SATTA (*num.*), Seven [सप्तन्]. Gen. and dat. *sattannaṁ*. Instr. and abl. *sattahi*. Loc. *sattasu*. *Sattavísati*, twenty-seven. *Sattabhúmako*, seven-storied (Mah. 235). *Sattadhaññaṁ*, seven sorts of grain (Pát. 87). *Sattadinaṁ*, a week (Mah. 69, 196).

SATTĀ (*f.*), Existence [सत्ता]. Ab. 807, 816, 1054, 1108. *Gatasatto*, deprived of life (Das. 31).

SATTADASA, see *Sattarasa*.

SATTADHĀ (*adv.*), In seven ways, in seven pieces [सप्तधा]. Dh. 87, 140.

SATTAGUṆO (*adj.*), Sevenfold [सप्तन् + गुण]. Mah. 152.

SATTĀHAṀ, A week [सप्ताह]. Mah. 2. *Sattáhaṁ* (acc.), during a week (F. Ját. 52). *Sattáhaparinibbuto* (adj.), having been dead a week (Mah. 11).

SATTĀHIKO (*adj.*), Belonging to a week, hebdomadal [last + इक].

SATTAKAṀ, A collection of seven [सप्तक]. *Dutiyasattake*, in the second set of seven virtues (Par. S. A.).

SATTAKKHATTUṀ (*adv.*), Seven times [सप्तन् + कृत्वस्]. Mah. 63, 212. See *Paramo*.

SATTALĀ (*f.*), A sort of jasmine (*navamáliká*) [सप्तला]. Ab. 576.

SATTALOKO, World of sentient being [सत्त्व + लोक]. This is one of the three divisions of the universe (see *Loko, Saṅkháro*). According to the Buddhist cosmogony the universe consists of an infinite number of cakkaválas or spheres,[1] peopled by various orders of living beings, to each of which is assigned a particular abode (*loko, bhavanaṁ*) within the cakkavála. These abodes or worlds are disposed one above another, below, upon and above Mount Meru. Most beings have the power to wander from their own loka and visit other parts of the cakkavála, or even to visit other cakkaválas. There are thirty-one sattalokas or abodes of living beings rising one above the other (they are also called Talas or stages). The following are their names. *Nirayo* or *naraká* (pl.), *tiracchánayoni, petalako* or *pettivisayo, asurabhavanaṁ, manussaloko, cátummahárájiko devaloko, távatiṁsad.* or *távatiṁsabhavanaṁ, yámadevaloko, tusitad.* or *tusitabhavanaṁ, nimmánaratidevaloko, paranimmitavasavattid., brahmapárisajjad., brahmapurohitad.* (or *porohitad.*), *mahábrahmad., parittábhad., appamáṇábhad., ábhassarad., parittasubhad., appamáṇasubhad., subhakiṇṇad., vehapphalad., asaññasattad., avihad., atappad., sudassad., sudassid., akaniṭṭhad., ákásánañcáyatanaṁ, viññáṇañcáyatanaṁ, ákiñcaññáyatanaṁ, nevasaññánásaññáyatanaṁ.* The names of their respective inhabitants are these. *Nerayiká, tiracchánagatá, petá, a urá, manussá, devá cátummahárájiká, devá távatiṁsá, yámá, tusitá, nimmánaratino* (or *-rati*), *paranimmitavasavattino* (or *-vatti*), *brahmapárisajjá, brahmapurohitá* (or *-porohitá*), *mahábrahmáno* (or *-brahmá*), *parittábhá, appamáṇábhá, ábhassará, parittasubhá, appamáṇasubhá, subhakiṇṇá* (or *kiṇṇaká*), *vehapphalá, asaññasattá, avihá, atappá, sudassá, sudassí, akaniṭṭhá, ákásánañcáyatanúpagá, viññáṇañcáyatanúpagá, ákiñcaññáyatanúpagá, nevasaññánásaññáyatanúpagá.* Broadly the sattaloka

[1] I use the word sphere in its cosmogonic, not its mathematical sense, the cakkaválas being circular planes, not globes.

is divided into *rúpaloko* and *arúpaloko*, the latter embracing the four highest lokas and the former all the rest. Again it is divided into *kámaloko*, *rúpaloko* and *arúpaloko*, or *kámávacaro*, *rúpávacaro*, *arúpávacaro*, the first including the lowest eleven worlds, the second the next sixteen, and the third the four highest. The four lowest worlds are called *cattáro apáyá*. The twenty-six devalokas are subdivided into six devalokas, sixteen rúpabrahmalokas and four arúpabrahmalokas. Also more broadly into six devalokas and twenty brahmalokas. The Devaloka is ruled by three great archangels. Of these, *Mahábrahmá* rules the Brahmaloka, Mára rules the heavens from Yáma to Paranimmitavasavatti (which are hence sometimes called Máraloko), and Sakka rules the Távatiṁsa heaven. The lowest heaven, Cátummahárájika, is occupied by the four Mahárájas or Lokapálas and their suite. The angels of the three lowest Rúpabrahma heavens are collectively called *brahmakáyiká*.[1] The five highest Rúpabrahma heavens, Aviha, Atappa, Sudassa, Sudassin, Akaniṭṭha, are called *Suddhávásá*, the Pure Abodes. Besides the beings enumerated above, there are several other minor classes, as Kumbhaṇḍas, Garuḷas, Yakkhas, Rakkhasas, Nágas, who have not all special abodes of their own, the Kumbhaṇḍas for instance being attendants of Sakka in the Távatiṁsa heaven (Man. B. 46). See B. Int. 599 and foll., Man. B. 5 and foll.

SATTAṀ, Substance, thing; form, body; sentient being; strength; breath, life [सत्त्व]. Ab. 816.

SATTAMO (*adj.*), Best, excellent [सत्तम]. Ab. 695, 941.

SATTAMO (*adj.*), Seventh [सप्तम]. Ab. 941; F. Ját. 52; Ten J. 114. Fem. *sattamí*, in gram. the locative case (Alw. I. xl), also the optative mood (Sen. K. 430).

SATTAPAṆṆO, The tree Echites Scholaris [सप्तपर्ण]. Ab. 555. In *sattapaṇṇirukkho* at Mah. 178 we probably have a form सप्तपर्णिन्.

SATTARASA (*num.*), Seventeen [सप्तदशन्]. Dh. 76; Mah. 206. With affix क, *sattarasakaṁ*, a collection of seventeen, name of a portion of the Bhikkhuní Vibhaṅga. The form *sattadasa* is also given in Payoga Siddhi.

[1] I find in Mahánidána S. Aṭṭh., *brahmakáyiká ti brahmapárisajjabrahmaporohitamahábrahmáno.*

SATTATI (*fem. num.*), Seventy [सप्तति]. Alw. I. 104. *Cattusattati*, seventy-four (Dh. 134).

SATTAṬṬHA, Seven or eight [सप्तन् + अष्टन्]. *Kumárassa sattaṭṭhavassakále*, when the child was seven or eight years old (Das. 2). F. Ját. 2.

SATTĀVĀSO, Abode of beings [सत्त्व + आवास]. This is a technical term, there are nine Sattávásas, which are nine classifications of beings. I take the text from Dasuttara S. *Sant' ávuso sattá nánattakáyá nánattasaññino seyyathá pi manussá ekacce ca devá ekacce ca vinipátiká, ayaṁ paṭhamo sattáváso: sant' ávuso sattá nánattakáyá ekattasaññino seyyathá pi devá brahmakáyiká paṭhamábhinibbattá, ayaṁ dutiyo sattáváso: sant' ávuso sattá ekattakáyá nánattasaññino seyyathá pi devá ábhassará, ayaṁ tatiyo sattáváso: sant' ávuso sattá ekattakáyá ekattasaññino seyyathá pi devá subhakiṇṇá, ayaṁ catuttho sattáváso: sant' avuso sattá asaññino appaṭisaṁvedino seyyathá pi devá asaññasattá ayaṁ pañcamo sattáváso. Sant' ávuso sattá sabbaso rúpasaññánaṁ samatikkamá paṭighasaññánaṁ atthagamá nánattasaññánaṁ amanasikárá ananto ákáso ti ákásánañcáyatanúpagá, ayaṁ chaṭṭho sattáváso: sant' ávuso sattá sabbaso ákásánañcáyatanaṁ samatikkamma anantaṁ viññáṇan ti viññáṇañcáyatanúpagá, ayaṁ sattamo sattáváso: sant' ávuso sattá sabbaso viññáṇañcáyatanaṁ samatikkamma n'atthi kiñcíti ákiñcaññáyatanúpagá, ayaṁ aṭṭhamo sattáváso: sant' ávuso sattá sabbaso ákiñcaññáyatanaṁ samatikkamma nevasaññánásaññáyatanúpagá, ayaṁ navamo sattáváso.* "There are beings, brethren, in whom there is diversity both of body and of mind; as mankind, some of the devas (comment says the devas of the six kámadevalokas), and some of the Vinipátikas, this is the first Abode. There are beings in whom there is diversity of body and identity of mind, as the Brahmakáyika devas (see *Sattaloko*), who are reborn (in those heavens) in consequence of having practised the first Jhána (see *Bhúmi*). There are beings in whom there is identity of body and diversity of mind, as the Ābhassara devas. There are beings in whom there is identity of body and identity of mind, as the Subhakiṇṇa devas. There are beings who are unconscious and deprived of sensation, as the Asaññasatta devas. There are beings who from their complete emancipation from ideas of Form, from the disappearance within them of the ideas of resistance, from their

ceasing to dwell upon ideas of diversity, look upon space as infinite and attain the realm of infinity of space.[1] There are beings who, having completely risen above the realm of infinity of space, look upon Intelligence as infinite and attain the realm of infinity of intelligence. There are beings who, having completely risen above the realm of infinity of intelligence, conceiving the idea that nothing exists, attain the realm of Nothingness. There are beings who, having completely risen above the realm of nothingness, attain the realm of Semi-Consciousness (comp. B. Lot. 542)."

SATTHĀ (*m.*), A teacher, master [शास्तु]. Acc. *satthâraṁ* (B. Lot. 654; Dh. 353). Instr. *satthârâ, satthunâ* (Dh. 353; Mah. 194). Gen. and dat. *satthu* (Dh. 307), *satthussa* (Alw. I. xvi). The base in composition is *satthu-*, e.g. *satthuvaṇṇito*, praised by the Teacher, *satthukappo*, like the Teacher, *satthuvaṇṇo*, gold, lit. that which is coloured like Buddha (who was "*suvaṇṇavaṇṇo*," Ab. 487, Pát. 80), *navaṅgasatthusâsanaṁ*, the nine-fold scriptures of the Teacher (Kh. 20). In phrases like *satthu dhammadesanâ* or *satthudhammadesanâ* (B. Lot. 436, Dh. 198), it is often difficult to know whether *satthu* is intended for the genitive or the base in composition. *Satthâ* is a frequent epithet of a Buddha (Ab. 1, comp. *Kassapo nâma satthâ*, a Buddha named K., Ras. 15). It is the usual name by which Gotama Buddha is spoken of in the commentaries (e.g. see F. Ját. 8, Dh. 184).

SATTHAKAṀ, A small weapon [शस्त्रक]. Ab. 909, Dh. 255 (in both cases the weapon referred to appears to be a pair of scissors). *Satthakavâtâ* at Dh. 307, 336 seems to mean cutting or lancinating pains.

SÂṬṬHAKATHO (*adj.*), Together with the commentary [स + *aṭṭhakathâ*]. Pát. xiv.

SÂTTHAKO (*adj.*), Useful, profitable [सार्थक]. Dh. 389. Fem. *sâtthikâ*. *Sâtthikâ desanâ*, a sermon attended with profit to the hearers (Dh. 91, 116, 364, 389).

SATTHAṀ, A weapon, sword; iron, steel [शस्त्र]. Ab. 385, 965, 1052; F. Ját. 50.

SATTHAṀ, A treatise, book; a science or art [शास्त्र]. Ab. 965; Alw. I. 112. *Saddas.*, grammar (Alw. I. xiii). *Alaṅkâras.*, a treatise on rhetoric (Bál. i).

[1] That is, of course, where the idea that space is infinite is the leading or all-absorbing idea of its inmates.

SATTHI, see *Satti*.

SATTHI (*n.*), The thigh [सक्थि]. Ab. 276; Mah. 23.

SAṬṬHI (*f. num.*), Sixty [षष्टि]. In apposition with a noun in the sing. *Saṭṭhiṁ saṭṭhiṁ veḷuṁ gahetvâ*, having taken bamboos in bundles of sixty each (Dh. 211). In apposition with a noun in pl. *Saṭṭhiṁ bhikkhû labhitvâ*, taking sixty priests (Dh. 81); *Ekasaṭṭhiyâ arahantesu jâtesu*, when there were sixty-one arhats (Dh. 119); *Leṇâni aṭṭhasaṭṭhiyo* (pl.), sixty-eight cells (Mah. 103); *Purisânaṁ sahassehi 'saṭṭhiyâ saha*, with sixty thousands of men (Mah. 155). With noun in gen. *Saṭṭhiṁ arahataṁ akâ*, made sixty converts (Mah. 2, comp. Dh. 122). In composition: *Saṭṭhisahassânaṁ bhikkhûnaṁ*, for sixty thousand priests (B. Lot. 436); *saṭṭhivassathero*, a priest of sixty years' standing (Ten J. 120); *saṭṭhibhâṇavâraparimâṇo* (adj.), sixty bhâṇavâras in extent (Alw. I. v).

SATTHIKĀ, see *Sâtthako*.

SATTHO, A troop, caravan [सार्थ]. Ab. 631, 965; Mah. 43; Pát. 65. *Satthavâho*, a merchant (Ab. 469; Mah 29). *Appasattho* (adj), with few attendants (Dh. 22). *Jaṅghas*, *sakaṭas.*, caravans of beasts of burdens, caravans of carts (Alw. I. 74). *Theyyas.*, a piratical caravan, a troop of robbers (Pát. 16, 92).

SĀTTHO (*adj.*), Together with the meaning [सार्थ] B. Lot. 330.

SAṬṬHO (*adj.*), Sixtieth [षष्ट]. Sen. K. 402.

SATTHU, see *Satthâ*.

SATTHU, see *Sattu* (2).

SATTHUKO (*adj.*), Belonging to a teacher [शास्तृ + क]. *Satthukaṁ pâvacanaṁ*, the word of our blessed Master (Br. J. S. A.).

SAṬṬHYAṀ, Villany, fraud [शाठ्य]. Ab. 177.

SATTI, and SATTHI (*f.*), Ability, power; an iron spear, javelin [शक्ति]. Ab. 387, 398, 1050, 1052. The three sattis or regal powers are *pabhâvo, ussâho, mantânaṁ*, dignity, energy and counsel (Ab. 351). *Sattidharo*, spear-holder, a name of Kârttikeya (Ab. 17). *Sattiyâ hani*, slew him with his spear (Mah. 154, comp. Dh. 114). *Aññamaññaṁ mukhasattihi vitudantâ*, wounding one another with sharp words, lit. mouth-javelins (Saṅg. S. of persons quarrelling).

SATTĪ (*f.*), A knife [शस्त्री]. Ab 392, 394. *Satti*, a hunting knife, occurs in Kuruṅgamiga Jâtaka.

SATTO, A being, creature, animal, sentient being, man [सत्त्व]. Ab. 816; Dh. 56, 74. *Dukkhá satte pamocaye*, redeem mortals from suffering (Mah. 2). *Hánim disvána sattánam*, perceiving the degeneration of mankind (Mah. 207, 253). *Ayaṁ s.*, this person (Mah. 250, 255). See *Sattaloko*.

SATTO (*p.p.p. sakkoti*), Able, strong [शक्त]. Ab. 1083. See *Sakko* (2).

SATTO, see *Sajati*.

SATTU (*m.*), An enemy [शत्रु]. Ab. 343, 344, 1122. *Kilesasattu*, the enemy Sin (Mah. 194).

SATTU (*m.*), Barley meal, or flour generally, also a cake made of meal [शक्तु]. Ab. 463, 1122. *Sattuphalá* (f.), the tree Mimosa Suma (Ab. 566). The form *satthu* occurs three times at Pát. 89, it is perhaps correct, comp. *satthi* = शक्ति.

SATTUKO, An enemy [शत्रु + क]. Mah. 194.

SĀVAJJO (*adj.*), Censurable, faulty, wrong, sinful [सावद्य]. Ten J. 117. Of a book, inaccurate, full of faults. Opposed to *anavajjo* (Dh. 259). *Sávajjaṁ*, sin (Das. 43).

SĀVAKO, A hearer, listener, pupil; a disciple [श्रावक]. Alw. I. lxix (pupils of a Brahmin teacher); E. Mon. 10; B. Int. 296, 297; B. Lot. 292. This word is used I think only in the sense of true disciple or hearer of Buddha; and is applied to those who are walking in the four Paths, and especially Arhats. The word *ariyá*, "the Elect," at Dh. v. 22 is explained by the comment to mean *buddhapaccekabuddhasávaká*, Buddhas, Pratyeka Buddhas and saints (p. 180). At Dh. v. 187 *sammásambuddhasávako* evidently refers to the Arhat; it is difficult to say whether it should be rendered "true disciple of the Enlightened," or "disciple of the truly Enlightened." At v. 195 it can only mean Arhats. At Kh. 7 the eight Ariyas are called *sugatassa sávaká*. *Bahú Buddhassa sávaká*, many pious disciples of B. (Alw. I. 51). At Alw. I. 77, 78 the term *sávakasaṅgho* is distinctly limited to the eight Ariyas; from its use at Dh. 142 however nothing necessarily shows it to be so restricted. At Dh. 14, 52, 53 the context does not seem to imply more than "pious disciple." *Sávakabodhi*, the knowledge possessed by an Arhat (opposed to *paccekabodhi*, the knowledge possessed by a Pratyeka Buddha, and *sabbaññutá*, or supreme Buddhaship, Sám. S. A.). *Sávakapáramiñáṇaṁ*, the knowledge possessed by an aggasávaka, and obtained by practising the páramitás in previous existences (Dh. 125, 134; Man. B. 197). Fem. *sáviká* (Dh. 131).

SAVALI (*adj.*), Wrinkled [स + वलि]. Ras. 20.

SAVANAṀ, Hearing; the ear [श्रवण]. Ab. 150; Ras. 16; Dh. 33, 269. *N'atthíti me vacanassa savanaṁ má hotu*, let me not hear the words, There is none (Dh. 140). *Saddhammasavanaṁ*, hearing the Truth of Buddha (B. Lot. 305). *Dhammasavanaṁ*, hearing the Law preached, going to church service (F. Ját. 46).

SAVANAṀ, Flowing [स्रवण]. *Manápassavano* (adj.), flowing in the channels of pleasure (Dh. 60).

SAVANĪYO (*adj.*), Pleasant to hear [श्रवणीय].

SAVANKO, A sort of fish [स + वङ्क]. Ab. 672.

SAVANO, Name of a Nakkhatta [श्रवण]. Ab. 60; Sen. K. 524 (the MSS. rightly read *-no*).

SĀVANO, Name of a month [श्रावण]. Ab. 75.

SĀVASESO (*adj.*), Imperfect, incomplete [सावशेष]. Dh. 296.

SAVATI, To flow [स्रु]. Dh. 60. P. pr. fem. *savanti*, a river (Ab. 681; Ját. 18).

SĀVATTHĪ (*f.*), Name of a town in India, the capital of Kosala [श्रावस्ती]. Ab. 199; Kh. 4; Dh. 77, 93, 198. *Sávatthinagaraṁ* (Dh. 216). *Sávatthivásí* (m.), dwelling at S. (Dh. 274, 366). With affix क, *Sávatthiko*, belonging to S. (Sen. 390).

SĀVETĀ (*m.*), One who informs [श्रावय + तृ].

SĀVETI, see *Suṇoti*.

SAVHAYO (*adj.*), Called, named [साह्वय]. *Sambuddho Sikhisavhayo*, the Buddha named Sikhin (Ras. 26).

SAVIBHATTI (*adj.*), Having inflections [स + विभक्ति].

SĀVIKĀ, see *Sávako*.

SAVIÑÑĀNAKO (*adj.*), Possessed of intelligence or consciousness, animate [स + विज्ञान + क]. Alw. I. 76. *Saviññáṇakaṁ dhanaṁ*, live stock (Dh. 79).

SĀVITTHĪ (*f.*), The Vedic verse Sávitrí. At Kh. 17 we have *sávittí*.

SAVO, Flowing, dripping [स्रव]. Ab. 1059.

SĀVO (*adj.*), Dark brown, bay [श्याव]. Ab. 99.

SAVUPĀDISESO, see *Upádiseso*.

SAVYO (*adj.*), Left, on the left hand [सव्य]. Ab. 719.

SĀYAKO, An arrow; a sword [सायक]. Ab. 388, 391, 1049.

SAYAṀ (*indec.*), Oneself, by oneself, spontaneously

[स्वयम्]. Mah. 2, 78; Alw. I. 79. *Te s. rájá atappayi*, the king himself served them (Mah. 82). *S. abhiññáya*, having learnt by myself (Dh. 63). *Sayam eva* (Ten J. 115). With a fem. noun (Mah. 113). With a plur. noun *S. pabbajimsu*, they themselves took orders (Dh. 142; comp. F. Ját. 17).

SÂYAṀ, see *Sáyo*.

SÂYAMÂSO, Evening meal, supper [सायम् + आश]. Dh. 165.

SAYAMBHŪ (*adj.*), Self-produced, self-sufficient, independent [स्वयंभु]. This is an epithet of a Buddha (Ab. 4). Burnouf says admirably (B. Lot. 336), "This term, which is only an epithet, must not be confounded with the appellation Svayambhu, which occupies so prominent a place in Brahminical mythology. I imagine that as used by Buddhists this epithet expresses the independent nature of a Buddha, who, as soon as he has attained to a knowledge of the emptiness of all laws and conditions, has no longer any other substratum or raison d'être than himself." He then quotes from Mahávaṁsa Ṭíká, *api ca yo so Bhagavá sayambhú anácariyako pubbe ananussutesu dhammesu sámaṁ saccáni abhisambujjhi*, and this Blessed One, self-dependent, without a teacher, by himself discovered Truth in doctrines hitherto unheard. Vij. writes to me, "*Sayambhú* means one whose knowledge is underived, self-produced (*sayaṁ bhútáya paññáya yutto sayambhú*)." *Sayambhuñáṇaṁ*, "self-derived or original knowledge," as an epithet of the knowledge of a Buddha occurs in very old texts (see *Sámukkaṁsiko*). If *sayambhú*, as an epithet of a Buddha, belongs to the earliest age of Buddhism, it affords another instance of the way in which Gautama appropriated the Brahminical terms while materially altering their meaning (comp. *Mahábrahmá*).

SAYAMPABHO (*adj.*), Self-resplendent [स्वयंप्रभ].

SAYAṀVARÂ (*f.*), A maiden who chooses a husband [स्वयंवरा]. Ab. 235.

SAYANAṀ, and SENAṀ, Lying, sleeping; a bed, couch [शयन]. Ab. 308, 1121. *Mahás.*, a large bed, i.e. a bed beyond a certain prescribed width, was forbidden to the priests. *Sayanaṭṭhánaṁ*, sleeping place (Dh. 82). *Attano sayanagumbe*, in the jungle which was his lair (F. Ját. 54, of a jackal). *Bhúmisayanaṁ*, lying on the ground (Dh. 305). Mah. 83, 180, 194; Dh. 48. The term *senásanaṁ*, = शयन + आसन (once we have *sayanásana*, Dh. 34) appears to mean originally "sleeping and sitting," and hence "dwelling." *Rukkhamúlasenásanassa gatagataṭṭháne sulabhatáya*, from the easy obtainment of a lodging at the foot of a tree wherever you go (Ját. 10, comp. Kamm. 9). D'Alwis renders *navavidhas.* at Alw. I. 78 by "nine kinds of habitations adapted to the recluse." Vij. renders *senásanagáhako*, "steward or housekeeper of an establishment." *Senásanavattaṁ*, "duties of the bed-chamber" (Cornelius Alwis). At Mah. 12 it is used as a synonym for vihára (monastery). It may also mean a bed or bedding (Ab. 1121). Hardy renders *senásanadánaṁ*, "the gift of a pallet on which to recline" (E. Mon. 81). *Ekamante vicittaṁ kárápetvá s. dápesi*, gave them beds made variegated or embroidered on one side (? Dh. 109).

SÂYAṆHO, Evening [सायाह्न]. *Sáyaṇhasamayo*, eventide (Mah. 84). *Sáyaṇhasamaye* or *-samayaṁ*, in the evening (Mah. 2; Alw. I. 93; Dh. 314; F. Ját. 52).

SAYANIGGAHAṀ, SAYANIGHARAṀ, A sleeping-room, bed-chamber [the second part of this compound is गृह, the first is a derivative of शी, probably a fem. noun शयनी]. Ab. 214; Pát. 90, 93.

SÂYANIYO, see *Sáyati*.

SAYAÑJÂTO (*adj.*), Sprung up spontaneously [स्वयंजात]. *Sayañjátasáli*, wild paddy (Dh. 156).

SAYANKATO (*adj.*), Made by oneself [स्वयंकृत]. Dh. 62. *Sayaṅkataṁ sukhadukkham*, happiness and suffering caused by one's own actions (Gog. Ev. 29).

SAYÂNO, see *Sayati*.

SAYATHU (*m.*), Swelling [श्वयथु]. Ab. 327.

SAYATI, and SETI, To lie down [शी]. Pres. 3rd pl. *senti* (Dh. 28). *Nihato seti*, perishes (F. Ját. 49). *Sukham seti*, to live at ease or happily (Dh. 15, 31, 36). *Sayane kiṁ na sesi sukhaṁ*, why do you not recline comfortably on your couch? (Mah. 136). P. pres. *sayáno* (Kh. 16), *sayamáno* (Att. 218). Aor. *sayi* (Mah. 128, 230, pl. *sayiṁsu*, Mah. 217). Ger. *sayitvá* (Mah. 194). P.p p. *sayito*, lying (Mah. 47, 157). Caus. *sayápeti*, to cause to lie down, to put down, lay down (Mah. 216, 244, 246).

SAYATI, To go, to take refuge [श्रि]. *Kathaṁ sayámi*, whither shall I betake myself (Mah. 52).

SÁYATI, To taste [स्वद्]. *Jivháya rasaṁ sáyitvá*, having tasted a flavour with his tongue. P.f.p. *sáyaniyo*, to be tasted, savoury. P.p.p. *sáyito*.

SAYHATI, The part. pres. *sayhamáno* of this passive from सह् is given at Cl. Gr 120. P.f.p. *sayho*, endurable.

SÁYĪ (*adj.*), Lying [शायिन्]. Dh. 58. *Bhúmisáyí*, laying on the ground (Cl. Gr. 29).

SĀYIKĀ (*f.*), Lying, sleeping [शायिका]. Dh. 25.

SAYO (*adj.*), Lying, sleeping [शय].

SĀYO, Evening [साय]. Ab. 68. *Sáyabhattaṁ*, evening meal, supper. *Sáyaṁ*, in the evening (Dh. 214; Das. 6; Mah. 160). *Sáyaṁ*, it is late (Mah. 84: Dh. 88). *Sáyapátaṁ*, evening and morning, late and early (Dh. 214, 252).

SECETI (*caus.*), To cause to sprinkle [सेचयति]. Mah. 211. At Mah. 233 *secanto* should be *pekkhanto*.

SEDAJO (*adj.*), Sprung from moisture [स्वेदज]. Insects, worms, etc. are *sedaja* (Ab. 741; Man. B. 441).

SEDITO (*p.p.p.*), Steamed, heated [स्विदित]. Ját. 52.

SEDO, Sweat, moisture, boiling steam [स्वेद्]. Ab. 1088; Kh. 18; F. Ját. 46. *Sedajalo*, perspiration (Ab. 954).

SEHI, see *So* (1).

SEKHARIKO, The plant Achyranthes Aspera [शिखरिक]. Ab. 583.

SEKHARO, A crest, chaplet [शेखर]. Ab. 308.

SEKHIYO (*adj.*), Connected with training [शैक्ष्य]. The seventy *sekhiyá dhammá* are minor precepts regulating the conduct of the priest, and applying to his mode of dress, deportment, eating, etc. They are also called *sekhiyavattaṁ*. E. Mon. 9; B. Int. 308; Pát. 20.

SEKHO, One who is under training [शैक्ष]. This term is applied to the first seven Ariyapuggalas, the eighth or Arhat being *asekho*. It implies that they have still a remainder of human passion to eradicate, still duties to perform, still a probation to be passed through. The seven Sekhas or Sekhapuggalas are *sotápattimaggaṭṭho, sotápattiphalaṭṭho, sakadágámimaggaṭṭho, sakadágámiphalaṭṭho, anágámimaggaṭṭho, anágámiphalaṭṭho, arahattamaggaṭṭho*. Of these the first has a maximum of human passion to get rid of, and the last a minimum, being but very slightly removed from the perfect sanctification of the *arahattaphalaṭṭho* or Arhat (see *Maggo*). The foll. is Buddhaghosa's gloss on *sekho* in verse 45 of Dhammapada, *Sekho ti adhisílasikkhá adhicittasikkhá adhipaññásikkhá ti imá tisso sikkhá sikkhito sotápattimaggaṭṭhánaṁ ádiṁ katvá yáva arahattamaggaṭṭháná sattavidho sekho*, by Sekha are meant the seven Sekhas beginning with Sotápattimaggaship and ending with Arahattamaggaship, who are disciplined in these three disciplines, lofty morality, lofty thought and lofty wisdom (Dh. 209). *Tvañ ca sekho sakaraṇíyo*, thou art yet under discipline and hast duties to perform (B. Lot. 297). *Appattamánaso sekho*, one who is yet a Sekha and has not attained Arhatship (Dh. 255). *Sekhasílaṁ* is the moral practice of a sekha, the duties he performs to get rid of human passion (Man. B. 493). Ab. 435; Alw. I. 76; B. Int. 322; B. Lot. 295. Sometimes written *Sekkha*.

SEKO, Sprinkling [सेक]. Sen. K. 523.

SELANAṀ, Noise, shouting. Ab. 899.

SELEYYAṀ, Benzoin [शैलेय]. Ab. 591.

SELIYO (*adj.*) = श्लेष्य. Pát. viii.

SELO (*adj.*), Rocky [शैल]. *Selo pabbato*, a rocky mountain (Dh 2). *Selo*, a rock, hill, mountain (Ab. 605; Mah. 12, 240; Dh. 15).

SELU (*m.*), The tree Cordia Myxa [शेलु]. Ab. 558.

SEMHAṀ, and **SEMHO**, Phlegm, the phlegmatic humour [श्लेष्मन्]. Ab. 281, 817; Kh. 18. See also *Silesumo*.

SEMHIKO (*adj*), Phlegmatic, produced by phlegm [श्लैष्मिक].

SENĀ (*f*), An army [सेना]. Ab. 381; F. Ját. 3. *Senábyúho*, a review (B. Lot. 466).

SENAṀ, see *Sayanaṁ*.

SENĀNĪ (*m.*), A general [सेनानी]. Ab. 340.

SENĀPACCAṀ, Post of general or commander-in-chief [सैनापत्य]. Mah. 259.

SENĀPATI (*m.*), A general or commander-in-chief [सेनापति]. F. Ját. 9; Att. 38.

SENĀSANAṀ, see *Sayanaṁ*.

SEṆI (*m.* and *f.*), and **SEṆĪ** (*f.*), A line, row; a multitude, community; a guild of artisans [श्रेणि, श्रेणी]. Ab. 504, 539, 1021; Dh. 203, 239; Pát. 97.

SENIYO (*adj*), Belonging to an army [सैन्य].

SENO, A hawk [श्येन]. Ab. 637.

SEPAṆṆĪ (*f.*), and **SEPAṆṆIKĀ** (*f.*), Names of two sorts of plants [श्रीपर्णी, श्रीपर्णिका]. Ab. 575; Dh. 147.

SEPHĀLIKĀ (*f.*), Name of a plant [श्रीफलिका]. Ab. 575 (= *níliká*).

SEREYYAKO, The plant Barleria Cristata [सैरेयक]. Ab. 579.

SERĪ (*adj.*), Self-willed [स्वैरिन्]. *Seribhávo, seritá*, self-will, independence (Att. 199).

SESAKO (*adj.*), Remaining, omitted [शेष + क]. *Sesakaṁ madhu*, the remaining honey (Mah. 133). *Sesaká janá*, the rest of the people (Mah. 61). *Sabbe ghátitasesaká*, all who had escaped the slaughter (Mah. 151, comp. Sansk. hataçesha).

SESETI (*caus.*), To omit, leave [शेषयति]. *Kiñci asesetvá*, leaving nothing behind (Dh. 239). *Vinicchayaṁ sabbam asesayitva*, including authoritative decisions (Vij.).

SESO (*adj.*), Remaining [शेष]. Mah. 205. Also a noun, "remainder" (comp. *saṅghádiseso*).

SETACCHADO, A goose [श्वेतच्छद]. Ab. 646.

SETACCHATTAṀ, A white parasol or umbrella, an emblem of royalty; kingship, royalty [श्वेतच्छत्र]. Ras. 18; Alw. I. 78.

SETAMBO, A sort of mango [श्वेत + आम्र]. Ab. 558.

SETAṄGO (*adj.*), White-bodied [श्वेत + अङ्ग]. Mah. 63.

SETAṬṬHIKĀ (*f.*), Blight or mildew [श्वेत + अस्थि + क?]. Ab. 454.

SETHILLAṀ, Looseness [शैथिल्य].

SETI, see *Sayati*.

SETĪBHO, A white elephant [श्वेत + इभ].

SETO (*adj.*), White [श्वेत]. Ab. 95. *Sabbaseto*, entirely white. Masc. *seto*, the colour white, whiteness (Ab. 95, note).

SEṬṬHATĀ (*f.*), Superiority, eminence [श्रेष्ठता]. Dh. 6.

SEṬṬHI (*f.*), Ashes. Ab. 36.

SEṬṬHI (*m.*), Foreman of a guild; a cashier, treasurer · a wealthy merchant [श्रेष्ठिन्]. B. Lot. 322; Dh. 78, 395; Ras. 36; Man. B. 216. *Seṭṭhikulaṁ*, family of a wealthy merchant (Mah. 115). In the Glossary to his Mahávansa Turnour says, "cashier, treasurer, now called chetty." At Mah. 69 we are told that Dhammásoka conferred on an "accountant" (*gaṇako*) the office of seṭṭhi (*seṭṭhittaṁ*) at his court.' And *seṭṭhiṭṭhánaṁ* is similarly used at Ras. 18.

SEṬṬHO (*adj.*), Best, excellent, eminent, reme [श्रेष्ठ]. Dh. 5, 48, 57; Ab. 695; Alw. I. xvi. *Seṭṭhadhanaṁ*, valuable treasure (Ab. 421, Subh. says, "pearls, gems, etc."). *Seṭṭhakammaṁ*, pious deeds (Mah. lxxxvi). *Pasádaseṭṭho*, noble palace (Mah. 163, comp. Kh. 7). *Naraviriyaseṭṭho*, mightiest of men (F. Ját. 18).

SETU (*m.*), A ridge, embankment, dike, causeway; a cause [सेतु]. Ab. 91, 189, 1100. *Nalasetu*, a dike made of rushes (Ras. 77). *Attánaṁ setuṁ katvá*, making a bridge of his body (Dh. 117). The embankment or "bund" of a tank (Att. 196).

SEVĀ (*f.*), Service [सेवा]. Mah. 138.

SEVAKO (*adj.*), Serving, following, devoted to [सेवक]. Ten J. 38; Mah. 127. Masc. *sevako*, a servant, follower, attendant (Ab. 342; Mah. 261).

SEVĀLO, The aquatic plant Vallisneria [शैवाल]. Ab. 689.

SEVANĀ, and -NAṀ, Service, following, practising, devotion to [सेवन]. F. Ját. 13; Ab. 1055; Kh. 5. *Paradárasevaná*, adultery (Dh. 395).

SEVATI, To serve, follow, practise; to resort to, to use, enjoy [सेव्]. Dh. 52. *Paradáraṁ s.*, to commit adultery (Dh. 55). *Micchádiṭṭhiṁ s.*, to follow false doctrine (Dh. 31). To partake of, enjoy (Mah. 235). To frequent, haunt, inhabit (Ten J. 56). P.f.p. *sevaníyo* (Att. 212). P.p.p. *sevito* (Dh. 48).

SEYYĀ (*f.*), Lying, sleeping; a bed, couch [शय्या]. Ab. 308, 1121; Dh. 54, 55; Kh. 16.

SEYYATHĀ (*adv.*), As, just as. I believe Trenckner to be right in making this word equivalent to स + यथा. *Sa* is here used merely for emphasis, as in *sace*. The accent being thrown back we get the doubled *y*, and for the *e* comp. *seyyá, pheggu, yebhuyyena*. With foll. *api*: *Seyyathá pi manussá*, as for instance men (see *Sattávuso*). *Seyyathá pi Malayajanapade*, as in the Malaya country (Pát. 66). With a verb: *Seyyathá pi bhante ambaṁ vá puṭṭho labujaṁ vyákareyya labujaṁ vá puṭṭho ambaṁ vyákareyya evam evaṁ*... as a man, lord, who was asked about a mango, should answer about a bread fruit, even so.. (Sám. S.). With foll. *api náma* (Ab. 1143). *Seyyathá pi náma ummápupphaṁ* .. *seyyathá pi vá pana taṁ vatthaṁ Báráṇaseyyakaṁ*, just like the ummá flower, or again just like that cloth of Benares.. (Par. S. 33). *Seyyathá pi náma balavá puriso sammiñjitaṁ vá báhaṁ pasáreyya pasáritaṁ vá báhaṁ sammiñjeyya evam evaṁ*, just as a strong man might draw back his outstretched arm or stretch out his bent arm, even so.. (Gog. Ev. 8; B. Lot.

306). With foll. *idaṁ* it takes the form *seyyathidaṁ*, an adv. meaning "as follows, namely," and generally introducing a list or enumeration. *Cattáro maháhhutá seyyathidaṁ paṭhavidhátu ápodhátu tejodhátu váyodhátu*, the four Elements, namely, Earth, Water, Fire, Air (B. Lot. 514).

SEYYO (*adj.*), Better, excellent [श्रेयस्]. Ab. 88, 695, 918. Masc. nom. *seyyo* (Dh. vv. 104, 308, comp. *seyyo'ham asmi*, I am a better man). Masc. acc. *seyyaṁ* (Dh. 12). Fem. nom. *seyyo* (Dh. 20). Neut. nom. *seyyo* (Dh. 19, 20, 55). As a neut. noun, *seyyo*, good, advantage, improvement, happiness, bliss (Ab. 88, 918). *Seyyatthiko*, desiring bliss (Alw. I. xvi). *Tádisaṁ bhajamánassa seyyo hoti*, to the man who cultivates the friendship of such a one there is advantage (Dh. 14, comment *vuddhi*). *Seyyaso* at Dh. 8 appears to be श्रेयस् + शस्, in a better way, better.

SIBBANAṀ, Sewing [सीवन]. Ab. 1095; Pát. xlviii.

SIBBANĪ (*f.*), Desire [सीवनी]. Ab. 162.

SIBBATI, To sew, stitch [सिव्]. Alw. I. 19. P.f.p. *sibbitabbo* (Ját. 9).

SĪDANAṀ, Sinking (fr. next). Mah. 178.

SĪDATI, To sink, subside, settle; to be dejected, despond, yield, give way [सद्]. Cl. Gr. 16; Mah. 217. P.p.p. *sanno*, sunk (Dh. 58). Caus. *sádeti*, to throw down (Dh. 111).

SIDDHANTO, Religious belief, dogma [सिद्धान्त]. Ab. 161.

SIDDHATTHO, White mustard; Gautama Buddha's name when a prince [सिद्धार्थ]. Ab. 4, 451, 1116.

SIDDHI (*f.*), Formation, accomplishment; success, prosperity [सिद्धि]. Ab. 870; Mah. 174; Att. 194.

SIDDHO, see *Sijjhati*.

SIGĀLO, A jackal [शृगाल]. Ab. 615; F. Ját. 47, 48, 52. Fem. *sigálí* (Ten J. 37).

SIGGU (*m.*), The tree Hyperanthera Moringa [शिग्रु]. Ab. 554.

SĪGHO (*adj.*), Quick, swift [शीघ्र]. Ab. 40. *Síghasso*, a fleet horse (Dh. 6). *Síghagámí* (adj.), going quickly. Adv. *sígham*, quickly (Mah. 44; Ras. 40). *Síghataraṁ* (adv.), move quickly, sooner (Alw. I. xlii).

SĪHALO (*adj.*), Sinhalese [सिंहल] *Síhalá nirutti*, Sinhalese grammatical rules (Mah. 247). *Síhalaṭṭhakathá*, Sinhalese commentaries (Mah. 251). *Síhalaṁ*, the Sinhalese country, Ceylon (Mah. 50, 239). Pl. *Síhalá*, the Sinhalese people (Ab. 185; Mah. 50, 251). *Maháká!asíhalo*, the great dark-featured Sinhalese (Mah. 203). *Síhalabhásá*, the Sinhalese language (Mah. 251). *Síhaladípo*, the island of Ceylon (Pát. 81). By Sinhalese are meant only the Aryan inhabitants of Ceylon; they are the descendants of a people coming from the Lala country, a district of Magadha, who migrated to Ceylon several centuries before the Christian era.

SĪHO, A lion [सिंह]. Ab. 611. Fem. *síhí*. There are four sorts of síha, *kesarasího, tiṇas., paṇḍus., kálas.*, the maned lion, the grass lion, the brown lion, and the black lion. According to Hardy the tiṇa and káḷa lions both eat grass, the latter is said to be like a black bull (Man. B. 18, see Ab. 612). At the end of a compound *síha* sometimes implies eminence, heroism (Ab. 696). *Narasího*, the hero or lion of mankind (Ab. 3). *Sakyasího*, the lion of the Sakya race (Ab. 5), the former an epithet of a Buddha generally, the latter of Gotama Buddha. *Síhapañjaraṁ*, a window (Ab. 216; Alw. I. 76; Ten J. 43). *Síhaseyyá*, lying on the right side like a lion (B. Lot. 342; Dh. 222). *Síhapucchí* (f.), name of a plant (सिंहपुच्छी), Ab. 584. *Síhappapáto*, see *Mahásaro*. *Síhanádo*, a lion's roar; a war-cry, or a shout of exultation (Ab. 899). *Síhanádaṁ nadati*, to roar (said of a lion, F. Ját. 47, comp *síhanádanadanaṁ*, Ját. 19). *Síhanádaṁ nadi*, uttered these exulting words (F. Ját. 57). With affix इन्, *síhanádí* (adj.), having a lion's roar. *Síhásanaṁ* (= *síha* + *ásana*), a throne (Ab. 357; Mah. 25, 157). *Síhahanu*, having a jaw like a lion (B. Lot. 567).

SIJJHATI, To be accomplished, take place, succeed; to be practised or established or in use [सिध्]. Alw. I. 42. P.p.p. *siddho*, accomplished, ended, fulfilled, successful. *Siddhe mama manorathe*, when my wish is accomplished (Mah. 203). *Siddhe kamme*, when our enterprise is achieved (Mah. 206). *Apadánasiddhakkhettaṁ*, scene of exploits accomplished (Att. 190).

SĪKARO, Drizzling rain [शीकर]. Ab. 49.

SIKATĀ (*f.*), Sand [सिकता]. Ab. 663.

SIKHĀ (*f.*), Peak, point, summit; crest, top-knot; flame [शिखा]. Ab. 35, 258, 872. Peacock's crest (Ab. 634). *Aggis.*, flame of fire (Dh. 54). *Dípas.*, flame of a lamp (Dh. 89, comp. Mah. 212). *Pádas.*, the top of the leg of a couch (where it fits into the framework, Pát. 86). *Sikháppatto*

means, I think, "pre-eminent, highest," lit. having reached the pinnacle.

SIKHAṆḌAKO, A tuft or lock of hair [शिखण्डक]. Ab. 257.

SIKHAṆḌĪ (*m.*), A peacock [शिखण्डिन्]. Ab. 634.

SIKHAṆḌO, A tuft or lock of hair; a peacock's tail [शिखण्ड]. Ab. 635, 1085.

SIKHARAṀ, and -RO, A peak, top; the point of a sword [शिखर]. Ab. 542, 993.

SIKHARĪ (*m.*), A tree; a mountain [शिखरिन्]: Ab. 605, 1114.

SIKHĪ (*m.*), Fire; a peacock; name of a Buddha [शिखिन्]. Ab. 33, 634, 1041; Mah. 2; Man. B. 95.

SIKKĀ (*f.*), A string by which a weight is suspended; the strings of a balance; the strings of a kája [शिक्या]. Ab. 525, 919; Ját. 9; Ras. 30.

SIKKHĀ (*f.*), Learning, study, training [शिक्षा]. Ab. 110 (as one of the Vedáṅgas). The three sikkhás (*sikkháttayaṁ*) are *adhisílas.*, *adhicittas.*, *adhipaññás.*, training in the higher morality, the higher thought (ecstatic meditation, Subh.), and the higher learning (Dh. 358). *Sikkhaṁ dadáti*, to give instruction, to train (Mah. 135, comp. 37). *Sikkhápadaṁ*, sentence of moral training, a precept. The ten *sikkhápadas* are precepts regulating the life of the Buddhist monk (Kh. 3; B. Int. 304; E. Mon. 23; they are the same as the ten Sílas). With affix इक, *dasasikkhápadiko*, one who practises the ten precepts, a monk (Pát. 91). The five Sikkhápadas are the first five of these. *Sikkhápadáni rakkhati*, to keep the precepts (Dh. 227).

SIKKHANAṀ, Training, learning, study (fr. *sikkhati*). Ját. 58.

SIKKHATI, To learn, train oneself [शिक्ष्]. With loc. *Samádáya sikkhati sikkhápadesu*, taking them upon himself, he exercises himself in the moral precepts (Saṅg. S. comp. Pát. 17). With acc. *Imañ ca imañ ca ácáraṁ sikkhituṁ*, to learn such and such practices (Dh. 239). *Khippam eva imaṁ káraṇaṁ sikkheyya*, he would very soon learn that trick (Dh. 400). *Lekhaṁ s.*, to learn writing (Das. 24; Alw. I. 100). P. pres *sikkhamáno*, one who is under instruction or training (Pát. 19). The fem. *sikkhamáná* is a term applied to a young woman intending to become a sámaṇerí or nun, and undergoing a probationary course of instruction with that view (Ab. 438; Pát. 16). From Pát. 91 it appears that the training lasts two years (at Mah. 37 we are told that Saṅghamittá, owing to her superior merit, acquired the necessary training in a single day). P.p.p. *sikkhito*, learnt; trained, skilful (Dh. 223). With acc. *Tisso sikkhá sikkhito*, trained in the three Sikkhás (Dh. 209). *Sikkhitasikkho* (adj.), one who has undergone training (Pát. 91). *Sikkhitasabbasippo* (adj.), by whom all branches of knowledge had been learnt (Ten J. 107). *Susikkhito*, thoroughly acquired (Kh. 5). Caus. *sikkhápeti*, to teach, train (Dh. 271). Of training animals, teaching them tricks (Ten J. 51, 114; Dh. 400). With two acc. *Sikkhápesi mahípálaṁ sambuddhassásanaṁ*, taught the king the doctrine of Buddha (Mah. 41, 242, comp. Dh. 211).

SILĀ (*f.*), A stone, rock [शिला]. Ab. 605. *Silapaṭṭo*, a slab of stone, a stone bench (Ját. 59). *Siláyúpo*, a stone pillar (Mah. 165). Pl. *siláyo*, stones (Mah. 169).

SĪLABBATAṀ, Religious practice or rites [शील+व्रत]. This word occurs at Dh. v. 271, where the context shows it to be used in a good sense. It is coupled with "learning ecstatic meditation and separation from the world," and Buddhaghosa's comment states that it is used for such practices as the four párisuddhisílas or the thirteen dhutaṅgas (p. 380). But in the compound *sílabbataparámáso*, "affectation of rites," it is used in a bad sense, and is one of the Upádánas and Saṁyojanas. In this sense it occurs at Kh. 9, and the comment (not Buddhaghosa's, see p. 26) gives the foll. curious gloss, *ito bahiddhá samaṇabráhmaṇánaṁ sílena suddhivatena suddhíti evamádisu ágataṁ gosílakukkurasíládikaṁ sílaṁ govatakukkuravatádinaṁ ca vataṁ sílabbatan ti vuccati*, "Sílabbata means cattle-practices and dog-practices and such-like practices, and the rites of those who follow cattle-rites and dog-rites, which are intended in such passages as, 'Purification obtained by purification-rites, by the practices of monks and brahmins foreign to this religion (Buddhism).' From the fact that these are relinquished (by the Sotápanna), we may conclude that all austerities for the purpose of gaining immortality (see *Tapo*) are relinquished also, beginning with the rite called nissaggikapaṭṭiká." I have referred this passage to Vij., who writes to

me, "The passage refers to certain ascetic austerities in which the anchorite imitates the manners and habits of a dog, ox, or other animal." The word certainly requires further elucidation.

SILĀBHŪ (*m.*), A sort of snake [शिला + भू]. Ab 652.

SILĀGHĀ (*f.*), Praise [श्लाघा]. Ab. 118.

SILĀGHATI, To praise [श्लाघ्]. With dat. *Buddhassa silághate*, he praises Buddha (Sen. K. 327).

SĪLAṀ, Nature, character; habits, customs, practice, conduct; moral practice, piety, morality; a moral precept [शील]. Ab. 178, 430, 1091; Dh. 26, 53; Kh. 13. *Sílaṁ h' etaṁ asádhúnaṁ*, for this is the custom of wicked men (Ras. 35). *Hiṁsásílo* (adj.), disposed to destruction, mischievous (Ab. 731, comp. 733). *Vádasílo*, disputatious. *Divásoppanasílo*, one whose habit it is to sleep in the day-time (Sig. S.). With affix त्व, *akammasílattaṁ*, laziness (Mah. 138). *Sílabhedo*, a breach of morality (Dh. 156). *Sílagandho*, the fragrance of good works (Dh. 10). *Sampannasílo* (adj.), moral, virtuous (Dh. 11). *Sílácáro*, the practice of morality. *Sílamattakaṁ*, a mere question of ordinary morality (Br. J. S.). *Sílamattaṁ púretuṁ násakkhi*, you could not even keep the precepts, or you could not fulfil the ordinary duties of morality (Dh. 86). *Sílaṁ rakkhati*, to keep the precepts (F. Ját. 52). *Idam pi 'ssa hoti sílasmiṁ*, this doctrine (not to destroy life) finds a place in his morality (see B. Lot. 464, line 3, comment says, *idam pi assa bhikkhuno páṇátipátáveramaṇísílaṁ sílasmiṁ ekaṁ sílam hoti*). *Sílakkhandho*, body of moral precepts, code of morality. This is given in full in Br. J. S. and Sámaññaphala S., and consists of a number of precepts governing the life of the Buddhist priest. It is divided into *cúlasílaṁ* (or *cullas.*), *majjhimasílaṁ* and *mahásílaṁ*, Minor morality, Middle morality and Greater morality. It is strange that we find the position of cúla and mahá reversed according to our notions, the cúlasíla embracing precepts forbidding murder, theft, lying, etc., and the mahásíla dealing chiefly with unworthy employments, such as various sorts of divination, etc. It is difficult to account for this nomenclature; Subh. says the cúlasíla is so called because it is the easiest to keep. I think there can be little doubt that the three divisions of the síla are literary or recensional (like the bháṇavâras), and have no reference to the nature of the precepts classified. I have as yet not met with the three terms in a tripiṭaka text, though they are frequently met with in the commentaries (e.g. see Alw. I. 78; Dh. 258, 407). It is true that the headings *cúlasílaṁ*, etc., are found in the MSS. of Br. J. S. and Sám. S., but there is nothing whatever to show that they belong to the original text, indeed the contrary is almost necessarily implied. The text of the síla is translated by Burnouf in the Lotus, pp. 463-471 (in his note p. 465 for *múla* read *cúla*). The ten Sílas are ten precepts regulating the conduct of the Buddhist priest (*dasasílaṁ*, *dasavidham sílaṁ*, Mah. 110, Ját. 28), respectively prohibiting the destruction of life, theft, impurity, lying, the use of intoxicating liquors, eating at forbidden hours, attending worldly amusements, the use of unguents and ornaments, the use of a large or ornamented couch, and the receiving of money (Kh. 2; E. Mon. 23). The eight Sílas (*aṭṭhaṅgasílaṁ*, Att. 204) are the first eight of these (Att. 82). The first five Sílas (*pañcasílaṁ*) are binding on all Buddhists, and answer to our Decalogue, as they briefly sum up the primary duties of man. A layman may acquire merit by observing the five, eight, or even the ten Sílas either for a limited period or till death (thus at Att. 204 a king undertakes to observe the eight precepts, see *Samádiyati*). See Man. B. 488-494.

SILĀMAYO (*adj.*), Made of stone [शिलामय]. Mah. 201, 232.

SĪLAMAYO (*adj.*), Consisting of moral conduct, virtuous [शील + मय]. See *Puñño*.

SILĀSANAṀ, A stone seat or throne [शिलासन]. Ab. 22; Dh. 87.

SILATTHAMBHO, A stone pillar [शिला+स्तम्भ]. Mah. 97.

SĪLAVĀ (*adj.*), Observing the síla precepts, moral, virtuous [शीलवत्]. Dh. 11; Kh. 16; B. Lot. 313.

SILESETI (*caus.*), To embrace [caus. श्लिष्].

SILESO, Embrace; union [श्लेष]. Ab. 763, 774.

SILESUMO. Phlegm [श्लेष्मन्]. Ab. 281. Comp. *Semho*.

SĪLĪ (*adj.*), Having a habit or disposition [शील + इन्]. *Abhivádanasílí*, reverential, respectful (Dh. 20).

SILIṬṬHO (*p.p.p.*), Adhering, connected [श्लिष्ट]. *Mayhaṁ vacanaṁ sahitaṁ siliṭṭham* (Br. J.S.A.).

SILOKO, Fame; a verse, stanza [श्लोक]. Ab. 117, 1035. *Pápasiloko* (adj.), having a bad reputation (Pát. 100).

SILUCCAYO, A mountain [शिलोच्चय]. Ab. 605; Ját. 29.

SILUTTO, A rat snake. Ab. 652.

SĪMĀ (*f.*), A boundary, limit [सीमा]. Ab. 226; Mah. 41; Alw. I. 79. *Katvá puraṁ antosimaṁ*, including the city within the boundary (Mah. 98). See *Samúhanti*.

SĪMANTINĪ (*f.*), A woman [सीमन्तिनी]. Ab. 230.

SĪMANTO, A boundary; a mode of parting the hair [सीमन्त]. Ab. 258; Mah. 156.

SIMBALĪ (*f.*), and SIMBALO, The silk-cotton tree Bombax Heptaphyllum [शाल्मली and °ल]. Ab. 565; F. Jat. 51. *Simbalivanaṁ*, a silk-cotton forest (Dh. 194). *Simbalidaho*, name of a lake on Mount Meru round which dwell the supaṇṇas in a simbali forest (Yátr.).

SIṀSAPĀ (*f.*), The tree Dalbergia Sisu [शिंशपा]. Ab. 571.

SINĀNAṀ, Bathing, washing [स्नान]. Ab. 299; Mah. 257. Comp. *Nahánaṁ*.

SIÑCATI, To sprinkle [सिच्]. *Jalaṁ s.*, to sprinkle water (Mah. 249). *Rukkhaṁ khirodakena s.*, to sprinkle a tree with milk and water (F. Ját. 6). *Návaṁ s.*, to bale out a vessel (Dh. 66). P.p.p. *sitto* (Dh. 66). Caus. *siñcápeti* (F. Ját. 6).

SINDHAVO (*adj.*), Belonging to Sindh [सैन्धव]. *Sindhavo*, a Sindh horse (a breed much prized, Ab. 368; Dh. 57; F. Ját. 10). *Sindhavo*, and *-vaṁ*, rock-salt (Ab. 461, 1051). *Sindhavaraṭṭhaṁ*, the Sindh country (Dh. 399). *Sindhavapotako*, a Sindh colt (Ras. 38).

SINDHU (*m.*), The sea, ocean; the Sindh country [सिन्धु]. Ab. 659, 865.

SINDHŪ (*f.*), A river [सिन्धु]. Ab. 681, 865.

SINDHURO, An elephant [सिन्धुर]. Att. 191.

SINDĪ (*f.*), Name of a tree (*khajjurí*). Ab. 603.

SINDŪRAṀ, Red lead [सिन्दूर]. Ab. 494.

SINDUVĀRO, The tree Vitex Negundo [सिन्दुवार]. Ab. 574.

SINEHAKO, An intimate friend [स्नेह + क]. Mah. 227.

SINEHITO (*adj.*), Lustful, connected with desire or covetousness [स्नेहित]. Dh. 66.

SINEHO, and SNEHO, Oil; friendship, affection, love; lust, desire [स्नेह]. Ab. 173, 1098; Dh. 50. With loc. of the person loved (Dh. 79, 333, *mayi sineho*, affection for me). *Dhítusineho*, the affection (of a father) for his daughter (Ras. 38, comp. Mah. 45; Das. 2). *Saṁsaṭṭhajátassa bhavanti sneha*, one who lives in society has friendships (Khaggavisáṇa S.). *Sinehaṁ karoti*, to make friends with (Ten J. 37).

SINERU (*m.*), A name of Mount Meru (comp. *neru*, both seem to point to an original स्नेरु). Ab. 26; Dh. 132; Gog. Ev. 14, 15.

SIṄGAKAṀ, A horn [शृङ्गक]. Ab. 867.

SIṄGAṀ, A horn; a peak, summit; height, dignity, pre-eminence [शृङ्ग]. Ab. 497, 887. Pinnacle of a dagaba (Att. 138).

SIṄGĀRO, Love, sexual passion [शृङ्गार]. Ab. 102, 104.

SIṄGHĀṆIKĀ (*f.*), Mucus of the nose [सिंहाणक, सिंघाणक]. Ab. 324; Kh. 3; Dh. 102.

SIṄGHĀṬAKAṀ, A place where four roads meet [शृङ्गाटक]. Ab. 203; Kh. 11; B. Lot. 480.

SIṄGHĀṬO, Name of a plant [शृङ्गाट]. Ab. 583.

SIṄGĪ (*adj.*), Horned [शृङ्गिन्]. Masc. *siṅgí*, name of a fish (Ab. 671, comp. शृङ्गी fem.). Fem. *siṅginí*, a cow (Ab. 498).

SIṄGĪ (*f.*), A kind of gold; name of a plant [शृङ्गी]. Ab. 488, 590.

SIṄGIVAṆṆO (*adj.*), Gold-coloured [last + वर्ण]. *Siṅgivaṇṇaṁ vatthaṁ*, a sort of cloth (see Mah. 180).

SIṄGIVERAṀ, Ginger [in S. we have शृङ्गवेर]. Ab. 459; Mah. 167.

SINIDDHO (*p.p.p.*), Oily, greasy; smooth, glossy; affectionate [स्निग्ध]. Ab. 726, 985; Dh. 233; B. Lot 584.

SĪPADAṀ, Elephantiasis of the leg [श्लीपद]. Ab. 326.

SIPPAṀ, A mechanical art; a fine art; a piece of work, a job; skill, proficiency [शिल्प]. Ab. 528 (*kammaṁ kaláḍikaṁ*). *Sippasálá* (f.), a workshop (Ab. 212). *Dhanus.*, archery (Mah. 143). *Sippaphalaṁ*, produce of industry, profits of a trade (Sám. S.). *Sippáyatanaṁ* means an art (Mah. 242), the word *áyatana* adding nothing to the sense (Sám. S. A. says *sippam eva sippáyatanaṁ*, and comp. Ab. 801, *padapúraṇe*). *Tayá aññatthápi evarúpo pásádo katapubbo udáhu paṭhamasippaṁ eva te idaṁ*, have you ever before built a palace like this or is it your first handi-

work? (Dh. 323). *Disápámokkhassa ácariyassa santike sippuggahaṇatthâya Takkasilaṁ gantvá,* having gone to T. for the purpose of learning science under a world-renowned professor (Dh. 211). *Pitu sippaṁ dassetvá,* having exhibited his proficiency to his father (Ditto). *Sabbasippe nipphattiṁ patvá,* having perfected himself in every liberal art (Dh. 116). *Hatthi-assaratha-dhanutharusippaṁ,* the arts of elephant and horse training, chariot-driving, archery, and sword exercise (Pát. 116). *Bráhmaṇas.,* brahminical sciences (Ját. 2). *Hatthikantaṁ náma s.,* the art of elephant-charming (Dh. 158).

SIPPĪ (*m.*), An artisan, artificer [शिल्पिन्]. Att. 191.

SIPPĪ (*f.*), A pearl oyster. Ab. 676.

SIPPIKO, and -YO, An artisan, artificer [शिल्पिक, and शिल्प + य]. Ab. 504; Mah. 213; Dh. 323 (*-yo*).

SIRĀ (*f.*), A nerve, tendon; a vein, artery [शिरा]. Ab. 279; Mah. 244.(blood-vessel).

SIRAṀ, SIRASĀ, see *Siro.*

SIRĪ (*f.*), Fortune, prosperity; a name of Lakshmí; majesty, royalty; magnificence, glory [श्री]. Ab. 82, 385. *Devasirí,* celestial glory (Dh. 153). *Viroca siriyá* (instr.), shine in thy glory (Ját. 28). *Sirisayanaṁ,* state couch, royal bed (Ras. 14; Dh. 118). *Sirigabbho,* royal bed-chamber (Das. 2, 23; Mah. 56; Ras. 17). *Sirídharo* (adj.), glorious (Mah. 21, at Dh. 37 divide the compound *devarajjasirí-dharo,* bearing the majesty of sovereignty over the devas). *Sirivásо,* turpentine (Ab. 306).

SIRIṀSAPO, A snake; any creeping thing, as a centipede, chameleon, etc. [सरीसृप]. Ab. 653; Sen. K. 366; Ját. 93. Also neut. (in Paritta I find *siriṁsapáni*).

SIRĪSO, The tree Acacia Sirisa [शिरीष]. Ab. 571; Sen. K. 571. *Sirísamálako,* an acacia enclosure (Mah. 90).

SIRO (*m.* and *n.*), and **SIRAṀ**, The head; top of a tree; acme, elevation [शिरस्]. Ab.256,542,1114. *Phalitaṁ siro,* grey head (Dh. 46). Acc. *siraṁ* (Mah. 4). Loc. *sire* (Ab. 1046). *Sirasá* (instr.) *vandati,* to salute with the head. This is certainly a very reverential mode of salutation, and perhaps means no less than placing the forehead on the feet of the person saluted. At Alw. I. 93 we have *Bhagavato páde sirasá vanda,* salute Buddha's feet with thy head, and at Dh. 132 *pádesu patitvá sirasá vandiṁsu,* falling at their feet saluted them with the head. At Kh. 23 we have *munindaṁ sirasá vandámi. Siroveṭhanaṁ,* a head-dress, turban (Ab. 283). *Siromaṇi* (m.), a jewel worn in a crest or head-dress (Ab. 283). *Siroruho,* hair (Mah. 4). *Sirodhará* (f.), the neck (Ab. 263). *Siropari* = *sira* or *siro upari,* above the head (Mah. 4).

SĪRO, A plough [सीर]. Ab. 449.

SĪSAKO, A substitute for *sísa* at the end of a compound. *Pácínasísakaṁ sayanaṁ,* a couch with its head turned to the east (Ját. 50).

SĪSAṀ, Lead [सीस]. Ab. 493, 1046. Vij. tells me that *sísa* at Ját. 7, line 3 from bottom, is a leaden coin.

SĪSAṀ, The head; front [शीर्ष]. Ab. 256, 1046; F. Ját. 4; Dh. 148. Of the head of a bed (comp. Ját. 50). Of the head or source of a river (Mah. 194). *Rathasísaṁ,* the front or top of a chariot (Dh. 220). *Sísaṁ cáleti,* to bow (Dh. 307). *Sísaṁ ukkhipati,* at Dh. 194 seems to mean to hold up one's head, be full of confidence. But at Dh. 291 we have *catúhi apáyehi sísaṁ ukkhipituṁ na dassati,* will not allow or enable him to lift up his head from the four states of punishment, viz. enable him to avoid falling into them. *Sísacchedo,* decapitation (Att. 208). *Sísacolo,* a head-cloth, turban (Mah. 219). Curiously enough *sísa* is used as in English to express a subdivision of a subject. *Bhagavatá ekassa bhikkhuno ticívaram eva paribhogasísena anuññátaṁ paṭiggahanam pana aváritaṁ,* by Buddha the three robes only were allowed to a single priest under the head of use (as far as using or wearing them is concerned), accepting (others) was not forbidden (Ten J. 33, Vij. renders, "The Blessed One has allowed a priest to have three robes with regard to use, he has not forbidden the receiving of more"). Similarly Subh. quotes *purisasísena desaná,* a discourse under the head of the individual. And at Dh. 333 we have *kammaṭṭhánasísena kathitaṁ,* said under the head of, or with reference to, karmasthána.

SĪSATO (*adv.*), Head-ways, towards the head [last + तस्]. Mah. 156.

SĪSIKO (*adj.*), One who carries something on his head; carried on the head [last + इक]. Sen. K. 390.

SISIRO (*adj.*), Cold [शिशिर]. Ab. 56, 924. *Sisiro,*

and *sisiraṁ*, cold, frost, the cold season (Ab. 56, 79, 924).

SISSAKO, A pupil [शिष्य + क]. Sen. K. 468.

SISSĀNUSISSAKAṀ (*adv.*), From pupil to pupil, through a succession of pupils [शिष्य + अनु + शिष्य + क].

SISSO, A pupil [शिष्य]. Ab. 408; Alw. I. xiv; Ras. 28. See *Paramparā*.

SĪTĀ (*f.*), A furrow [सीता]. Ab. 449.

SITABBHO, Camphor [सिताभ्र]. Ab. 305.

SĪTALO (*adj.*), Cold, cool [शीतल]. Ab 56; Mah. 119; F. Ját. 56. Metaphorically: *Karuṇásítala-hadayo* (adj.), whose heart is tempered with mercy (Corn. Alwis). As an epithet of Nirváṇa, tranquil, void (Ját. 3). Neut. *sítalaṁ*, coldness (Ab. 56).

SĪTĀLŪ (*adj.*), Chilled [शीतालु]. Sen. K. 396.

SITAṀ, A smile [स्मित]. Ab. 175, 999. *Sitaṁ karoti*, to smile (F. Ját. 10; Dh. 307). Comp. *Mihitaṁ*.

SITHILO (*adj.*), Loose, flabby, bending, yielding [शिथिल]. Ab. 990; Dh. 62.

SĪTIBHŪTO (*adj.*), Cold, calm, tranquil, impassible [शीतीभूत]. Dh. 96. Epithet of an Arhat (Dh. 74).

SITO (*adj.*), White [सित]. Ab. 69, 999. Masc. *sito*, the colour white (Ab. 96).

SITO (*p.p.p.*), Bound [सित = सि]. Ab. 747, 999.

SITO (*p.p.p.*), Clinging, devoted to; resting upon [श्रित]. Ab. 999. *Sátasito*, given up to pleasure (Dh. 61). *Asito anásavo*, detached, free from human passion (of an Arhat). With acc. *Paṭhaviṁ sito*, resting on the ground (Kh. 8).

SĪTO (*adj.*), Cold, cool [शीत]. Ab. 56. Neut. *sítaṁ*, coldness (Ditto; Mah. 3). *Sítaraṁsi* (m.), the moon (Ab. 52). *Sítabhayena*, through fear of the cold, or perhaps of taking cold (Dh. 155). *Atisítaṁ*, the weather is too cold (Sig. S.). *Sítá cháyá, sítacchdyá*, cool shade (Mah. 177; F. Ját. 56). *Sítasamaye*, in cold weather (Dh. 186).

SITTHAṀ, and SITTHAKAṀ, Beeswax; a lump of boiled rice [सिकथ, सिकथक]. Ab. 494, 954; Dh. 356. *Sitthávakárakaṁ*, scattering the boiled rice (Pát. 22). *Sasitthako*, together with the boiled rice (Pát. 23).

SITTO, see *Siñcati*.

SĪTUṆHĀṀ, Cold and heat [शीत + उष्ण]. Dh. 280; Ját. 10.

SIVĀ (*f.*), A jackal [शिवा]. Ab. 615.

SĪVATHIKĀ (*f.*), A charnel-house, place where dead bodies are thrown to rot away instead of being burned. Ab. 406 (*sívathiká* is doubtless a misprint). I have met with one other instance only, where it is spelt *sivathiká* (Journ. Ceylon Br. Roy. As. Soc. 1870, p. 158, note). From श्वस्?

SIVĪ (*pl.*), Name of a people [शिवि]. Ab. 184.

SIVIKĀ (*f.*), A litter, palanquin [शिविका]. Ab. 373; Mah. 70, 132, 194; Dh. 120, 121.

SIVO (*adj.*), Auspicious, blest, happy, fortunate [शिव]. Ab. 88, 894. Masc. *Sivo*, the Hindu god Çiva (Ab. 16). Neut. *sivaṁ*, bliss; Nirváṇa (Ab. 7, 88). *Sivañjasaṁ*, the way of bliss, the way to Nirváṇa (B. Lot. 332).

SIYĀ, see *Atthi*.

SNEHO, see *Sineho*.

SO (*adj.*), Own [स्व]. Ab. 808. Acc. *Kaniṭṭhaṁ saṁ sodariyaṁ uparajje 'bhisecayi* (Mah. 23). *Saṁ ñátiṁ atimaññati*, despises his own kinsman. Instr. *Sena mánena*, by his own pride, by pride of self (Alw. N. 121). Neut. pl. *Sáni kammáni*, their own actions (Dh. 43). Instr. pl. *Sehi dárehi santuṭṭho*, contented with his own wife (Parábhava S., comp. Dh. 25). Masc. *so*, one's self (*sassa bhávo sabhávo*, Subh.); also a kinsman (Ab. 808). Neut. *saṁ*, and masc. *so*, property (Ab. 808). *Senásantuṭṭho*, not contented with his own property (Ten J. 30, *sena as-*). Adv. *saṁ*, by oneself, spontaneously (Ab. 1144). In composition, *sadeho*, his own body (Alw. I. x); *sasísaṁ*, his own head (Mah. 219).

SO (*pron.*), He; this; that [सः = तद्]. The nominative occasionally takes the form *sa*. *Sa naro*, that man (Alw. I. ix). *Sa bhikkhu*, he is a priest (Dh. 26). Acc. *taṁ*. Instr. *tena*. Gen. and dat. *tassa*. Abl. *tasmá, tamhá* (Dh. 60; F. Ját. 13). Loc. *tasmiṁ, tamhi*. Fem. *sá* (Dh. 314; Sen. K. 280). Acc. *taṁ* (Dh. 60). Instr. and abl. *táya*. Dat. and gen. *táya, tassá, tassáya, tissá, tissáya* (Dh. 233; Sen. K. 283). Loc. *táyaṁ, tassaṁ, tissaṁ* (Dh. 391; Ját. 8; Sen. K. 281). Neut. nom. and acc. *taṁ*, rest like masc. Pl. nom. and acc. *te* (Dh. 61). Instr. and abl. *tehi* (Mah. 2). Gen. and dat. *tesaṁ, tesánaṁ* (Dh. 52; F. Ját. 6; Sen. K. 278). Loc. *tesu*. Pl. fem. *tá, táyo*. Instr. and abl. *táhi*. Gen. and dat. *tásaṁ, tásánaṁ* (Dh. 195; Sen. K. 278). Loc. *tásu*. Neut. pl. *táni*. The original *d* of the neut. is sometimes restored before a vowel for euphony, e.g. *Yaṁ hi kiccaṁ tad apaviddhaṁ*

(Dh. 52), *tad ajja* (acc. Dh 58), *tad eva*, this very thing (acc. Dh. 309). *Tad assa*, this would be.

In some of the oblique cases we meet occasionally with the foll. substitutes when a noun already mentioned is referred to (comp. *Ena*). For the acc. masc. *naṁ*, equivalent to *taṁ* (Ten J. 1; Dh. 1, 99, 153, 177, 299). For the abl. masc. *namhá*, equivalent to *tamhá* (Mah. 87). For the nom. and acc. pl. *ne*, equivalent to *te* (F. Ját. 17; Dh. 187). For the gen. and dat. pl. *nesaṁ* (F. Ját. 2; Dh. 122, 153, 299). According to Kaccáyana these substitutes may be used throughout the whole declension, in all three genders; and the vṛitti gives the examples *náya, naṁ, ne, nesu, namhi, náhi* (Sen. K. 281).[1]

So samaṇo, he is the true çramaṇa (Dh. 26). *Tam me moraṁ nissáya piyabhariyá matá*, on account of this peacock my beloved wife is dead (Ten Ját. 113). *So* may sometimes be rendered by "the": *Tato tañ c'eva sambuddhaṁ Koṇḍaññaṁ . . árádhetvá*, thereafter having supplicated also the Buddha K. (Mah. 1, Turnour, however, separates *ceva* into *ca iva*, and renders, "as in the case of that supreme Buddha," i.e. Dípaṅkara, but I think his rendering is inadmissible). *Sá Mágadhí múlabhásá*, the Mágadhí is the original language (Mah. xxvii). *Milindo náma so rájá*, the king named Milinda. *Pucchi taṁ ṭhánakáraṇaṁ*, inquired the cause of their stopping (Mah. 198, they were singing).

This pronoun is sometimes added pleonastically to the pronouns *ahaṁ* and *tvaṁ* for emphasis. *So kho ahaṁ bhante* (Sám. S.). *So ahaṁ* (I, lit. "this I"), generally becomes *sváhaṁ* (Dh. 96, 255, 366; Ten J. 51), but sometimes *so 'haṁ* (Das. 7). Fem. *sá ahaṁ* (Dh. 314), *sá 'haṁ* (Dh. 207). Gen. and dat. of *sváhaṁ* is *tassa me* (Ev. 28), or *tassa mayhaṁ* (Dh. 309). The plur. is *te mayaṁ*, we (Dh. 153). With the 2nd personal pronoun *tassa te* (dat.), to thee (Dh. 392). Similarly *so* is pleonastically used in connexion with *ayaṁ* and *eso*. *So pan' eso kumáro*, now this prince (Ras. 15). *Sá 'yaṁ taṇhá*, this lust (Alw. I. 107). *So dáni esa pahíno mama luddabhávo*, and now this hunter's profession of mine is abandoned (Ten J 119). *Taṁ imaṁ sampattiṁ paṭilabhi*, obtained this glory (Dh. 99). *Tán' imáni*, all these (Alw. I. xxxiv). *Satassa dvikaṁ tad idaṁ hoti dvisataṁ*, a couple of hundreds; the same is called two hundred (Sen. K. 412, comp. 396; Att. 207). *Tad idaṁ pattakálaṁ játam*, this is the very appropriate time come (Att. 212). Pleonastically used with *tádisa*: *te tádise* (Dh. 35), *taṁ tádisaṁ* (Dh. 38).

So is sometimes repeated to convey the idea of multiplicity or variety: *Tesu tesu ṭhánesu tasmiṁ tasmiṁ yeva ṭháne*, in various places . . in each several place (Ját. 2). *Taṁ taṁ kathayamáná táni táni kiccáni karonti*, saying such and such things do such and such acts, viz. accompany their various actions by corresponding speeches or expressions (Alw. I. cvii). *Ubbáhíyati so so ca*, numbers of people are put to flight (Mah. 45). *Taṁ taṁ sákhaṁ gahetvá*, catching hold first of one branch and then another (Dh. 107).

The abl. *tasmá* is often used adverbially in the sense of "thereby, therefore, accordingly" (Dh. 55, 69; F. Ját. 3). Before a vowel the latent consonant ending is sometimes revived for euphony: *Tasmád eva* (Ras. 35). With foll. *hi*: *Tasmá hi*, therefore (Dh. 38, 64). *Tasmá hi paññá ca dhanena seyyo*, therefore also is wisdom better than riches. With foll. *iti ha*: *Tasmá ti h' Ánanda*, accordingly, Ánanda (Par. S. 26). *Tasmá ti ha bhikkhave* (Sen. K. 218). Kaccáyana has misunderstood this expression, taking it to be equivalent to तस्मात् + इह; but first this would become *tasmád iha* (comp. *tasmád eva* above), secondly the form *iha* is never met with in the Tipiṭaka texts (see *Idha, Iha*), and lastly *iha*, "here," would be meaningless and out of place in this connexion. The instr. *tena* is similarly used: *Tena taṁ madhuraṁ*, on that account it is sweet (Das. 108; comp. Dh. 12, 46, 48; Mah. 68, 251). *Tena ten' áyasmatá saddhiṁ pañca therasatáni ahesuṁ*, accordingly, together with that priest there were five hundred theras (Br. J. S. A.). *Ten' eva*, on that very account (Dh. 32). With following *hi*: *Tena hi*, in that case, well then! very well! *Tena hi gaṇhissáma naṁ*, very well, let's take him prisoner (Dh. 159, comp. 89; F. Ját. 6; Gog. Ev. 2; Mah. 251). *Tena hi gahapati*, since you ask me, householder . . . (Ját. 93). *Tena hi bhikkhave suṇátha*, if you are anxious to know, priests, listen to me (Dh. 89). *Sace te deva ekantena ayaṁ nicchayo tena hi dáruhatthiṁ*

[1] *Nassa* at Dh. 302 should be *tassa*, see Das. 38

kóretvá. if this is really your opinion, sire, in that case get a wooden elephant made . . (Dh. 158).

The base in composition is तद्, the final consonant undergoing the usual sandhi changes. It may stand for the masc. fem. or neut. pronoun in either number. *Tadantikaṁ*, to her (= *tassá antikaṁ*, Mah. 61). *Tadantike*, near them (= *tesaṁ antike*, Mah. 136). *Tabbacanaṁ*, their words (Att. 193). *Tadantimo* (adj.), the last of them (Mah. 9). *Tammajjhagato* (adj.), in the midst of it. *Tadaddhehi*, with the halves of them (Mah. 41). *Tadanucchaviko* (adj.), suitable thereto (Alw. I. 99). *Tadabhimukhá* (adj.) *ahesuṁ*, presented themselves before him (Dh. 88). *Tadáháro tadupádáno* (adj.), fed upon this, having this for fuel (Alw. N. 36). In one curious instance we find *tad* compounded with a gerund, *taduṭṭháya*, "arising from it" (Dh. v. 240, comment says *tato uṭṭháya*). There is an indeclinable or adverb *taṁ* = तद्, "there, thither, therefore, now, etc." *Taṁ me nisámentu*, therefore let them attend to me. *Taṁ taṁ namassámi*, therefore I salute thee (Ten J. 47, comment says *tasmá*). We have this indeclinable in phrases like *yena Mithilá tad avasari*. With preceding *yathá*: *Yathá taṁ dummati*, like a foolish person (Das. 31, comment says *ettha tan ti nipátamattaṁ*). *Yathá taṁ yuvá yuvatiṁ*, as a youth might (address) a young girl (Pát. 4, here also comment makes the same remark): see a third example under *Okáso*. With foll. *yathá*: *Tam yathá*, as follows, namely (Sen. K 201 202).

The following are instances of sandhi: *Sv eva* = *so eva* (Dh. 177). *Sv assa* = *so assa* (Cl. Gr. 10). *Tañ ca* (Das. 31, 34). *Tañ jano* = *taṁ jano* (Dh. 39). *Tañ hi* = *taṁ hi* (Sen. K. 215). *Tadaminá* = *tad iminá* (Cl. Gr. 15). Twice I find *tad* for *taṁ* (acc. masc.) before a vowel: *tad atthaṁ* for *taṁ atthaṁ* (Mah. 130), and *tad upaddavaṁ* for *taṁ upaddavaṁ* (Mah. 91). For the use of तद् in conjunction with यद् see *Yo*.

SOBBHAṀ, A hole; an excavation containing water, pool, pond [श्वभ्र]. Ab. 650; Mah. 150 (here Turnour renders it "marsh"); Att. 210 (*talákasobbhádisu*). Comp. *Kusubbhaṁ*.

SOBBHĀNU (*m.*), The ascending node [स्वर्भानु]. Ab. 61.

SOBHĀ (*f.*), Splendour, radiance, light; beauty [शोभा]. Ab. 54. *Lohapásádasobhatthaṁ*, for the embellishment of the L. (Mah. 202). *Atirekarúpasobho* (adj.), having surpassing beauty of form (Ten J. 112).

SOBHAGGAṀ, Auspiciousness, fortune, prosperity [सौभाग्य]. Mah. 245; Ját. 51; Dh. 338.

SOBHAÑJANO, The tree Hyperanthera Moringa [सौभाञ्जन]. Ab. 554.

SOBHANO (*adj.*), Shining, resplendent, beautiful, good [शोभन]. Ab. 693; Dh. 111, 209, 315. At Ev. 42 we have *sobhaṇaṁ kammaṁ* opposed to *pápakaṁ k.*

SOBHATI, To shine, to be radiant or beautiful [शुभ्]. Alw. I. 21; Dh. 96. *Cattáro janá javamáná na sobhanti*, four sorts of people do not look to advantage when running (Dh. 234). With dat. *sobhati me ájívakabhávo*, the state of an Ājívaka appears to me delightful (Pát. xxvi). Aor. *sobhatha*, *sobhi* (Mah. 164, 240). Caus. *sobheti*, to illumine (Mah. 37, 114). P p p *sobhito*.

SOCANAṀ, Mourning, sorrow [शोचन]. Ab. 165; Dh. 138; Das. 4.

SOCATI, To mourn [शुच्]. Das. 5; Dh. 3, 37. Pres. 3rd pl. *socanti*, *socare* (Dh. 40, 56). Perfect *susoca* (Att. 202). Caus. *socápeti*,

SOCEYYAṀ, Purification? [शौचेय]. There are three, *káyas.*, *vacis.*, *manos.*

SOCEYYO, A washerman [शौचेय].

SOCIKO, A tailor [सौचिक]. Ab 507.

SODAKO (*adj.*), Containing water [सोदक]. Mah. 248. *Sitáya cháyáya sodakáya*, in the cool shade accompanied with water, i.e. by a shady stream (Mah. 177).

SODARIYO, A uterine brother [सोदर्य]. Ab. 249; Mah. 23, 128. *Mátus.*, uncle (Mah. 254).

SODARO, A uterine brother [सोदर]. Ab. 249.

SODHAKO, One who cleanses [शोधक]. *Puras.*, a scavenger (Mah. 66). *Vaccas.*, a night-man (Ditto). *Dhammas.*, one who purifies or restores religion (Ras. 15).

SODHANAṀ, Cleansing [शोधन]. Dh. 195; Alw. I. 55.

SODHANĪ (*f.*), A broom [शोधनी]. Ab. 223.

SODHETI, see *Sujjhati*.

SOGANDHIKAṀ, The white lily; one of the high numerals, 10,000,000[13], or 1 followed by 91 ciphers [सौगन्धिक]. Ab. 475, 689.

SOGATO (*adj.*), Belonging to the Sugata, Buddhist [सौगत]. *Sogatasásanaṁ*, the Buddhist religion

(Payoga Siddhi). *Sogato ágamo*, the Buddhist scriptures (Alw. I. viii).

SOHADO, A friend [सौहृद]. Mah. 260.

SOHAJJAṀ, Friendship [सौहृद्य].

SOHICCAṀ, Satiety [सौहित्य]. Ab. 468.

SOKARO (*adj.*), Swinish [सौकर]. *Sokaraṁ maṁsaṁ*, hog's flesh (Sen. K. 392).

SOKAVĀ (*adj.*), Sorrowful [शोकवत्]. Mah. 116.

SOKHIYAṀ, Happiness [सौख्य].

SOKĪ (*adj.*), Sorrowful [शोकिन्]. Fem. *sokiní* (Dh. 6).

SOKO, Sorrow, grief, mourning [शोक]. Ab. 165; Mah. 2. *Puttasoko*, sorrow for a lost son (Dh. 95, comp. Das. 1).

SOḶASA (*num.*), Sixteen [षोडशन्]. Dh. 76; Sen. K. 404. Instr. and abl. *soḷasahi* (Mah. 255). Gen. and dat. *soḷasannaṁ* (Das. 1). Loc. *soḷasasu*. *Soḷasa vápiyo*, sixteen tanks (Mah. 237). *Soḷasa goṇe* (acc.), sixteen oxen (F. Ját. 10). A form *sorasa* is also met with.

SOḶASAKAṀ, A collection of sixteen [last + क]. Dh. 292.

SOḶASAKKHATTUṀ, Sixteen times [षोडशन्+ कृत्वस्]. Mah. 46. With affix क, *soḷasakkhattuko* (adj.), connected with sixteen times, sixteen-fold (Alw. I. 78). *Soḷasavassuddesiko*, and *soḷavassapadesiko* (adj.), having reached sixteen years of age, come of age (Att. 14; Ten J. 20).

SOḶASAMO (*adj.*), Sixteenth [षोडशन् + म]. Ab. 53; Mah. 10.

SOḶASO (*adj.*), Sixteenth [षोडश]. Ab. 874. Fem. *soḷasí* (Dh. 13).

SOMANASSAṀ, Satisfaction, enjoyment, joy [सौमनस्य]. Alw. I. 75; Dh. 61. There are six Somanassupavicáras; the text is as follows, *cakkhuná rúpaṁ disvá somanassaṭhániyaṁ rúpaṁ upavicarati*, and so on for *sotaṁ, ghánaṁ, jivhá, phoṭṭhabbaṁ, mano*.

SOMAVAKKO, The tree Acacia Catechu [सोमवल्क]. Ab. 567.

SOMAVALLIKĀ (*f.*), Name of a plant (*bákucí*) [सोमवल्लिका]. Ab. 586.

SOMMO (*adj.*), Beautiful, pleasing [सौम्य]. B. Lot. 614; Att. 191.

SOMO, The moon; Soma juice [सोम]. Ab. 51, 1154.

SONAKO, The tree Calosanthes Indica [सोणक]. Ab. 572.

SOṆḌĀ (*f.*), A tavern; an elephant's trunk [शुण्डा]. Ab. 212, 365; Dh. 106; Ten J. 29.

SOṆḌĪ (*f.*), and SOṆḌIKĀ (*f.*), A natural tank in a rock, a rocky pool. Ab. 609; Ten J. 112; Att. 213, 218, 219.

SOṆḌIKO, A distiller and seller of spirituous liquors [सौण्डिक]. Ab. 511.

SOṆḌO, An elephant's trunk [शुण्ड]. Ab. 365, 938; Mah. 112.

SOṆḌO (*adj.*), Addicted to drink; intoxicated [शौण्ड]. Ab. 730, 938. *Dánasoṇḍo*, a spendthrift.

SOṆĪ (*f.*), The buttock [श्रोणी]. Ab. 272.

SOṆITAṀ, Blood [शोणित]. Ab. 281.

SOṆṆAṀ, and SVAṆṆAṀ, Gold [स्वर्ण]. Ab. 487; Mah. 27, 66; Ras 39. *Soṇṇakáro*, a goldsmith. *Svaṇṇamayo*, golden (Dh. 95, 96). *Svaṇṇapáti* (f.), a golden bowl (Dh. 118).

SOṆO, SŪNO, SĀNO, SVĀNO, and SUVĀNO, A dog [श्वान]. Ab. 518, 519, 1119; Att. 205; Dh. 351; Sen. K. 529. Fem. *soṇí*, a bitch (Mah. 48).

SOṆO (*adj.*), Red, crimson [शोण]. Ab. 95. Masc. *soṇo*, name of a tree (Ab. 1119).

SOPACĀRAṀ (*adj.*), Accompanied with civility, deferential [सोपचार]. Att. 214.

SOPAKĀRO (*adj.*), Useful, helpful [सोपकार]. Sen. K. 200.

SOPĀNAṀ, Stairs, staircase [सोपान]. Ab. 216; Mah. 132; Dh. 171.

SOPHO, Swelling [शोफ]. Ab. 327.

SOPPAṀ, SOPPANAṀ, and SUPINAṀ, Sleep; *supina* also means a dream [स्वप्न]. Ab. 176, 1054. For the form *soppana* when we should expect *sopana*, comp. *aggini, sassirika, pavissilesa*. *Divásoppaṁ* and *divásoppanaṁ*, sleeping in the day-time (Sig. S.). The form *supina* is both masc. and neut. and is said at Ab. 96 to mean both sleep and dream. I have met with it in the texts only in the sense of dream, and always as a masc. *Supinaṁ passati*, to dream a dream (Ten J. 112; Mah. 255). *Supinaṁ árocápeti*, to tell a dream, relate it (Ját. 50). *Supinena passati*, to see in a dream, to dream of (Ten J. 50; Mah. 17). *Supinabhávaṁ ñatvá*, finding it was only a dream (Ten J. 113). *Mayá pápasupino diṭṭho*, I've had a bad dream (Dh. 172). *Supinantena*, in a dream (Dh. 400; Das. 25; Ját. 56). With affix त्व, *supinattaṁ* (Pát. 4).

SORABBHO, A name of Kuvera [सौरभ्य].

SORACCAṀ, Tenderness, sympathy [abstract from सुरत]. Dh. 104.

SORASA, see *Soḷasa*.

SOSĀNIKO *(adj.)*, Visiting a cemetery (from *susána*). One of the thirteen dhutaṅga precepts is *sosánikaṅgaṁ*. and inculcates living in or near a cemetery, in the constant contemplation of death. B. Int. 309; E. Mon. 135.

SOSETI, see *Sussati*.

SOSO, Drying up; phthisis [शोष]. Ab. 323.

SOSSATI, see *Suṇoti*.

SOTĀ (*m.*), A hearer [श्रोतृ]. Gen. pl. *sotúnaṁ*.

SOTABBO, see *Suṇoti*.

SOTAṀ, The ear or organ of hearing [श्रोतस्]. Ab. 150, 1064. See *Āyatanaṁ*, *Indriyaṁ*. Instr. *sotena* (Dh. 65). There is probably a masc. form *soto*, for we have a plural *sotá* (Das. 32, comp. next). Man. B. 399, 420. *Sotapatho*, ear-channel, ear (Alw. I. cviii). *Sotaṁ* has probably also the meaning "organ of sense," generally, as I find the expressions *kaṇṇasotaṁ*, *násikasotaṁ*, "ear organ, nose organ."

SOTAṀ, and SOTO, Stream, flood, torrent [स्रोतस्]. Ab. 1064. *Appodake sote*, when the stream was nearly dry (Ras. 90). Metaphorically of the flood of human passion (Dh. 69). *Soto* is treated as a masc., for the pl. is *sotá* (Dh. 60, and comment *ime sotá*).

SOTĀPANNO, One who has entered the stream, one who has attained the first grade of sanctification, a converted man [स्रोतस् + आपन्न]. *Sotápanno bhavati*, to become a S. (Dh. 94). I think there can be little doubt that in this metaphor the state of progressive sanctification from *sotápattimagga* to *arahattaphala* is compared to an advancing stream; the *sota* must therefore not be confounded with the stream or flood of lust (*chinda sotaṁ parakkamma*, Dh. 69). B. Int. 291-3; Dh. 123, 287; E. Mon. 280, 281, 289; Alw. I. 75, 84. See art. *Nibbánaṁ*, p. 268 (*b*), *Saṁyojanaṁ*, *Maggo*.

SOTĀPATTI (*f.*), The state of a sotápanna, conversion, sanctification [स्रोतस् + आपत्ति]. See *Maggo*. *Sotápattiphalaṁ* (Dh. 178). *Sotápattiphalaṭṭhánaṁ* (Dh. 209). There are four *sotápattiyaṅgas* or elements of sotápattiship, *sappurisasaṁsevo, saddhammasavanaṁ, yonisomanasikáro, dhammánudhammapaṭipatti*. There are also four *sotápannassa aṅgáni*, viz. faith (*aveccappasádo*) in Buddha, the Law, and the Clergy, and perfect observance of the Síla precepts (Saṅg. S.).

SOTAVE, see *Suṇoti*.

SOTHO, Swelling [शोथ]. *Sothaghāti* (f.), name of a plant (Ab. 596, comp. शोथघ्नी).

SOTO, see *Sotaṁ* (2).

SOTTHĀNAṀ, Blessing, prosperity (a derivative of *sotthi*). Kh. 5, 20.

SOTTHI, and SUVATTHI (*f.* and *n.*), Health, welfare, blessing, happiness [स्वस्ति]. Ab. 1164. *Sotthisálá* (f.), a hospital (Mah. 67). *Sotthibhávo*, safety, prosperity (Dh. 405; Kh. 20). *Sotthigamanaṁ*, and *sotthigataṁ*, prosperous journey (Mah. 54, 55). *Sotthi pajánaṁ*, happiness to mortals (Cl. Gr. 137). *Sotthi tuyhaṁ hessati*, you will be happy (Mah. 18). *Etena saccena suvatthi hotu*, may this truth bring blessing (Kh. 10). *Sotthiṁ* (adv.), safely, prosperously. *Sotthiṁ ágato*, returned home in safety (Dh. 39). *Sotthiṁ gacchati*, to walk in safety (Kh. 6). Instr. *sotthiná*, with safety, safely.

SOTTHI, = *sá itthi*, that woman (Cl. Gr. 15).

SOTTHIKO, and SOTTHIYO, A brahmin [श्रोत्रिय]. Ab. 408; Dh. 52, 118; Mah. 28 (*-ko*).

SOTUṀ, see *Suṇoti*; SOTŪNAṀ, see *Sotá*.

SOVACASSAṀ, and SOVACASSATĀ (*f.*), Meekness [abstract from सुवचस्]. Kh. 5. In Saṅg. S. I find *sovacassakaraṇá dhammá*, conditions tending to humility.

SOVAGGIKO (*adj.*), Connected with the devaloka, tending to heaven [from स्वर्ग].

SOVAṆṆIKO (*adj.*), Belonging to gold [सौवर्णिक]. Sen. K. 391.

SOVAṆṆO (*adj.*), Golden [सौवर्ण]. Mah. 44, 61, 112; Ját. 52.

SOVIDALLO, An attendant on the harem [सौविदल्ल]. Ab. 342.

SOVĪRAṀ, Sour gruel [सौवीर]. Ab. 460.

SU, and SUDAṀ, and ASSU, A particle used generally in asking questions, but sometimes also in narration [स्विद्]. With preceding *kathaṁ*: *Kathaṁ su tarati oghaṁ kathaṁ su tarati aṇṇavaṁ*, how does he cross the flood? how does he cross the ocean? (Sutta Nipáta). With preceding *kiṁ* (Ab. 1139): *Kiṁ su tassa mahabbhayaṁ*, what is its great fear? (Alw. I. 106). With preceding *kena*: *Ken' assu nivuto loko*, by what is the world shrouded? (Alw. I. 106). *Tay' assu dhammá jahitá bhavanti*, three states are rejected (Kh. 9, see *Assu*). *Api 'ssu maṁ Aggivessána tisso upamáyo paṭibhaṁsu*, Aggivessána, three similes have just oc-

curred to me (Sen. K. 346). *Ittham sudam Bhagavá áyasmantam Ráhulam imáhi gátháhi abhinham ovadi*, thus did Buddha repeatedly admonish the venerable Ráhula with these stanzas (Rahula S.; at Dh. 316 read *ittham sudam* for *itthi sudam; ittham sudam*, "thus," may be compared with *katham su*, "how?"). *Tatra sudam Bhagavá Nádike viharanto*, at that time Buddha, dwelling at Nádika . . (Par. S. 20, comp. Dh. 105; we have also *tatra pi sudam*, Par. S. 18). Since a consonant in Pali cannot stand at the end of a word, an original final consonant is usually either omitted or a vowel is placed after it. Hence स्विद् becomes *su* or *suda*, and the latter form is generally strengthened to *sudam* by the addition of anuswara (comp. *kuvam, kaham, kudácanam, cirassam, sakkaccam*). I have once met with the form *suda* in a passage quoted by Subh., *appativáni sudáham bhikkhave padhánam padahámi*, where *sudáham* is *suda aham*. When I wrote my article ASSU, I inclined to the belief that the native grammarians had wrongly evolved a form *assu* derived from a mistaken view of words like *tayassu, kenassu*. But we have now positive proof of the existence of *assu*, for at Ját. 196 we find in a very old text the word *svāssu*, which can only be resolved into *so assu* (comp. *svāham = so aham*). The comment says *assúti nipátamattam*. In the same line we have *tad' assu = tadá assu* (comp. *tay' assa = tayo assu*). *Assu* points to a form asvid, just as *itthi* points to a form istrí, comp. also *asma, amha*, "we are," with smas.

SU-, A particle used only as an inseparable prefix, and implying excellence, or facility, or excess [सु]. *Subhásito* (adj.), well spoken, well preached or uttered (Kh. 5; Dh. 10). *Subhásitáni*, good words (Dh. 215). *Subhávito*, very intent or devoted to, very meditative (Dh. 3, 16, of the mind). *Subhímo*, very dreadful (Ras. 20). *Subodhanam*, thorough or easy understanding (Sen. K. 200). *Sucárurúpo*, very beautiful. *Sucinno*, well done. *Sudesito*, well preached, clearly pointed out (Kh. 8; Dh. 9). *Sudhoto*, well washed, thoroughly clean (Ras. 37). *Sudubbalo*, very weak (Ras. 77). *Sudullabho*, very difficult to obtain or meet with. *Sumahiddhiko*, possessing great magical power (B. Lot. 313). *Sumápito*, well built (Ját. 7) *Sunihito*, safely treasured up (Kh. 14). *Suparimandito*, beautifully adorned (Alw. I. 79). *Suparimandalo*, well rounded, complete (Mah 250). *Suphullito*, well blossomed. *Supihito*, well closed, firmly shut (Das. 23). *Surakkhito*, well guarded (Dh. 27). *Susamáhito*, well established, steadfast (Dh. 2). *Susamáraddho*, well undertaken (Dh. 52). *Susamvuto*, having the senses well under restraint (Pát. 20). *Susandhikappo*, excellent Sandhikappa (Sen. K. 200). *Susankhato*, well built or prepared. *Susuddho*, very pure, very brilliant (Mah. 1, 179). *Susukham*, very happily (Dh. 36). *Suviggaho*, of a fine figure, handsome (Mah. 117). *Suvimutto*, thoroughly emancipated (Dh. 2). *Suvinito*, well trained (Alw. I. 112' *Suviññeyyo*, easily understood. In one instance I have met with *su* compounded with an inf., *suboddhum*, to know well (Sen. K. 200).

SUBAHU (*adj*), Very much, a great many [सुबहु]. *Káressámi viháre subahú*, I shall build a great many monasteries (Mah. 122). *Puññam apuññam ca subahu*, much merit and demerit (Mah. 238). Mah. 175 (*vatthúni subahúni*), 212.

SUBBACO, and SUVACO (*adj.*), Compliant, meek [सुवचस्]. Ab. 730; Att. 134; Kh. 15; Ját. 224.

SUBBATO (*adj.*), Virtuous, pious, devout [सुव्रत]. Dh. 18, 26; Mah. 110.

SUBBATTAM, Good practice, piety [सु + वृत्त]. Ab. 1091.

SUBBUTTHI (*f.*), Abundance of rain (opposed to *dubbutthi*) [सु + वृष्टि]. Mah. 91.

SUBHADDO, Name of Gautama Buddha's last convert; name of a renegade monk who tried to stir up schism among the priests immediately after Gautama's death, he is called *buddho* or *buddhapabbajito*, "ordained in his dotage," to distinguish him from the other [सुभद्र]. Mah. 11. The good Subhadda is called *Subhaddaparibbájako* (B. Lot. 335; Dh. 376).

SUBHAGO (*adj.*), Beloved, amiable, agreeable [सुभग]. Ab. 697.

SUBHAKINHO, and -KINNO, and -KINNAKO, Entirely lustrous [शुभ + कृत्स्न]. The *subhakinhá devá* (or *-kinná*, or *-kinnaká*) are the inhabitants of the ninth rúpabrahmaloka (Man. B. 26; B. Lot. 612; Gog. Ev. 18, *kinnaka*). My two MSS. (one Sinhalese and one Burmese) of Sang. S. read *-kinha* in two places. But my MS. of Mahánidána S. reads *-kinna*, and Buddhaghosa's comment has the following curious gloss: *subhakinná*

ti subhena okiṇṇá vikiṇṇá subhena sarírappabhá vaṇṇena ekaghaná ti attho: etesaṁ hi na ábhassaránaṁ viya chijjitvá chijjitvá pabhá gacchati pañcakanaye pana parittamajjhimapaṇítassa catutthajjhánassa vasen' eva solasadvattiṁsacatusatthikappáyuká parittasubha - appamáṇasubhasubhakiṇṇá ca hutvá nibbattanti, which I render, "Subhakiṇṇa means filled and pervaded with lustre, their bodies radiant with lustre, dense with colour. For the radiance of these angels is not intermittent (or partial) like that of the ábhassaras, but in the course of the five jhánas men are reborn of limited lustre, of unlimited lustre or of pervading lustre, according as they have exercised the fourth jhána in the lower, middle or superior degree." Here *-kiṇṇa* is distinctly taken as the equivalent to the Sanskrit kírṇa (comp. Man. B. 26).

SUBHARO (*adj.*), Easily supported by others, frugal [सुभर]. Kh. 15; Sen. K. 400. Applied to a Buddhist monk it means that he does not ask for alms unnecessarily, is not rapacious, and consequently burdensome to the community.

SUBHĀSUBHO (*adj.*), Good and bad [शुभाशुभ]. B. Lot. 514; Dh. 73.

SUBHIKKHO (*adj.*), Having abundance of food, fertile [सुभिच]. *Raṭṭhaṁ subhikkhaṁ*, a land of plenty (Alw. I. 97; Dh. 417). With affix ता, *subhikkhatá*, abundance, plenty (Alw. I. 73). *Subhikkhaṁ*, plenty (opposed to *dubbhikkhaṁ*, famine). *Subhikkhatthaṁ*, to insure plenty (Mah. 222).

SUBHO (*adj.*), Radiant, lustrous; beautiful; good; auspicious, happy [शुभ]. Ab. 88, 694; Mah. 112. Neut. *subhaṁ*, lustre; goodness; pleasure, desire (Ab. 88). *Subhagati*, good departure, i.e. going to heaven (Mah. 158). *Subhaṁ sayanaṁ*, a splendid couch (Mah. 157). *Subhánupassí* (adj.), contemplating what is pleasant, or objects of desire, opposed to the *asubhabhávaná* (Dh. 2, 63). *Parittasubho* (adj.), of limited splendour (see *Subhakiṇho*). *Subham atthu*, happiness to you! hail! *Subhan t' eva = subhaṁ iti eva*.

SŪCAKO (*adj.*), Informing, indicating [सूचक]. Fem. *súciká* (Ab. 401). *Súcako*, an informer, slanderer, sycophant, spy (Ab. 737).

SŪCANAṀ, Indicating, exhibiting [सूचन]. Ab. 101; Alw. I. iv.

SUCARITO (*adj.*), Well done, right, good [सुचरित]. *Dhammo sucarito*. Neut. *sucaritoṁ*, right conduct, virtue, merit (Dh. 41; Ab. 85). The three sucaritas are *káyas.*, *vacís.*, *manos.*, right conduct in deed, word and thought.

SUCCHANNO (*adj.*), Well covered or roofed [सु + छन्न]. Dh. 3.

SŪCETI, To indicate, show; to inform against, betray [सूच्].

SUCI (*adj.*), Bright, clear, pure, clean, white [शुचि]. Ab. 1070; Kh. 5; Mah. 106. *Sucigandho* (adj.), sweet smelling (Dh. 11). *Sucikammo* (adj.), whose actions are pure or meritorious (Dh. 5). *Sucikammaṁ karonto*, acquiring merit (? Dh. 384). Masc. *suci*, purity, clean things (Ját. 22), goodness, merit (Dh. 44, comment says *sucíni káyakammádíni*).

SŪCI (*f.*), A needle [सूचि]. Ab. 439. Pl. *súciyo* (Dh. 237). *Súcikammaṁ*, needlework (Pát. 75, 82). *Súcigharaṁ*, a needle-case (Pát. 16, 19). *Súcimukho*, a mosquito (Ab. 646). *Súcivijjhanaṁ*, an awl (Ab. 528).

SUCIMĀ (*adj.*), Pure [शुचिष्मत्]. Sen. K. 400.

SUCIRAṀ (*adv.*), For a very long time [सुचिरम्].

SUCITTO (*adj.*), Much variegated or ornamented [सुचित्र]. Dh. 28.

SUDAṀ, see *Su* (1).

SŪDANAṀ, Destruction [सूदन]. Sen. K. 524.

SUDANTO (*adj.*), Thoroughly subdued or tamed [सुदान्त]. Dh. 17, 29, 57.

SUDASSANO (*adj.*), Beautiful [सुदर्शन]. Ab. 998. Neut. *sudassanaṁ*, name of Sakka's city (Ab. 998) Masc. *sudassano*, name of one of the Kulácalas (Ab. 26), of a mountain in the north of India (Ab. 607).

SUDASSĪ (*adj.*), Seeing well [सु + दर्शिन्]. The *Sudassí devá* are the inhabitants of the fifteenth Rúpabrahmaloka (Man. B. 26).

SUDASSO (*adj.*), Easily seen, obvious [सुदर्श]. Dh. 45. The *Sudassá devá* are the inhabitants of the fourteenth Rúpabrahmaloka (Man. B. 26).

SŪDATI, To distil, flow, exude [सूद्].

SUDATTO, A name of Anáthapiṇḍika [सुदत्त]. Ab. 437.

SUDDHĀJĪVĪ (*adj.*), Living a pure life [शुद्ध + आजीव + इन्]. Dh. 66.

SUDDHANTO, Women's apartments, harem [शुद्धान्त]. Ab. 215.

SUDDHAVAṀSATĀ (*f.*), Purity of lineage [शुद्ध + वंश + ता]. Mah. lxxxviii.

SUDDHĀVĀSO, Pure abode [शुद्ध + आवास]. Dh. 369, line 6. See *Sattaloko.* The inhabitants of the five suddhávásas are called collectively *suddhávásiká.*

SUDDHI (*f.*), Purity, purification; Nirváṇa [शुद्धि]. Ab. 9; Alw. I lxix.

SUDDHO, see *Sujjhati.*

SUDDHODANI (*m.*), Son of Suddhodana, an epithet of Gautama Buddha (patronymic fr. next). Ab. 4.

SUDDHODANO, Name of a king of Kapilavatthu, the father of Gautama Buddha [शुद्धोदन]. Man. B. 137; B. Int. 133.

SUDDO, A Çúdra [शूद्र]. Ab. 503; Mah. 11; Man. B. 66.

SUDHĀ (*f.*), Ambrosia or nectar; whitewash, cement, chunam, stucco [सुधा]. Ab. 25, 1052. *Sudhábhojanaṁ*, ambrosial food (Att. 79). *Sudhákammaṁ*, chunam work, a coating of brilliant and snowy white cement of great durability, much used for the outer adornment of columns, etc., and answering to our stucco (Mah. 259). *Sudhálepo*, whitewashing, "chunaming" (Pát. 70). *Sudhacitá pokkharaṇí*, a tank built up of chunam (Mah. 38).

SUDHAMMĀ (*f.*), Name of Sakka's hall of justice [सुधर्मा]. Ab. 21; Man. B. 51; Dh. 191.

SUDHĀSĪ (*m.*), A deva or angel [सुधा + आशिन्]. Ab. 11.

SUDHĪ (*adj.*), Wise [सुधी]. Ab. 228.

SŪDO, A cook [सूद]. Ab. 464.

SUDUDDASO (*adj.*), Very difficult to see, invisible [सु + दुर्दृश]. Dh. 7. *Sududdasaṁ*, the Invisible, an epithet of Nirváṇa or Void (Ab. 7).

SUDUJJAYO (*adj.*), Very difficult to conquer or win [सुदुर्जय]. *Yuddhaṁ kilesacorehi karissámi sudujjayaṁ*, I will wage a war, difficult to win, with the robber bands of sin (Mah. 159).

SUDUTTARO (*adj.*), Very difficult to cross, or to escape from [सुदुस्तर]. Dh. 16.

SUGAHAṆO (*adj.*), Well held, tight [सु + ग्रहण]. Ját. 223.

SUGAHITO, see *Suggahíto.*

SUGANDHI, SŪGANDHO (*adj.*), Fragrant [सुगन्धि, सुगन्ध]. Ab. 146. Both are also nouns meaning fragrance. *Sa-sugandhi-ko* (adj.), redolent of perfumes (Mah. 49).

SUGATI (*f.*), Happy condition, being reborn in heaven; heaven, svarga [सुगति]. B. Lot. 866. The comment on Dh. v. 18 explains it by the Tusita heaven. *Suggati* metri causâ (Dh. 4, 56).

SUGATI (*adj.*), Righteous [सुगति]. Dh. 23 (*pl. sugatino*, comp. *sáramatino*, Dh. 2). Ját. 219.

SUGATO (*adj.*), Who walks well, happy, blest [सुगत]. *Hine paṇíte suvaṇṇadubbaṇṇe sugate duggate*, (men) high and low, fair and ill-favoured, happy and miserable (B. Lot. 866). *Sugato*, the Blest or Auspicious one, is a common epithet of a Buddha (Ab. 2), and of Gautama Buddha (Alw. I. 86; B. Int. 77; Dh. 50). *Kassapo sugato*, Kassapa Buddha (Mah. 1). *Sugatassa sávaká*, disciples of the Blest one (Kh. 7). *Sugatágamo*, Buddhist doctrines or religion (Att. 218, comp. *Sogato*). *Sugatavinayo*, the discipline taught by Buddha. *Devadattassa Sugatálayo*, Devadatta's taking off Buddha, attempting to imitate him (Ten J. 53, further on called *anukiriya*, the Sinhalese Játaka has *sarvajñavilása*, Subh.). See *Vidatthi.*

SUGGAHĪTO, and SUGAHITO (*adj.*), Grasped tightly [सुगृहीत]. Ját. 222.

SUGGATI, see *Sugati.*

SUHADAYO (*adj.*), Friendly [सु + हृदय]. Dh. 362.

SUHADO (*adj.*), Friendly, affectionate [सुहृद]. *Mitto s.*, a cordial friend. *Suhado*, a friend, ally (Ab. 346; Att. 192).

SUHAJJO, A friend [सुहृद + य]. Dh. 39, 212, 362.

SUHITO (*adj.*), Satiated [सुहित]. Ras. 22. With instr. *bhojanena s.* (Att. 206).

SUHUJU, see *Súju.*

SUHUṬṬHITO (*adj.*), Clearly arisen [सु + उत्थित with euphonic *h*].

SUJĀ (*f.*), A sacrificial ladle [स्रुच्]. Ab. 418, 1112.

SUJĀ (*f.*), Name of the wife of Sakka [सु + ज fem.]. Ab. 1112; Dh. 194.

SUJAMPATI (*m.*), Husband of Sujá, a name of Sakka [last + पति]. Ab. 18; Dh. 185.

SUJANO, A good man [सुजन]. Ras. 35; Mah. 8.

SUJĀTI (*adj.*), Of high family [सुजाति]. Mah. 172.

SUJĀTO (*adj.*), Of good or noble birth, well born; well grown, fine [सुजात]. Ját. 2. *Sujátáni pupphání*, fine or perfectly formed flowers (Dh. 209). Fem. *Sujátá*, the consort of Sakka (Ab. 20). *Sujáto*, name of a Buddha (Man. B. 95).

SUJĪVO (*adj.*), Easy to live [सुजीव]. *Sujívaṁ jívitaṁ*, life is easy, or it is lived easily (Dh 44).

SUJJHATI, To be pure [शुध्]. Inf. *sujjhituṁ.* P.p.p *suddho*, pure, clear, white; innocent, virtuous; genuine, true; simple, mere (Ab. 1069). *Suddhaváluká*, white sand (Mah. 118). Polished,

burnished (Mah. 172, of silver). Pure of heart, innocent (Dh. 23, 73). Innocent, not guilty (Pát. 28). *Suddhapíti* (adj.), whose joy was pure (Mah. 172). *Suddhabuddhi* (adj.), of clear intellect (Ját. 1). *Suddhamágadhiká*, the genuine natives of Magadha (Kh. 22). *Mátito s.*, pure in birth by the mother's side (Alw. I. xlv). *Suddhakesá vá muttámissá vá*, the hair worn plain or mixed with pearls (Pát. 69). Caus. *sodheti*, *sodhápeti*, to cleanse (Dh. 78; Mah. 150). P.pr. of the pass. caus. *sodhiyamáno* (Dh. 117). In a spiritual sense, of regeneration or purification from sin (Dh. 25). *Sodhetvá medinim*, having purged the land (of the Tamils). Of sweeping out and cleansing a court-yard or stable (Mah. 83, 205). Of clearing a road or jungle (Dh. 182, 388; Pát. 71). To clear up, explain, to examine, investigate: *Sace me dhítu doso uppajjati sodheyyátha*, if there be any sin in my daughter investigate it (Dh. 241); *Mayham dosádosam sodhápetha*, establish my guilt or innocence (Ditto); *Idam vatthum sodhessámi*, I will clear up this matter, set it right (Dh. 340).

SÚJU, and SUHUJU (*adj.*), Very upright, conscientious [सु + ऋजु]. Kh. 15, 30.

SUKANDAKO, An onion [सुकन्दक]. Ab. 595.

SÚKARIKO, A boar-hunter [सूकर + इक]. Ab. 513; Sen. K. 391.

SUKARO (*adj.*), Easy, feasible [सुकर]. Dh. 30; Alw. I. 92.

SÚKARO, A hog, boar [सूकर]. Ab. 617; F. Ját. 3; Ten J. 12.

SUKATĪ (*adj.*), Fortunate [सुकृतिन्]. Ab. 722.

SUKATO, and -ṬO (*adj.*), Good, virtuous [सुकृत]. Ab. 937. *Sukaṭadukkaṭáni kammáni*, good and bad actions (Sám. S.). Neut. *sukatam* and *sukaṭam*, virtue, moral merit (Ab. 85, 937; Dh. 55).

SUKHĀVĀHĪ (*m.*), A well-trained horse, one that carries a person comfortably [सुख + आवाह + इन्]. Ab. 369.

SUKHĀVAHO (*adj.*), Bringing happiness [सुखावह]. Dh. 7.

SUKHAVIHĀRĪ (*adj.*), Having a feeling of ease or serenity [सुख + विहारिन्].

SUKHĀYATI, To be pleased, contented [सुखायते]. With acc. *Tam asukháyamáno*, being displeased with him (Ten J. 42).

SUKHEDHITO (*adj.*), Delicate (= *sukumáro*). Ab. 253. Probably *sukha* or *sukhe edhito*, "nurtured in ease," but Subh. tells me there are various readings *sukhocito* and *sukheṭhito*.

SUKHESĪ (*adj.*), Seeking pleasure or ease [सुखैषिन्]. Dh. 61.

SUKHETI, To make happy [सुखयति].

SUKHĪ (*adj.*), Happy, blest; healthy [सुखिन्]. Dh. 32, 37, 70; Kh. 15. *Sukhí ahú bhikkhu*, the monk got well (Mah. 244).

SUKHITO (*adj.*), Happy, blest; pleased, contented; healthy [सुखित]. Ját. 17; Ras. 34. *Sukhitatto*, easy, happy (सुखित + आत्मन्, Kh. 15). *Sappam akási sukhitam*, restored the snake to health (Mah. 243, comp. 249).

SUKHO (*adj.*), Blest, happy; delightful, pleasant; easy [सुख]. Dh. 22, 35, 59. *Attham áharitum sukham hoti*, it is easy to acquire the meaning (Alw. I. cviii). *Sukhasamváso* (adj.), pleasant to live with (Dh. 37). *Diṭṭhadhammasukhavihāram anuyutto*, devoted to a life of ease in this world (Dh. 104). *Sukhá vedaná*, pleasurable sensation. Neut. *sukham*, happiness; welfare; ease, comfort (Ab 88; Dh. 1, 6). *Sukham dukkham*, pleasure and pain, welfare and misfortune (Dh. 15, also *sukhadukkham*). *Na sukham labhi*, could get no peace of mind, took no comfort (Mah. 157, comp. Gog. Ev. 29). *Sukham bhavato hotu*, I wish you joy. *Sukhakárí* (adj.), causing happiness (Sen. K. 419). *Sukhappatto*, come to well-being, prosperous, happy (Ten J. 110, prápta). *Sukhanisinno*, seated peacefully, or with a serene mind (Das. 3). Adv. *sukham*, happily, easily, comfortably. *Sukham seti*, or *edhati*, or *viharati*, or *vasati*, or *jívati*, to be at ease or happy (Dh. 15, 31, 35, 36, 68, 217; Ten J. 47; similarly *sukham ṭhito*, Cl. Gr. 132). Also adv. *sukhena*, easily, comfortably (Alw. I. xxvi).

SUKHUCCĀRAṆAM, Facility of pronunciation, euphony [सुख + उच्चारण]. Bál. 7. With affix ता, *sukhuccáraṇatá* (Kh. 21).

SUKHUMĀLO, and SUKUMĀRO (*adj.*), Youthful, tender, delicate, soft, graceful [सुकुमार]. *Sukhumálagattatá*, softness or delicacy of the limbs (B. Lot. 611). *So pana sukhumálo hoti*, now he was a delicately nurtured youth (Dh. 139, 140). *Buddhasukhumálo*, a tender Buddha (deserving of attentive service, Dh. 107, comp. *samaṇas.*, an Arhat, see *Puggalo*). *Káyassa sukhumálakaraṇam*, enervating the body (Ját. 10). *Sukumárá*

kumáriká, a lovely maiden (Mah. lxxxviii). *Sukumáro* (Ab. 253, 716).

SUKHUMO (*adj.*), Small, minute; subtle; accurate; delicate, exquisite [सूक्ष्म]. Ab. 137, 704, 1071. *Sukhumo rajo*, fine dust (Dh. 23; comp. Mah. 169). *Sukhumañáṇaṁ*, subtle or precise knowledge. *Sukhumakambalo*, a blanket of delicate texture (Alw. I. 78). *Sukhumakammaṁ*, delicate work (Dh. 324). The mind is said to be *s.* or immaterial as opposed to the body (Gog. Ev. 43). With affix त्व, *sukhumattaṁ*, fineness, delicacy (Mah. 169).

SUKHŪPAPATTI (*f.*), Blissful birth [सुख+उपपत्ति]. There are three, rebirth among the Brahmakáyika devas, among the Ābhassara devas, among the Subhakiṇha devas (Saṅg. S.).

SUKKAṀ, Semen [शुक्र]. Ab. 274, 897; Pat. 4.

SUKKAṀ, see *Sukho*.

SUKKAVĀRO, Friday [शुक्रवार].

SUKKHATI, see *Sussati*.

SUKKHO (*adj.*), Dry, dried up [शुष्क]. *Sukkhadárúni*, dry, seasoned wood (Dh. 325). *Sukkhakaddamo*, dried mud (Mah. 107). *Sukkhavaláhako*, a cloud that will not rain (Att. 146). For *sukkhavipassako*, see *Samatho* (we have also *sukkhavipassaná*). Mah. 243.

SUKKO (*adj.*), White, bright, pure, good [शुक्ल]. Ab. 95; B. Lot. 563. *Sukkapakkho*, the bright or moon-lit fortnight of a month (Ab. 74; Mah. 170). *Sukko dhammo*, goodness, virtue (Dh. 16, comp. Alw. I. 107). *Sukkaṁso*, bright lot (Dh. 13, *aṁsa*). Masc. *sukko*, the colour white, whiteness (Ab. p. 16, note). Neut. *sukkaṁ*, merit, good works (Ab. 85).

SUKO, and SUVO, A parrot [शुक]. I have met with *suka* only at Ab. 640, where, however, the other form is also given. *Suvacchápo*, *suvapotako*, a young parrot (Alw. I. xiii; Ras. 30). Mah. 22. The form *suva* shows the beginnings of a change of which there are numberless examples in Sinhalese, e.g. *suva* = *çuka*, *suva* = *sukha*, *lova* = *loka*, etc.

SUKUMĀRO, see *Sukhumálo*.

SULÁBHO (*adj.*), Easy to obtain or meet with [सुलभ]. Das. 3.

SŪLAṀ, and SŪLO, Any sharp pointed instrument, a pike, lance, stake; severe pain, colic, rheumatism [शूल]. Ab. 329 (wrongly *súlá*), 881. *Maṁsasúlaṁ*, a spit (F. Ját. 53). *Ayasúlaṁ*, an iron stake (Dh. 148). *Súle appeti* or *samąropeti*, to impale (Mah. 233, lxxxvii). Dh. 127.

SUḶĀRO (*adj.*), Magnificent [सु+उदार]. Of a festival (Mah. 165).

SŪLĪ (*m.*), A name of Çiva [शूलिन्]. Ab. 16.

SUMANĀ (*f.*), The great-flowered jessamine [सुमना]. Ab. 576, 792; Dh. 423. At Mah. 211 read *sumanánujjakáni ca* (Subh.). *Sumanapupphaṁ*, jasmine flower (Dh. 86; Ras. 25; Mah. 22).

SUMANAKŪṬO, "Adam's Peak," a mountain in Ceylon, so called because the deva Sumana occupies it. It is first mentioned at Mah. 4, where read *sele Sumanakúṭake Mahásumanadevindo*, "the deva chief Mahásumana (who lived) in the mountain named Sumanakúṭaka." At Mah. 7 it is called *Sumano kúṭo*. Att. 190; Mah. 52, 91 (*-kúṭaka*), 197. It is also called *Samantakúṭo*. Man. B. 211.

SUMĀNASO (*adj.*), Joyful [सु+मानस]. Mah. 7, 105, 168.

SUMANO (*adj.*), Satisfied, happy [सुमनस्]. Ab. 723; Dh. 13; Mah. 194. Pl. *sumaná* (Kh. 6). *Sumano*, one of the 24 Buddhas (Man. B. 95).

SUMANOHARO (*adj.*), Very charming [सुमनोहर]. Mah. 160.

SUMANORATHO (*adj.*), Having pious wishes (?) [सु+मनोरथ]. Mah. 81.

SUMARATI, see *Sarati*.

SUMATI (*adj.*), Wise [सुमति]. Mah. 102.

SUMEDHASO, and SUMEDHO (*adj.*), Wise [सुमेधस्]. Sen. K. 399; Mah. 132; Dh. 6, 38. *Sumedho*, name of a Buddha (Man. B. 95).

SUMERU (*m.*), Mount Meru [सुमेरु]. Ab. 26.

SUMO, The moon [सुम]. Sen. K. 523.

SUṀSUMĀRO, A crocodile (*kumbhíla*) [शिशुमार]. Ab. 674; B. Lot. 624. The Sanskrit equivalent is said to mean the Gangetic porpoise, Delphinus Gangeticus. But the epithet "child-killing," though perfectly appropriate to a crocodile, can surely not be applied to any sort of Delphinus. For the *u* comp. *susu*, *susuka* = çiçu, çicuka, and for the inserted *ṁ* comp. *bhiṁsana*, *siriṁsapa*. *Suṁsumáragiraṁ*, name of a town (Ab. 200).

SUMUTTO (*adj.*), Happily released [सु+मुक्त]. With instr. *Sumuttá mayaṁ tena Mahásamaṇena*, we are well rid of this Great Philosopher.

SUṆĀ (*f.*), A slaughter-house [शूना]. Ab. 521. The *ṇ* is due to the influence of the original श, comp. *sakuṇo*, etc.

SUNAKHO, A dog [शुनक]. Ab. 518, 808. Mah. 166, 227. Fem. *sunakhá* (Mah. 48). The *kh* is a compensation for the change of श to स.

SUṆĀTI, see *Suṇoti*.

SUNDARO (*adj.*), Beautiful; good [सुन्दर]. Ab. 693. Fem. *sundarí*, a beautiful woman (Ab. 230). With affix त्व, *sundarattaṁ*, comeliness (Ab. 827). With affix ता, *sundaratá*, excellence, goodness (Dh. 283).

SUṆHĀ, and SUṆISĀ, and HUSĀ (*f.*) A daughter-in-law [स्नुषा]. Ab. 248; Dh. 239, 244, 245.

SUNISANNAKAṀ, The pot-herb Marsilia Quadrifolia [सुनिषस्सक]. Ab. 596.

SUṄKAṀ, and -KO, Tax, tribute, revenue [शुल्क]. Ab. 356.

SUÑÑĀGĀRAṀ, An empty place where there are no houses or people [शून्यागार]. Dh. 67. *Suññágáre abhirati*, delight in solitude (Pát. 67, comp. Dh. 167).

SUÑÑATO (*adj.*), Empty, void. Fausböll and Weber look upon this word as formed upon शून्यता. *Suññato*, the Void, epithet of Vimokha and Nirváṇa (Dh. 17). *Suññatapaṭisaṅyutto*, connected with Nirváṇa (Alw. N. 23).

SUÑÑO (*adj.*), Empty, void, deprived of [शून्य]. Ab. 698. *Suññakappo*, a kalpa in which there are no Buddhas (Man. B. 8). *Sirosuñño* (adj.), headless (Ab. 406, comp. Mah. 67).

SUṆO, A dog [शुन]. Ab. 518, 1119; Sen. K. 529.

SŪNO, see *Soṇo*.

SUṆOTI, and SUṆĀTI, To hear [श्रु]. Pres. 1st pers. *suṇámi* (Dh. 369). Imperat. 2nd pers. *suṇohi* (Sám. S.; Att. 134), *suṇáhi* (Dh. 97, 304), plur. *suṇátha* (Mah. 1; Dh. 89). Imperat. 3rd pers. *suṇátu* (Kamm. 3), pl. *suṇantu* (Kh. 6). Aor. *assosi* (Dh. 290; Mah. 168), *suṇi* (Ten J. 114). Fut. *sossati* (Dh. 332; Ras. 16), *suṇissati* (Ras. 21). Inf. *sotuṁ* (Mah. 81; Ten J. 113; Dh. 95). Vedic inf. *sotave* (Sen. K. 485). P.pr. *suṇamáno* (Ten J. 12), *suṇaṁ*, *suṇanto* (Cl. Gr. 24). Gen. *sutvá*, *sutvána* (the usual form), *suṇitvána* (Mah. 27, 41, 143; Das. 33), *suṇiya* (Mah. 144). *Na sutvá*, not minding him (Dh. 109). *Sakkaccaṁ s.*, to listen attentively (Dh. 304). *Tass' ágamaṁ sutvá*, having heard of his arrival (Mah. 155). With *iti*: *Ambaphalan ti sutvá*, hearing it was a mango (F. Ját. 5; comp. Alw. I. 97). With gen. *Tava sutvána*, hearing thee (Dh. 96; Das. 33, comp. *arahato sutvá*, p. 37). Pass. *súyati* (Att. 214), *suyyati* (Pát. 6). P.f.p. *sotabbo*. *Sotabbayuttako*, worth hearing of Alw. I. 80). P.p.p. *suto*. Caus. *sáveti*, to inform, tell, declare (Mah. 39, 61, 138, 205; Das. 4). *Assutaṁ sáveti*, imparts instruction, lit. causes the pupil to hear what he has not heard before (Sig. S.). *Attánaṁ dásaṁ sávetvá*, proclaiming himself a slave (Ras. 18). *Kammavácaṁ s.*, to put a question to the vote (see *Kammavácá*). *Sávetvá attano námaṁ*, shouting out his name, proclaiming who he was (Mah. 154). Irregular caus. *suṇápeti*. *Saddaṁ tayá suṇápit' amhá*, we have been caused by thee to hear the sound . . (Dh. 166).

SŪNU (*m.*), A son, a child [सूनु]. Ab. 241. Gen. *súnuno* (Mah. 260). Metaphorically, *Jinasúno*, a disciple of Buddha (Mah. 240, comp. 239). Fem. *súná*, a daughter.

SUPAKKO (*adj.*), Thoroughly ripe [सुपक्क]. Mah. 87.

SUPAṆṆO, A Garuḷa [सुपर्ण]. Ab. 633; F. Ját. 50; Mah. 81, 116. *Supaṇṇasálá*, a sort of house (Ját. 7; comp. Ab. 209).

SUPANTHO, A good road [सु + पथ]. Ab. 193.

SUPATI, To sleep [स्वप्]. Sen. K. 484. Inf. *supituṁ* (Alw. I. 14). P.p.p. *sutto*.

SUPINAṀ, see *Soppaṁ*.

SŪPO, Soup, broth, sauce, condiment, the gravy of curry and rice; *kummása* [सूप]. Ab. 1048; Dh. 105, 259, 401. *Súpakáro*, a cook (Ab. 464). *Súparaso*, flavour of a sauce (Dh. 12). F. Ját. 46.

SUPPABUDDHO (*adj.*), Wide awake, vigilant [सुप्रबुद्ध]. Dh. 52. Name of Gautama Buddha's father-in-law (E. Mon. 2).

SUPPAGABBHO (*adj.*), Very bold [सु + प्रगल्भ]. Ab. 959.

SUPPASANNO (*adj.*), Very joyful, or full of faith [सुप्रसन्न]. Mah. 215.

SUPPATHO, Ab. 193. The *p* is perhaps doubled metri causâ, but comp. *subbaco*.

SUPPATĪKO, Name of one of the elephants at the eight points [सुप्रतीक]. Ab. 30.

SUPPATĪTO (*adj.*), Overjoyed [सुप्रतीत]. Mah. 173.

SUPPATIṬṬHITO (*adj.*), Firmly established; well placed (Mah. 208) [सुप्रतिष्ठित]. *Aṭṭhási s.*,

planted himself firmly (Mah. 150). Mah. 100; Ját. 24; Kh. 12.

SUPPAṬIVIDDHO (*adj.*), Thoroughly understood [सुप्रतिविद्ध].

SUPPO, and SUPPAṀ, A winnowing basket [शूर्प]. Ab. 455; Mah. 175; Pát. 66.

SURĀ (*f.*), Spirituous liquor [सुरा]. Ab. 533; Dh. 299; Kh. 3, 17. *Surádhutto*, a drunkard (Ját. 49). *Surápánaṁ*, drinking strong drink (Dh. 44; Mah. 152; Ját. 50). At Dh. 299 we have *surápáṇe suraṁ pivantesu*, where we must read either *surápaṇe*, "in the grog-shop," or *surápáne*, "in a tavern" (*surá-ápána*).

SURABHI (*adj.*), Fragrant [सुरभि]. Ab. 146.

SURAMMO (*adj.*), Very delightful [सुरम्य]. Ras. 27.

SURATAṀ, Sexual intercourse [सुरत]. Ab. 1056.

SŪRATO (*adj.*), Compassionate, tender [सूरत]. Ab. 727.

SŪRATTAṀ, Heroism [शूरत्व]. Ab. 885.

SURATTO (*adj.*), Very red [सुरक्त]. Att. 8; Ten J. 46.

SŪRĪ (*adj.*), Wise [सूरिन्]. Mah. 160.

SURIYO, The sun [सूर्य]. Ab. 62; F. Ját. 46. *Suriyuggamanaṁ*, sunrise (Mah. 138). *Suriyáloko*, the sun's light (Pát. 1). *Suriyaggáho*, eclipse of the sun (*gáha*). *Suriyarasmi*, sun's ray (Ten J. 119). With the original *ú* revived metri causâ (Mah. 163).

SURO, A deva, deity [सुर]. Ab. 11. *Surajeṭṭho*, the Hindu Brahma (Ab. 15). *Suranátho*, Sakka or Indra (Ab. 19). *Suranadí* (f.), the celestial river (Ab. 27). *Surapatho*, the sky (Ab. 46). *Suraripu* (m.), an Asura (Ab. 14). *Surasákhí* (m.), the celestial tree (Att. 191).

SŪRO, A hero, valiant man; the sun [शूर]. Ab. 62, 1077. Also an adj. valiant, heroic (Ab. 380; Mah. 160). *Súrabhávo*, heroism (Ab. 966; Das. 42). *Súragajjitaṁ*, heroic utterance, shout of defiance (Dh. 159). *Súro hutvá* at Dh. 161 seems to mean "filled with heroic resolution." *Súravíraṅgarúpo*, or *-rúpí*, having the limbs and form of a mighty hero (B. Lot. 581; Mah. 247, for *súravíro* comp. *Buddhavíro*). *Súrataro* (adj.), more valiant (Cl. Gr. 144).

SURUCIRO (*adj.*), Resplendent [सु + रुचिर]. Mah. 180.

SURUṄGĀ (*f.*), A mine, pit [सुरङ्गा]. Mah. 48.

SURŪPĪ (*adj.*), Handsome [सुरूप + इन्]. Fem. *surúpiní* (Mah. 131).

SURŪPO (*adj.*), Handsome [सुरूप]. With affix ता, *surúpatá*, beauty, comeliness (Kh. 14).

SURUSURU, A word imitative of the sound made when curry and rice is eaten hastily (Gog. says "sucking up food" (Pát. 22).

SUSAMĀ (*f.*), Exquisite beauty [सुषमा]. Ab. 55.

SUSĀNAKO, A caṇḍála employed in a susána [next + क]. Mah. 66 (some of the MSS. read *susánagope*).

SUSĀNAṀ, A cemetery or charnel house, an inclosed ground in which bodies are burned [श्मशान or श्मसान, probably the former, for the *u* comp. *áhuneyya* with आहवनीय]. Ab. 405; F. Ját. 9; Mah. 66, 249; Dh. 98. *Āmakasusánaṁ*, a cemetery where the bodies are not burned, but left to rot (Ját. 61).

SUSAVĪ (*f*), The plant Momordica Charantia [सुशवी]. Ab. 596.

SUSENO, The Karamadda tree [सुषेण]. Ab. 578.

SUSĪ (*f.*), A hole in the ground [शुषी]. Ab. 650.

SUSĪLO (*adj.*), Moral, virtuous [सुशील]. Ab. 297.

SUSIPPIKO, A skilful workman [सु + शिल्पिक]. Mah. 213.

SUSIRO (*adj.*), Full of holes, perforated [शुषिर] Ab. 915; Sen. K. 401. *Susirarukkho*, and *rukkhasusiro*, a hollow tree (Sig. S. A; Mah. 59). Neut. *susiraṁ*, a hole (Ab. 649), a wind instrument (Ab. 142).

SUSSANAṀ, Desiccation (from *sussati*). Ab. 157.

SUSSARATĀ (*f.*), Melodiousness of voice [सुस्वर+ता]. Kh. 14.

SUSSATI, To be dried up, waste away [शुष्]. Sen K. 496. P. pr. *sussamáno* (Dh 105). Ger. *sussitvá* (Dh 192). The regular fut. would be *sakkhati* = çokshyati. I have not met with it, but at Dh. 234 we have an interesting double fut. *sukkhissati* exactly like *dakkhissati*, *sakkhissati*, and *hehissati*. And on the same false base we have at Dh. 188 an anomalous caus. *sukkhápeti*. Caus. *soseti* (Mah. 129). P.p.p. *sosito*, dried up (Att. 210). With affix त्व, *sositattaṁ*, fact of being dried up.

SUSSAVANAṀ, Good news [सु + श्रवण]. Ját. 61.

SUSSŪSĀ (*f.*), Desire to hear, obedience, attention, service [शुश्रूषा]. Ab. 428, 930.

SUSSŪSATI, To listen, attend [शुश्रूषते]. Alw. N. 23.

SUSSUTE, To be heard. This appears to be a most anomalous passive from श्रु. In an extract sent me by Yátr. I find *sussute siloko 'yaṁ*, "this report is heard." And under *Suti* will be found a noun *sussana*, "hearing."

SUSSUTO (*adj.*), Well known [सुश्रुत].

SUSU (*m.*), A boy, lad [शिशु]. Ab 253. *Daharo samáno susu kálakeso*, being young, a mere lad, with black hair (B. Lot. 863).

SÚSÚ, Sho! sho!, a noise made to frighten away a bird.

SUSUKO, A child or youth; an alligator or crocodile; the Gangetic porpoise (also fem.) [शिशुक]. Ab. 672, 1003.

SUTAVĀ (*adj.*), Learned in religious literature, mighty in the scriptures [श्रुतवत्]. Das. 6; Alw. N. 72.

SUTI (*f.*), Oozing [स्रुति]. Ab. 1059.

SUTI (*f.*), Hearing; the ear; sound; report, rumour; tradition; the Veda; in music, one of the twenty-two quarter tones or intervals [श्रुति]. Ab. 108, 128, 136, 150, 1059. *Hessati Vasabho náma rájá ti sutiyá* (abl), owing to the report (spread abroad) that a man named V. would become king (Mah. 219). *Sutihíno*, deprived of hearing, deaf (Ab. 322). *Mahávaṁso sutito upágato*, the Great History handed down to us by tradition (Mah. 1). Subh. has sent me the comment on this passage, *sutito ca upágataṁ sussanavasena upagataṁ ágataṁ avinaṭṭhaṁ hutvá ácariyaparamparáya yáv' ajjakálá upagataṁ antará anupacchinnaṁ hutvá ágatan ti attho . . na attano matin ti dípetuṁ sutito ca upágatan ti áha*, "by sutito ca upágataṁ is meant come to us, arrived to us by hearing, come to us unimpaired through the succession of great scholars down to the present day, arrived to us without being broken in its course. The author says handed down by tradition to show that he is not merely expressing his own views."

SÚTI (*f.*), Birth, childbirth [सूति]. *Sútigharaṁ*, lying-in chamber (Mah. 48; Dh. 340).

SUTO (*p.p.p.*), A son [सुत]. Ab. 240, 798; Mah. 5, 9, 162.

SUTO (*p.p.p. savati*), Flowing, dripping [स्रुत]. Ab. 798.

SUTO (*p.p.p. suṇoti*), Heard; renowned [श्रुत]. Ab. 724, 797; Dh. 139. *Evam me sutaṁ*, thus it has been heard by me, thus I have heard (Kh. 4). *Ye me dvattiṁsáti sutá mahápurisalakkhaṇá*, the marks of an eminent man which have been heard of by me as thirty-two in number (Brahmáyu S., comp. Alw. I. 92). *Bhuvane suto*, renowned throughout the world (Alw. I. vii). *Sutamattena*, by merely hearing them (Att. 229). Neut. *sutaṁ*, (sacred) literature, learning (Ab. 798). *Bahussuto hoti sutadharo sutasannicayo*, has much learning, is one who retains, who accumulates learning (Saṅg. S. comp. Att. 134). *Sabbaṁ sutaṁ*, all learning or knowledge (Att. 229). *Kulaṁ vá sutaṁ vá*, birth or education (Att. 192).

SÚTO, A charioteer (a son of a Khattiya by a brahmin woman); a bard, poet-laureate [सूत]. Ab. 376, 504, 1081.

SUTTAṀ, A string, thread; a portion of the Buddhist scriptures; a rule, aphorism [सूत्र]. Ab. 523, 878; Mah. 48. *Suttaguḷo*, a ball of string. *Suttaveṭhanaṁ*, a shuttle (Ab. 773). *Suttajálaṁ*, a web of thread (Dh. 412, of a spider's web). Certain chapters or divisions of the Buddhist scriptures are called suttas. They may either be in verse as the Ratanasutta, or in prose as the Brahmajálasutta, and they vary in length from a few lines to several thousand. The second great division of the Buddhist scriptures, the Suttapiṭaka or Treasures of Sútras, consists entirely of them, and there are suttas in other portions of the scriptures. A sutta is complete in itself, consisting of a connected narrative, or a collection of verses on one subject. Some of them are didactic, and consist mainly or wholly of a discourse of Buddha in prose or verse, as most of the suttas of Suttanipáta, others are historical, as the Mahá-parinibbána Sutta, which relates the last days of Buddha. B. Int. 35, 51, 72; E. Mon. 168, 172; Alw. I. 61; Mah. 240, 247. Abl. *suttato*, according to the Sútras (Mah. 19). *Suttadharo* (adj.), versed in the Sútras. See *Tipiṭakaṁ*.

SUTTANTIKO (*adj.*), Versed in the Sutta Piṭaka [next + इक]. Sen. K. 391; Pát. 88.

SUTTANTO, A sutta (in the Tipiṭaka sense) [सूत्र + अन्त]. Alw. I. 61, 106; Alw. N. 23; Sen. K. 200; Mah. 73. *Suttam eva suttanto* (Subh.).

SUTTASO (*adj.*), Sutta by sutta [सूत्र + शस्]. Sen. K. 414.

SUTTHIRO (*adj.*), Firm [सुस्थिर]. Att. 215.

SUṬṬHITO (*adj.*), Well-established, firm [सुस्थित]. Dh. 115.

SUṬṬHU (*adv.*), Well; exceedingly [सुष्ठु]. Ab.

1137; Dh. 115. *Sutthukato* (adj.), well done (Ab. 937). *Mukhena s. dasitvá*, holding it tightly in his mouth (F. Ját. 18). *S. te katam*, you have done right (F. Ját. 56). *Sutthuṭhapito* (adj.), firmly fixed (Das. 3). Comparative: *sutthutaram anattamano*, more greatly vexed (Sám. A.). With affix ता, *sutthutá*, excellence (Bál. i.).

SUTTI (*f.*), A pearl oyster [शुक्ति]. Ab. 676.

SUTTIKO (*adj.*), Belonging to a thread [सौत्रिक]. Sen. K. 391.

SUTTO (*p.p.p. sibbati*), Sewn, stitched [स्यूत]. *Ásutto*, seamless (Mah. 22).

SUTTO (*p.p.p. supati*), Asleep [सुप्त]. Dh. 9, 51. *Suttappabuddho viya*, like one who has fallen asleep and awaked again, or perhaps like one who has awaked out of sleep (Dh. 95, of one dying and being reborn in heaven). Neut. *suttaṁ*, sleep (Ab. 876).

SUTVĀ, see *Suṇoti*.

SUVACO, see *Subbaco*.

SUVĀNAYO (*adj.*), Probably सु + आनय, "easily led" (Ját. 80).

SUVAṆṆO (*adj.*). Of good colour, bright, brilliant; good-looking, of good mien or complexion, comely [सुवर्ण]. *Suvaṇṇá dubbaṇṇá*, comely and ill-favoured (B. Lot. 866; Gog. Ev. 10). Masc. *suvaṇṇo*, good colour, bloom, beauty; a Garuḷa; a weight = 5 dharaṇas (Ab. 480, 809; Sen. K. 340). Neut. *suvaṇṇaṁ*, gold (Ab. 487). *Suvaṇṇakáro*, a goldsmith (Ab. 506; Dh. 93; Sen. K. 468). *Suvaṇṇamayo* (adj.), made of gold, golden (Mah. 169). *Suvaṇṇavaṇṇo* (adj.), gold-coloured, brilliant (Dh. 313; F. Ját. 5, of a ripe mango; Ten J. 111, of the egg that produced the golden peacock). *Suvaṇṇavaṇṇo*, the gold-coloured, is an epithet of Buddha (comp. *satthuvaṇṇo*). *Suvaṇṇabhúmi*, name of a country; according to Subh. it embraces Birmah, Siam, and Cambodia. With affix ता, *suvaṇṇatá*, beauty of colour or complexion, bloom (Kh. 14).

SUVĀNO, see *Soṇo*.

SUVATTHI, see *Sotthi*.

SUVE, see *Sve*.

SUVĪRO, Name of Sakka's son [सुवीर]. Ab. 23.

SUVO, see *Suko*.

SUVŪPASANTO (*adj.*), Thoroughly calmed [सु + उपशान्त with euphonic *v*].

SUVUṬṬHIKĀ (*f.*), Abundance of rain [सु + वृष्टि + क]. Br. J. S. Comp. *Subbuṭṭhi*.

SŪYATI, see *Suṇoti*.

SVĀGATAṀ, and **SĀGATAṀ**, Welcome, salutation [स्वागत]. With dat. *Svágataṁ te*, hail to thee! (comp. Sen. K. 329).

SVĀHAṀ, see *So* (2), p. 480 (*a*).

SVĀKKHĀTO (*adj.*), Well told or shown or taught [सु + आख्यात]. Dh. 104, 124; Alw. I. 77. I have once met with the form *svákhyáta*.

SVAṆṆAṀ, see *Soṇṇaṁ*.

SVĀNO, see *Soṇo*.

SVAPPO (*adj.*), Very little or few [स्वल्प]. Ab. 1117.

SVASSA, = *so assa* (Cl. Gr. 10).

SVĀTANO (*adj.*), Belonging to to-morrow [श्वस्तन]. Dat. *svátanáya*, for next day (*divasáya* being understood). *Svátanáya nimanteti*, to invite for to-morrow, to ask a person to dine with one the next day (Dh. 231; F. Ját. 52).

SVE, and **SUVE** (*adv.*), To-morrow [श्वस्]. Ab. 1155; Dh. 130; Mah. 153, 170. *Suve suve*, one day and the next, day after day (Dh. 41).

SVEVA, = *so eva* (Dh. 177).

SYĀMRAṬṬHAṀ, Siam (Bál. i).

T.

TABBAṀSIKO (*adj.*), Belonging to that race [तद् + वंश + इक].

TABBAṆṆANĀ (*f.*), The commentary thereon [तद् + वर्णना].

TABBHEDO, A variety thereof [तद् + भेद]. Ab. 625.

TABBIPARĪTO (*adj.*), Contrary to it, the opposite of it [तद् + विपरीत]. Dh. 358.

TABBISESO, A variety thereof [तद् + विशेष]. Ab. 14.

TACASĀRO, A bamboo [त्वच् + सार, the S. equivalent is त्वक्सार]. Ab. 600.

TACCHAKO, A carpenter [तक्षक]. Ab. 505, 506; Dh. 15.

TACCHAṀ, Truth, reality [तथ्य]. Ab. 127, 800. *Atacchaṁ*, falsehood.

TACCHANĪ (*f.*), A hatchet [तक्षणी]. Ab. 393.

TACCHATI, To pare, cut, slice, chop, hew [तक्ष्] Dh. 188. Caus. *taccheti* (Dh. 106, 324). P.p.p. *tacchito* (Ab. 750).

TACO, Skin, bark, rind [this form doubtless proceeds from the S. pl. त्वचस् and from त्वच as the last part of a compound]. Ab. 1109; Kh. 3. At Dh. 111 we have *taco sobhaṇá*, where it is

treated as a plural (= त्वचस्). Acc. *tacaṁ* (Mah. 167). Loc. at the end of a compound *tace* (Ab. 453, 1107). Gen. *tacassa* (Ab. 157). At the end of a compound: *valittaco* (adj.), having wrinkled skin (Ab. 255); *kañcanasannibhattaco*, having skin like gold (Brahmáyu S.).

TAD, see *So* (2).

TADĀ (*adv.*), At that time, then [तदा]. Ab. 1161. *Tadáppabhuti*, from that time forward (Mah. 129).

TADAHE, and TADAHU (*adv.*), On that day. Both these forms represent, I think, तद्दहस्. For the form with *e* comp. *sve* = çvas, *pure* = puras, *antepura* = antahpura. For the form with *u* comp. *mithu* = mithas, *sajju* = sadyas, *águ* = ágas. *Tadahe 'va* or *tadahe yeva*, on that very day, on the same day (Alw. I. 98; Mah. 23, 40, 77, 103, 117). *Tadahu játo*, born that day (Dh. 313). *Tadahu pabbajito santo*, being ordained that very day (Subh.). *Tadahu 'posathe*, on that day, it being uposatha day (Sám. S., the comment here says *tadahúti tasmiṁ ahu tasmiṁ divase*). At Mah. 37, 103, *tadahú* metri causâ.

TADĀKĀRO (*adj.*), Of that appearance, similar [तद् + आकार]. Mah. 163.

TADAMINĀ, = *tad iminá* (Cl. Gr. 15). *Tad aminá pi jánátha*, know this also hereby (Alw. N. 121).

TADANGAṀ, One of the pahánas is called *tadaṅgapahánaṁ*, which Vij. explains as "the removal of false views and disturbing qualities of the mind, by means of the opposite views and qualities derived from vipassanáñáṇa." He quotes from Vis. M. *rattibhâge samujjalitena padípena a dhakárassa viya tena tena vipassanáya avayabhútena ñáṇena paṭipakkhavasen' eva tassa pahátabbadhammassa pahánaṁ*, the getting rid of every state that should be got rid of by its opposite, by this and that knowledge belonging to supernatural insight, just as darkness is dispelled by a lamp lighted in the night time. Instances are then given, among which are the rejection of *kathaṅkathíbhavo* by *kaṅkhávitaraṇaṁ*, of *sassataditthi* by *vayadassanaṁ*, etc. It is a compound of तद् + अङ्ग, but in what sense aṅga is used I do not clearly see. See Ras. 85. There is also a *vimutti* called *tadaṅgavimutti* (Dh. 151; Ten 9. 48).

TADĀNI (*adv.*), Then [तदानीम्]. Ab. 1161.

TADANARŪPO (*adj.*), Suitable thereto [तद् + अनुरूप]. Dh. 401; Att. 196.

TADAÑÑO (*adj.*), Different from it [तदन्य]. Ab. 486.

TADANTARE (*adv.*), In the mean time [तद् + अन्तर loc.]. Mah. 82.

TADANVAYO (*adj.*), Following it, connected therewith [तद् + अन्वय]. Alw. N. 51.

TADĀTTAṀ, That time [तदात्व]. Ab. 86.

TADATTHAṀ, On that account [तदर्थम्]. Mah. 158. On his account, for him (Mah. 24).

TADAVASARI, see *So* (2), p. 481 (*a*).

TADAVHAYO (*adj.*), Having that name [तद् + आह्वय]. Mah. 151.

TADEVA, *tad' eva* = *tadá eva*, At that very time (Mah. 244). Also *tad eva* = *taṁ eva*.

TĀDI (*adj.*), Like that, such [तादृश्]. *Tádiṁ maggajinaṁ vadante Buddhá*, such a man the Buddhas call maggajina. *Devá pi tassa pihayanti tádino*, even the angels envy him being such a man (Dh. v. 94, comment says *tathárúpassa*, comp. v. 95). A curious secondary meaning has been superinduced upon the plain and ordinary meaning of this word. When a Buddha and his arhat disciples are mentioned together, the latter are often called *tádi*, "like him," i.e. like their Master, sanctified, holy. Thus at Mah. 88 we are told that Kakusandha Buddha was *cattálísasahassehi tádíhi parivárito*, accompanied by forty thousand men like himself, where Turnour has "accompanied by forty thousand sanctified disciples." At p. 91 we have the expression *tiṁsabhikkhusahassehi tádíhi parivárito* used of Koṇágamana Buddha, Turnour again using the word "sanctified" (see the parallel passage at Ját. 13). Next we have such expressions as *supupphitaṁ pávacanaṁ arahantehi tádihi* (Ját. 29), where Vij. assures me that the word is used absolutely, in the sense of sanctified or tranquil. He tells me that he finds in a Sinhalese Ganṭhipada treatise, tádihi yanu ashṭalokadharmayehi ekákáravú, "the word *tádihi* means being serene in the eight conditions of life." It will be observed that *tádi* having lost its original consonant term. is treated as a masc. in *i* and declined like *muni*. At Dh. v. 95, if we believe the comment, the word is used in both senses, for it explains *tádi* in the first hemistych by *aṭṭhahi lokadhammehi akampiyabhávena tádi*, and *tádino* in the second hemistych by *evarúpassa*. In the next verse D'Alwis says that *upasantassa tádino* means "he who is firm and tranquil"

(Alw. N. 78). Unfortunately he imagines he has explained everything when he says "*tádino* is used here in the sense of the Sanskrit dhairya, firmness." Lastly *tádi* has even come to be applied to Buddha himself, for Vijesinha quotes from Vinayavinicchaya (quite a modern work I presume) the line *Pácitti kathitá suddhá suddhacittena tádiná* . . "by the pure-minded imperturbable Buddha."

TADIDAṀ, see *So* (2), p. 480 (*b*).

TĀDIKKHO (*adj.*), Such [तादृक्ष].

TĀDISAKO (*adj.*), Such [next + क]. Fem. *tádisiká* (Pát. 6).

TĀDISO (*adj.*), Such [तादृश]. Dh. 14, 35, 38. Fem. *tádisí* (Kh. 11).

TADUBHAYĀṀ, Both of them [तद् + उभय]. Das. 43; Pát. 65.

TADŪPIYO (*adj.*), Suitable, corresponding. *Taṇḍuladoṇassa odanaṁ tadúpiyena súpavyañjanena bhuñjati*, eats the boiled rice of a droṇa of paddy, with a corresponding allowance of broth and curry (Dh. 355). I have little doubt that this word is तद् + रूप + य (tadrúpya). At Pát. 81 we are told, *tadúpiyaṁ byañjanan ti tassa odanassa anurúpaṁ macchamaṁsasákaphalakalírádibyañjanaṁ* (Dh. 401 reads *tadanurúpena súpavyañjanena*, probably a copyist's correction).

TAGARAṀ, The shrub Tabernæmontana Coronaria, and a fragrant powder obtained from it [तगर]. Ab. 147; Dh. 10.

TAGGHA (*adv.*), Certainly, verily, truly. Ab. 1140. At the beginning of a sentence: *Taggha tvaṁ mahárája* . . (Sám. S.).

TAHAṀ, and **TAHIṀ** (*adv.*), There (comp. *kahaṁ* and *kuhiṁ*). Ab. 1156. *Vissajjesi tahiṁ*, sent thither (Mah. 166). *Pavisitvá tahiṁ*, having entered there (Mah. 172). *Pesesi te te there tahiṁ tahiṁ*, sent different theras to the different places (Mah. 71, comp. 179, 222). *Tahiṁ* (Mah. 2, 31, 166, 169).

TAJJANĪ (*f.*), The "finger of scorn," i.e. the forefinger [तर्जनी]. Ab. 266.

TAJJANIYAKAMMAṀ, Name of one of the Saṅghakammas (Vij.) [तर्जनीय + कर्मन्].

TAJJARĪ (*f.*), A measure = 36 Aṇus. Ab. 194.

TAJJĀTI (*f.*), Such and such a race [तद् + जाति]. Bál. 36.

TAJJETI (*caus.*), To threaten, revile, blame, scold, frighten [तर्जयति]. Das. 2; Ten J. 56; Mah. 228; Dh. 271. P.p.p. *tajjito* (Dh. 34; Mah. 62; Ten J. 115).

TAKKĀLAṀ, At that time [तत्कालम्]. Ab. 86.

TAKKAṀ, Buttermilk mixed with water [तक्र]. Ab. 501.

TAKKĀRĪ (*f.*), The tree Sesbania Ægyptiaca [तर्कारी]. Ab. 573.

TAKKARO (*adj.*), Doing that [तत्कर]. *Na takkaro hoti*, is not a doer thereof (Dh. 4).

TAKKARO, A thief [तस्कर]. Ab. 522.

TAKKASILĀ (*f.*), The city of Takshaçilá in the Punjab [तक्षशिला]. Ab. 200; B. Int. 362. It was a renowned university town (F. Ját. 9, 32; Ten J. 54).

TAKKATTĀ (*m.*), One who does that [तद् + कर्तृ]. Sen. K. 470.

TAKKIKO (*adj.*), One who reasons, a logician, philosopher [तार्किक]. Man. B. 112.

TAKKITO (*p.p.p.*), Thought, reasoned [तर्कित]. Sen. K. 527. Neut. *takkitaṁ*, thought, reflection, reasoning (Mah. 157).

TAKKO, Thought, reflection, reasoning [तर्क]. Ab. 155, 998. *Takkasatthaṁ*, ars logica (Att. 229).

TAKKO, Date fruit. Ab. 998.

TAKKOLAM, Bdellium, a particular sort of perfume made from the berry of the kakkola plant [कक्कोल]. Ab. 304. The Sinhalese is *takul* (Subh.). For the consonant dissimilation comp. *kipillika, tikicchati, phāsulikā.*

TĀLAGGAṀ, Top of a palmyra tree [ताल + अग्र]. Ten J. 54.

TAḶĀKO, A pond, pool, lake [तडाक]. Ab. 678.

TALAṀ, Surface, level, plane; lower part, base [तल]. Ab. 1090. *Padumehi sañchannatalo* (adj.), having its surface covered with flowers (Ját. 51, *samuddo*). *Soḷasakaríse tale*, on a piece of ground sixteen karísas in extent (Mah. 166). *Hatthat.*, the palm of the hand (Ját. 54; Dh. 192). *Pádat.*, the sole of the foot. *Silát.*, surface of a rock, flat rock (Ras. 25). *Dharaṇít., paṭhavít.*, the surface of the earth, the ground (Mah. 68; Att. 8). *Bherit.*, head of a drum (F. Ját. 3). *Bodhit.*, the throne of Buddhaship, the Bodhimaṇḍa (Ten J. 48; Ját. 54). *Khaggat.*, the hilt of a sword. *Gaganat.*, the sky, vault of heaven (Ját. 57; Ten J. 12). *Sineruno heṭṭhimatale*, on the lowest stage of Meru (Dh. 190). *Ākásat.*, upper story, attic (Alw. I. 77). The world of sentient beings is divided into Talas or stages (see *Sattaloko*).

Tala sometimes adds little or nothing to the sense (see Ab. 1090 where it is said to mean *sarúpa*), as in *pabbatatulaṁ*, a mountain (F. Ját. 17; Ten J. 46, but does it mean a mountain plateau ?), and perhaps *gaganatalaṁ*, the sky.

TĀḶANAṀ, Striking [ताडन]. *Hatthat.*, clapping the hands (Ten J. 51).

TĀḶETI, To strike, beat; to strike a musical instrument [तड्]. Ját. 50; Mah. 239. P.p.p. *tāḷito* (Dh. 391).

TĀLĪ (*f.*), The tree Corypha Taliera; striking a musical instrument, musical measure [ताली]. Ab. 604; Att. 211.

TĀLISAṀ, and -SA, Forty [चत्वारिंशत्]. Alw. I. 104; Ras. 7. The usual form is *cattāḷīsa*. The forms *cuttálisaṁ* and *cottálisaṁ* given at Sen. K. 410 probably mean forty-four.

TALLAÑCHANAṀ, Mark or imprint thereof [तद् + लाञ्छन]. Ab. 819.

TĀLO, The fan-palm, palmyra; a measure, the short span; a musical instrument of metal struck with the hand or a stick, gong, cymbal [ताल]. Ab. 267, 603, 901. *Tálarukkho*, a palmyra tree (Mah. 128). *Tálapaṇṇaṁ, tálapattaṁ*, a palm leaf, used for writing on, etc. (Pát. 67, 87; Dh. 235, 396). As a measure of height: *Sattatálappamáṇe ákáse nisíditvá*, sitting in the air at the height of seven palm trees (Dh. 308). *Tálavaṇṭaṁ*, a palm leaf used as a fan, a fan (Ab. 316; Dh. 315, 367). *Kaṁsatálo*, a gong (Att. 135; Dh. 297).

TĀḶO, A key [ताल]. Ab. 222, 901. *Táḷacchiggalo*, key-hole (Ab. 222). I am inclined to look upon *chiggala* as छिद्र + ल.

TĀLUJO (*adj.*), Palatal [तालु + ज]. In gram. the palatal letters are च, छ, ज, झ, ञ, and य.

TALUṆO (*adj.*), Tender, delicate [तरुण]. B. Lot. 573, and Brahmáyu S.

TAṀ, see *So* (2).

TAṀ, see *Tvaṁ*.

TAMĀLO, The tree Xanthochymus Pictorius [तमाल]. Ab. 573.

TAMBAKO, Name of a plant [ताम्रक?]. Ab. 598.

TAMBO (*adj.*), Coppery, red [ताम्र]. Ab. 95, 963. Masc. *Tambo*, a sort of elephant (Ab. 361). Neut. *tambaṁ*, copper (Ab. 486). *Tambacúlo*, a cock (Ab. 640). *Tambabhájanaṁ*, a copper vessel (Dh. 237). *Tambavaṇṇo* (adj.), copper-coloured (Att. 84, of a torrent). *Tambalohaṁ*, copper (Mah. 164, 166; Pát. 80). *Tambapaṇṇi* (f.), A name of Ceylon (Att. 8).

TAMBŪLĪ (*f.*), and -LAM, The betel vine, Piper Betel, and its leaf which is chewed [ताम्बूली, °ल]. Ab. 589; Mah. 219. Probably the fem. form applies to the vine and the neut. to the leaf.

TAMO, and TAMAṀ, Darkness, gloom; in the Sánkhya philosophy one of the three Guṇas [तमस्]. Ab. 70, 975; Mah. 3, 5. Loc. *tamasi* (Gog. Ev. 29). Gen. *tamassa*. *Tamo vigato*, darkness was dispelled (Gog. Ev. 10). *Caturaṅgaṁ tamaṁ*, fourfold darkness, darkness that can be felt (Ab. 71, the four conditions are absence of the moon, dense forest, a cloudy sky, and midnight). *Andhaṁ tamaṁ*, thick darkness (Alw. I. 107). *Tamaṭṭhánaṁ*, a dark place (Mah. 250). For *tamotamaparáyano*, see *Puggalo*. *Tamátamaṁ*, from darkness to darkness (in transmigration), from one world of suffering to another (a compound like *bhavábhava*). *Tamanudo*, and *tamonudo* (adj.), dispelling darkness (Mah. 5).

TĀṆAṀ, Defence, shelter, refuge; Nirváṇa [त्राण]. Ab. 6. *Na santi puttá táṇáya*, sons are no protection (Dh. 51). With affix ता, *táṇatá* (Ditto).

TANAYO, A son [तनय]. Ab. 241; Mah. 57.

TANDĪ (*f.*), Drowsiness; sloth [तन्द्री]. Ab. 1054.

TANDITO, Only in *atandito* = अतन्द्रित (Dh. 54, 66; Das. 25).

TAṆḌULĪYO, and -LEYYO, The plant Amaranthus Polygonoides [तण्डुलीय]. Ab. 594, 1132.

TAṆḌULO, Rice husked and winnowed, and ready for boiling [तण्डुल]. Dh. 401; F. Ját. 54; Mah. 22. *Sálitaṇḍulo*, husked sáli paddy, sáli rice (Vij.).

TAṆHĀ, and TASIṆĀ (*f.*), Lust, desire, human passion [तृष्णा]. Ab. 162, 1057; Dh. 59; Man. B. 495; B. Int. 497. *Tasiṇá* (Dh. 61). *Taṇhá* is a technical term of the Buddhist philosophy, and is one of the links of the Paṭiccasamuppáda. The three Taṇhás are *kámataṇhá, rúpat., arúpat.*, desire for rebirth in the three forms of existence (see *Bhavo, Loko*). Another set of three is *rúpat., arúpat., nirodhat.*, desire for rebirth in the rúpa world, desire for rebirth in the arúpa world, and desire for annihilation (Nirváṇa). A third set of three is *kámat., bhavat., vibhavat.*, thirst for pleasures of sense, thirst for existence, thirst for non-existence (Nirváṇa). The six taṇhás are *rúpat., saddat., gandhat., rasat., phoṭṭhabbat., dhammat.*, the desire for pleasurable sights,

sounds, etc., or the lust of the eye, the ear, etc. (comp. *Kámaguṇo*, see Dh. 410). There are also 108 taṇhás, upon which Vij. writes to me as follows: "The six taṇhás may each be perceived in the light of káma, bhava, and vibhava. By contemplating rúpa and enjoying it kámataṇhá is produced, and so with sadda and the others. By looking at them in the light of perpetual existence bhavataṇhá is produced, and by looking at them in the light of materialism vibhavataṇhá is produced. Again the 18 varieties above produced become 36 by the distinction of ajjhattika and báhira, inward and outward sensation, and these 36 become 108 by their division into past, present, and future. And thus the little taṇhá becomes a hydra-headed monster possessed of a hundred and eight modes of inflicting suffering on humanity" (see Dh. 410). The six taṇhás are also called *cha taṇhákáyá* (Saṅg. S.). The four taṇhuppádas or origination of desire in a bhikkhu are desire for dress, food, lodging, and continued existence (*bhavábhava*, Saṅg. S.).

TAṆHAKKHAYO, Extinction of desire, Arhatship or Nirváṇa [तृष्णाक्षय]. Ab. 6; Gog. Ev. 6; Dh. 34, 63, 64.

TAṆHAṄKARO, Name of a Buddha [तृष्णा + कर]. Man. B. 94; Sen. K. 469.

TAÑHI, see *So* (2), p. 481 (*a*).

TAṄKHAṆAM̃, and TAṄKHAṆE (*adv.*), At that moment, instantly, at once [acc. and loc. तत्क्षण]. Ten J. 114; Mah. 16, 157; Ras. 32. *Taṅkhaṇe yeva*, at that very instant (Dh. 434).

ṬAṄKHAṆIKO (*adj.*), Momentary (fr. last). Pát. 4, 70.

ṬAṄKITAMAÑCO, This compound occurs in Suciloma S., and is rendered by Coomaraswamy "stone bed." Comparing it with next, *ṭaṅkita* may perhaps mean chiselled or cut out of the rock.

ṬAṄKO, A stonemason's chisel [टङ्क]. Ab. 393.

TANNĀMAKO (*adj.*), Having that name or the same name [तद् + नामक]. Mah. 67, 205. Fem. *tannámiká* (Mah. 23).

TAÑÑEVA, see *Tvaṁ*.

TANNINNO (*adj.*), In the phrase *tanninno tappoṇo tappabbháro* (Ját. 11), expressive of strong inclination towards a thing. Vij. renders the three compounds "bent towards it, recurring to it, overhanging it like a rock." They would be in Sansk. respectively तंनिम्न, तत्प्रवण, तत्प्राग्भार.

TANOTI, To stretch [तन्]. Alw. K. 20. P.p.p. *tato*, stretched; spread, diffused (Ab. 269, 746).

TANTAM̃, A thread; main point; a literary work, religious treatise [तन्त्र]. Ab. 523, 878, 882; Pát. 82. *Tantaváyo*, a weaver (Ab. 507; Pát. 82). *Anantatantaratanákaro*, ocean of boundless literature (Vuttodaya).

TANTI (*f.*), A string, line, cord; the string of a lute; a sacred text, a passage from a sacred text [तन्ति]. Ab. 882, 996. Pl. *tantiyo* (Dh. 154). *Tanti* is to a great extent a synonym of *páli*, which see. *Tattha dhammo ti tanti attho*, here the Law means the scriptures. *Tantipadaṁ*, scriptural term (Vij.). *Tantikkamaṁ kañci avokkamitvá*, without overstepping any Pali idiom (Vij.). *Tantiyá hitá*, adapted to the sacred texts (Alw. I. vi). *Sammásambuddho pi tepiṭakaṁ Buddhavacanaṁ tantiṁ áropento Mágadhibhásáy' eva áropesi*, the Supreme Buddha when elevating his sayings contained in the Tripiṭaka into a text, did so in the Mágadhí language (Alw. I. v, comp. vi, note). The Díghanikáya is called *tanti*, a text (Ditto).

TANTU (*m.*), A thread [तन्तु]. Ab. 523, 882.

TANU (*adj.*), Thin, slender, delicate; small, slight [तनु]. Ab. 704, 707, 924. *Tanú vedaná*, slight sufferings (Dh. 356, 402, comp. Ját. 18). Compar. *tanutaro* (Ras. 25). *Tanukaraṇaṁ*, making very small, reducing to a minimum. Fem. *tanu*, the body (Ab. 151; Dh. 360), the body (Ab. 924). *Tanuruhaṁ*, the hair of the body (Ab. 259; Mah. 87).

TANUJO, A son [तनुज]. Ab. 241.

TANUKO (*adj.*), Small, thin [तनुक]. *Tanuk' ettha vipassati*, few here below see clearly (Dh. 32, *tanuko ettha*).

TANUTTAM̃, Smallness, thinness [तनुत्व]. *Tanuttaṁ gate soke*, when his first grief had worn off.

TĀPANAM̃, Tormenting, self mortification [तापन].

TAPANĪYAM̃, Gold [तपनीय]. Ab. 488.

TAPANO, The sun; name of a hell [तपन]. Ab. 63, 657.

TĀPASO, A hermit, ascetic [तापस]. F. Ját. 2. *Tápasataru* (m.), the tree Terminalia Catappa (Ab. 565). Fem. *tápasí* (Mah. 48).

TAPASSĪ (*m.*), A mendicant, pauper; a religious ascetic or hermit [तपस्विन्]. Ab. 433, 937. Fem. *tapassini* (Cl. Gr. 40).

TAPATI, To burn, blaze; to shine, be brilliant;

to scorch, torment [तप्]. Dh. 55, 68. Pass. *tappati*, to be heated; to be scorched; to suffer, be distressed (Dh. 3, 25). Of one suffering the torments of hell (Dh. 156). *Bálátapaṁ tappamáno*, basking in the rays of the morning sun (Dh. 154, 416). P.p.p. *tatto*, heated, scorched (Dh. 161). *Ayoguḷo t.*, a red hot ball of iron (Dh. 54). *Udakassa tattabhávaṁ ñatvá*, finding that the water boiled (Dh. 106). Caus. *tápeti*, to heat, to scorch; to distress, torment (Das. 7; Dh. 64, 369). P.p.p. *tápito*, heated (Dh. 106, of boiling water). Also caus. *tappeti* (Ten J. 10).

TĀPIÑCHO, TĀPIÑJO, The plant Xanthochymus Pictorius [तापिञ्छ, तापिञ्ज]. Ab. 573 (Subh. says these forms both occur but not *tápiccha*).

TAPO, and TAPAṀ, Religious austerity, self-mortification; religious duties, moral practice, piety, virtue, devotion [तपस्]. Ab. 430, 1062; Kh. 6. *Tapo* treated as a neut. *Khanti paramaṁ tapo titikkhá*, patience is the best penance, even longsuffering (Dh. 34), as a masc. *Tapo sukho* (Dh. 35). Instr. *tapasá, tapena*. The bases in composition are *tapa* and *tapo*. *Tapacaraṇaṁ*, and *tapacariyá*, the practice of religious austerities, mortification of the flesh (Dh. 153, 261). *Tapodhano*, an ascetic, a man of great piety (Ab. 433; Alw. I. xiv). *Tapovanaṁ*, a grove in which ascetics perform their devotions (Att. 213; Dh. 411). *Tapokammaṁ*, ascetic practice. Vij. tells me that *amaratapaṁ* at Kh. 26 is explained to mean *amaraṇatthāya gahitá dukkarakiriyá*, austerities undertaken for the purpose of gaining immortality (see *Sílabbataṁ*, the whole sentence is *tassa pahínattá sabbaṁ nissaggiyapaṭṭikádi-amaratapaṁ pahínaṁ hoti*). *Kena tapoguṇena*, by the virtue of what practice? (Ten J. 118).

TAPPABBHĀRO, see *Tanninno*.

TAPPACCAYĀ (*adv.*), On account of that, on that account [तद् + प्रत्ययात्]. Dh. 395; Ten J. 19.

TAPPANAṀ, Being satisfied, satiety, gratification [तर्पण]. Ab. 468, 759; Att. 193.

TAPPANAṀ, Torment (fr. *tappati*). Dh. 150.

TAPPARO (*adj.*), Subsequent; diligent, devoted [तत्पर]. Ab. 726, 1163.

TAPPATI, TAPPETI, see *Tapati*.

TAPPETI (*caus.*), To satisfy, refresh [तर्पयति]. Generally of regaling or serving with food (Mah. 25, 82). P.p.p. *tappito* (Mah. 6, 26).

TAPPOṆO, see *Tanninno*.

TAPPURISO, In gram. name of a particular sort of Samása [तत्पुरुष].

TĀRĀ (*f.*), A star, planet; the pupil of the eye [तारा]. Ab. 57, 838; Mah. 163. *Suvaṇṇatárakhacito*, studded with golden stars (of a canopy, Ját. 57).

TARACCHO, A hyena [तरक्षु]. Ab. 611; Ras. 22.

TARAHI (*adv.*), Then [तर्हि].

TĀRAKĀ (*f.*), A star, the pupil of the eye [तारका]. Ab. 57, 1082; Dh. 99; Ját. 18.

TARALAṀ, Rice gruel (Ab. 465, perhaps it should be *taralá* as in Sanskrit).

TARALO (*adj.*), Trembling, unsteady [तरल]. Ab. 713.

TARAṆAṀ, Carrying over [तरण]. Pát. 13.

TARAṄGO, A wave [तरङ्ग]. Ab. 662.

TARAṆĪ (*f.*), A boat [तरणी]. Ab. 666.

TĀRĀPATHO, The sky [तारापथ]. Ab. 46.

TARATI, To cross, traverse, get beyond, escape from [तॄ]. *Samuddam t.*, to cross the ocean (Mah. 110). *Máradheyyaṁ t.*, to escape from the realm of sin (Dh. 277). Aor. 3rd pl. *tariṁsu* (Alw. I. vii). P.p.p. *tiṇṇo*, crossed, escaped from. *Tiṇṇavicikiccho* (adj.), one by whom doubts have been escaped from, freed from doubt (comp. Dh. 35). Also actively, *tiṇṇo*, having crossed, having escaped (Dh. 73). *Oghatiṇṇo* (adj.), saved from the flood of human passion (Dh. 66). Caus. *táreti*, to carry across; to rescue, save from destruction. *Rágakantárádíni tárenti*, enable them to escape from the wilderness of lust, and such like evils (Dh. 348). *Sadevakaṁ tárayanto*, saving men and angels (Dh. 117, comp. Ját. 28, 62). B. Lot. 376.

TARATI, To be hurried or flurried, tremble [त्वर्]. P.pr. *taramáno* (Gog. Ev. 28). P.p.p. *turito*.

TARAVO, see *Taru*.

TARI (*f.*), A boat [तरि]. Ab. 666.

TARO, A raft [तर, तरस्]. Ab. 665.

TĀRO (*adj.*), Shrill, high (of a musical sound) [तार]. Ab. 137, 904.

TARU (*m.*), A tree [तरु]. Ab. 540; Mah. 153. Pl. *taravo, tarú* (Mah. 79). *Tarusaṇḍo*, a grove of trees, park (Ab. 537).

TARUṆO (*adj.*), Young; fresh, new [तरुण]. Ab. 253, 1072. *Taruṇasího*, a young lion (F. Ját. 45). *Taruṇasuriyo*, the newly risen sun (Ras. 24). *Bodhitaruṇo*, a young plant or shoot of the Bo

tree (Mah. 119). Fem. *taruṇí*, a young woman (Ab. 251).

TASARO, A shuttle [त्रसर]. Ab. 773.

TASATI, To tremble, to be afraid of [त्रस्]. With gen. (Dh. 24). Caus. *táseti*, to frighten (Mah. 116). P.p.p. *tásito* (Ditto).

TASIṆĀ, see *Taṇhá*.

TASMĀ, see *So* (2), p. 480 (*b*).

TASO (*adj.*), Moving, movable [त्रस]. At Kh. 15 "all beings that have life (*páṇabhútá*)" are divided into *tasá* and *thávará*, which terms cannot of course be used in the same sense as their Sansk. equivalents. I have rendered them "feeble and strong" in accordance with the comment on Dh. v. 405, which says *taṇhávasena tasesu taṇhábhávena thirathávaresu*. This is another instance of the way in which Buddhism has altered the signification of technical terms.

TASSANAṀ, Thirst [तर्षण]. Ab. 467.

TASSAPAPIYYASIKĀ (*f.*), Name of one of the Adhikaraṇasamathas [तस्य + पापीयस् + इका, the fem. term. is due to *kiriyá* being understood]. Vij. quotes the foll. explanation, *pápussannatáya pápiyo puggalo, tassa Uválabhikkhusadisassa pápapuggalassa kattabbato tassapápiyyasiká, aluttasamáso 'yaṁ, tassa pápipuggalassa kattabbá kiriyá tassapápiyyasiká*, an individual is called *pápiyo* from sin being rife within him, the tassapápiyyasiká is so called from its having to be done to a sinful man like that monk Uvála, the word is an Alupta compound, the act which has to be done to this sinful individual is called *tassapápiyyasiká*. Vij. says, "This ecclesiastical censure was originally administered by Buddha's command to a priest named Uvála, who, when charged with a certain offence before a judicial chapter, denied and admitted, admitted and denied, made countercharges and spoke wilful falsehoods. The act is performed for a legal assembly of priests in the usual *ñatticatuttha* form. It is rather in the form of a *kamma* than of a *samatha*. The offences that fall under this censure are habitual quarrelling, excessive stupidity leading to breaches of discipline, improper association with women, non-observance of the principal rules that regulate the life of the priest, non-observance of right conduct, heterodoxy, and speaking evil of Buddha, the Law, and the Priesthood. A priest lying under this censure is disqualified for ordaining, robing pupils, exhorting nuns, etc." Pát. 24.

TĀTA, see *Táto*.

TAṬAṀ, see *Taṭo*.

TAṬATAṬĀYATI, To rattle, rustle [from तटतट]. *Kim esa vátáhatatálavaṇṭaṁ viya taṭataṭáyati*, why that fellow's making a rat-a-tat-tat like a palmyra fan in a gale of wind (of a chattering, noisy fellow, Dh. 367).

TATHĀ (*adv.*), So, thus; also [तथा]. Ab. 1142. *T. akási*, did so (Ten J. 43; Mah. 231; Dh. 153, 156, 291, 329). *Sabbaṁ t. ahu*, all this was so, or took place accordingly (Mah. 153). *Yam ahaṁ karomi tathá ahutvá aññathá 'va hoti*, what I do does not turn out as I wish, but is something different (Dh. 175). *Taṁ t. haṁsehi níyamánaṁ disvá*, seeing him thus carried along by the swans (F. Ját. 17). *Tathá santo* or *tathásanto*, being such as he is described. *Tathá tathá*, in such a way (Kh. 21). *Tathá pi*, notwithstanding. *T. pi asaddahantánaṁ*, when even so or under these circumstances they refused to believe (Dh. 157). *Tathá hi*, and more, yea verily (Att. 40, 83, 198, 206). *Tath' eva*, in that very way, similarly (Dh. 39; Mah. 144). *Tatrápi 'ssa tath' eva ahosi*, here also the same thing happened to him as before, or he was similarly affected (Alw. I. 80). *Katvá sásanakiccáni t. lokahitaṁ bahuṁ*, having performed the duties of religion, and also done much good to mankind (Mah. 125). *Dukkhadukkhatáya muccati t. viparinámadukkhatáya*, is released from the evil of suffering, and also from the evil of change (Alw. I. 108, comp. Dh. 94, 99). *Tathá eva* sometimes takes the form *tathariva* (Sen. K. 211; Ab. 1143). See article *Yathá* for *t.* in conjunction with *yathá*.

TATHABHĀVO, Truth (formed on the model of *vitathabhávo*, to which it is opposed, Dh. 340).

TATHĀGATO, A sentient being (*satto*); a Buddha [तथागत = तथा + गत]. Ab. 3 (a Buddha), 93 (a sentient being), 1099 (both). *Hoti tathágato param maraṇá*, the sentient being exists after death (Sám. S.). *Akkhátáro Tathágatá*, the Buddhas are but preachers (Dh. 49, comp. 45). *Sumedho Tathágato*, the Buddha S. (Mah. 1). Gautama Buddha (Mah. 10; Alw. I. vii). It is quite evident that the term *tathágata* was first applied to a sentient being generally, and afterwards transferred to a Buddha. As a name for

a Buddha it means the Being par excellence, the Great Being (comp. *dipaduttamo, narasiho*). Gautama Buddha frequently in the Suttas speaks of himself as the Tathágata, and the epithet is analogous to that of Son of Man applied to himself by Jesus Christ. As a name for a sentient being it means "one who goes in like manner," i.e. one who goes the way of all flesh, one who is subject to death, a mortal. The native explanations of the term are purely fanciful (B. Int. 75).

TATHARIVA, see *Tathá*.

TATHĀRŪPO (*adj.*), Of such a description, such; suitable, appropriate, adequate [तथारूप]. Dh. 19. *Aññatra tathárúpá paccayá*, without a sufficient cause (Pát. 15). *Tathárúpo paṇṇákáro*, a suitable present (F. Ját. 16). Fem. *tathárúpí* (Dh. 146).

TATHATO (*adj.*), As it is, rightly, correctly, truly [तथा + तस्, and comp. *tathabhávo*]. *T. jánáti*, to have a correct knowledge of.

TATHATTAṀ, Being so, such a state of things [तथात्व]. *Tathattáya* (dat.) *upakappeti*, to bring to that condition (Mahánidána S.). Abl. *tathattá* (Sen. K. 415).

TATHEVA, see *Tathá*.

TATHŪPAMO, see *Upamá*.

TAṬĪ, see *Taṭo*.

TATIYO (*adj.*), Third [तृतीय]. Mah. 6, 11; F. Ját. 56. *Tatiya* metri causâ (Dh. 55). Fem. *tatiyá*, in gram. the instr. case. Adv. *tatiyaṁ*, for the third time (Kh. 2).

TATO, see *Tanoti*.

TATO (*adv.*), From that place, thence, therefrom; from that time; thereafter, subsequently; further, moreover [ततस्]. *T. gantvá*, having gone thence (Mah. 204, comp. 150). *T. cuto*, having vanished thence, having left that world. *T. tatiye vasse*, in the third year from that time (Mah. 6). *Tato pabhuti, tatoppabhuti*, from that time forward (Mah. 196, 207). *T. adhikaṁ ratanaṁ*, a better jewel than this (Alw. I. 75). *Pápiyo tato*, worse than that (Dh. 8, comp. 57). *T. nikkhami*, came out of it, i.e. of the egg (F. Ját. 49). *Dakkhiṇato tato*, to the southward thereof (Mah. 57). *T. paraṁ, t. anantaraṁ*, afterwards. Representing a plural nom. *Paṇḍite ṭhapetvá tato aññe*, omitting the wise all different from them, all others than they (Dh. 110). *T. dhi*, woe also (Dh. 70). After that, next, subsequently (Dh. 66; Mah. 1). *Tato tato*, from this place and that, from various quarters (Mah. 16; Alw. I. 92). *Ito tato ca vicaranti* (f.), wandering this way and that, to and fro (Att. 218).

TAṬO, and TAṬĪ (*f.*), and TAṬAṀ, A shore or bank [तट, तटी]. Ab. 664; Cl. Gr. 52. Masc. *taṭo*, a precipice (Ab. 608).

TĀTO, see *Táyati*.

TĀTO (*adj.*), Respected, dear [तात] *Táto*, a father (Ab. 243). The voc. *táta* is a term of endearment or a friendly mode of familiar address, "my dear, my good sir." The pl. *tátá* is used when more than one person is addressed. By a son to his father: *Táta na cirass' eva me rájá diṭṭho*, my dear father, I have only just seen the king (F. Ját. 9, comp. Ten J. 54). By a father to his son (F. Ját. 9; Dh. 128, 303). By an elder to a younger brother (Dh. 79). By a king to his elephant: *Rajjaṁ te táta Kaṇḍula dammi*, I bestow the sovereignty upon you, my good K. (Mah. 152). By Buddha to Nága kings (Mah. 6). By an ácariya to his disciples (Dh. 132). By King Asoka (before his conversion) to a sámaṇera (Mah. 25). By a young lady of fashion to brahmins (Dh. 234). To a chance passer by (Dh. 113).

TATRA, and TATTHA (*adv.*), There; thither; in that case, now, here; in that, therein [तत्र]. Ab. 1156; Dh. 11; Mah. 201. *Tatra kiṁ sakká amhehi kátuṁ*, now, or under these circumstances, what can we do (Ten J. 39). *Tatr' idaṁ opammaṁ*, here we may adduce the following simile (Das. 44). *Tatráyaṁ anupubbikathá*, here the following is the story from beginning to end (Dh. 116, 153, 211). *Tatrávalambanaṁ*, the support thereof (Ab. 525). *Tatráyaṁ ádi bhavati*, now this is the first thing (Dh. 67). *Tatra sudaṁ*, at that place, there (Pát. xxvii; Dh. 105). With foll. *api*, *tatrápi*, in that place also (Ten J. 1). *Tatr' ágato*, gone thither (Mah. 235). *Tatra veyyákaraṇaṁ*, here the answer is, viz. the answer to this is (B. Lot. 515). *Tatraṭṭho* (adj.), remaining there (तत्रस्थ, Mah. 4). *Tattha vasati*, dwells there. *Tattha gantvá*, having gone thither (Ten J. 113, comp. 20). *Tattha paviṭṭho*, having entered there (Dh. 103). *Tattha tattha*, here and there, in various places (B. Lot. 310; Dh. 300; Mah. 180; F. Ját. 9, see *Yattha*). In this matter, i.e. in giving to others (Dh. 44, 374). *Tattha pure ti atítakkhandhesu*, in this passage *pure*

means in past existences (Dh. 433, comp. 386, 430, etc.). *Tattha* is sometimes treated almost as if it were the loc. sing. or pl. of तद्, and equivalent to *tasmiṁ* or *tesu: Na tattha sinehaṁ karoti,* puts not his affection therein (Ját. 21, where we might expect *tasmiṁ*); *Lekhaṁ tattha avácayi,* read the writing upon it (Mah. 162): at Mah. 201 we might almost take *tattha cetiye* as equivalent to *tasmiṁ cetiye:* at Kamm. 8, *Tattha te yávajívaṁ ussáho karaṇíyo,* in this you must persevere all your life. *Tattha aviññáṇakaṁ suvaṇṇarajatádi,* of these two the Inanimate is gold, silver, etc. (Alw. I. 75). *Tattha katamá avijjá,* of these, or in this passage, what is Ignorance (Gog. Ev. 67). *Saccáni abhisambujjhi tattha ca sabbaññutaṁ patto,* learnt the four truths, and in them, or thereby, obtained omniscience (B. Lot. 337). *Tatth' odantá sará aṭṭha,* of these the eight ending with *o* are vowels (Sen. K. 201). With foll. *eva: Tatth' eva mato,* died on the spot (F. Ját. 4); *Tatth' eva netvá,* having brought her to that very place (Dh. 155). Mah. 87; Dh. 98. With foll. *api, tatthópi,* there also (Mah. 86).

TATTAKO (*adj.*), Burning [तप्त + क].

TATTAKO (*adj.*), As many, as great (comp *ettako, kittako*). *Tattakáni pupphání okiri,* scattered the same quantity of flowers (Mah. 86, 196). *Caṇḍálá tattaká,* the same number of caṇḍálas (Mah. 66). *Uccato tattako yeva,* and in height of the very same dimensions (Mah. 163). *Yojanánaṁ sataṁ díghaṁ tattakaṁ puthulaṁ tathá,* a hundred yojanas long and as many broad. *Tattakaṁ kálaṁ khepetvá,* having waited all that time (Dh. 129). *Tattakaṁ dhanaṁ datvá,* paying such an immense sum for it (Dh. 249). See *Yattakaṁ.*

TATTHA, see *Tatra.*

TATTO, see *Tapati.*

TATVAṀ, Essence, reality [तत्त्व]. Ab. 1175. *Tatvato,* accurately (Das. 1).

TAVA, TAVAṀ, see *Tvaṁ.*

TĀVA (*adv.*), At once, now, just; really, indeed; yet, still [ताव]. *Tiṭṭhatha t.,* stop a minute (Dh. 86). *Ahaṁ t. sabbakilesabandhanehi mutto nivesane pana,* I indeed am released from all the bonds of human passion . . but at my house . . (Ten J. 120, comp. Dh. 95). *Dárúni t. áharápetha,* do you be so good as to have me supplied with wood Dh. 324). *Migárasetthi t. . . gantvá,* M. accordingly having set out (Dh. 235). *Katipáhaṁ dánaṁ t. demi,* let me give alms for a few days longer (Dh. 369). *Naháyissámi t.,* I'll just have a bathe (Dh. 224). *Imaṁ tvaṁ dasamaṁ t. daḷhaṁ katvá samádiya,* do you only strenuously take upon you this tenth páramitá (Ját. 24). With preceding *na: Na táva niṭṭháti,* it is not finished yet (Dh. 323. comp. Mah. 54, 98). *Yakkhiní t. jánáti mama játiṁ,* why this yakkhiní actually knows my rank (Mah. 48). *T.* often adds very little to the sense, merely emphasizing the sentence (Dh. 99; Alw. I. 77; F. Ját. 6, 49). With foll. *eva,* the final consonant being revived for euphony, *távad eva,* immediately, thereupon, straightway, now, at once (Alw. I. 77: Ját. 55, F. Ját. 46; Dh. 134; Ten J. 114, 120; Kamm. 8). *Távade,* a shortened form of *távad eva,* frequently occurs. It is a curious instance of "forming back," for as *távadeva* looks as though it might be resolvable into *távade* + *eva* (*tavade 'va*), the omission of *va* gives *távade.* *Rañño ácikkhi távade,* instantly reported it to the king (Mah. 134, comp. 230; Ját. 18; Cl. Gr. 75). See *Yáva.*

TĀVATĀ (*adv.*), So far, to that extent, on that account [तावता]. Dh. 47. Comp. *Yávatá.*

TĀVATAKO (*adj.*), So many; so much, so great, so long [तावत् + अक]. *Távataká puttanattá,* so many sons and grandsons (Dh. 246). Dh. 328. See *Yávatako.*

TĀVATIHAṀ, see *Yávatihaṁ.*

TĀVATIṀSO (*adj.*), Belonging to thirty-three. The *Távatiṁsá devá* are the inhabitants of the lowest devaloka but one, situated on the summit of Mount Meru. They are so called because they form the suite of thirty-three superior angels of whom the archangel Sakka (Indra) is the first (B. Int. 604; Man. B. 3, 11, 25; Dh. 227, 360). The T. heaven is called *Távatiṁsabhavanaṁ* (Dh. 94, 107), or *Távatiṁsadevaloko* (Dh. 192). It is also sometimes called simply *Távatiṁsaṁ.* the word *bhavanaṁ* being understood (*Távatiṁsaṁ gacchantá,* Mah. 162, *Távatiṁsamhi nibbattá,* Mah. 178, comp. 181). *Távatiṁsadevanagaraṁ,* the city of the T. angels (Dh. 190). *Távatiṁsá sabhá,* the Távatiṁsa hall of assembly (Mah. 162). *Távatiṁsa* is a curious taddhita derivative of trayastriṁça, for the change of *y* to *v* comp. *ávudha*= आयुध, and many others. I have not yet met with a list of the names of the thirty-three angels.

TAYĀ, see *Tvaṁ.*

TĀYA, TĀYAṀ, see *So* (2).

TĀYATI, To protect, preserve, save [त्रा]. F. Ját. 11; Das. 35 (*táyate*). P.p.p. *táto* (Ab. 754).

TAYĪ (*f.*), The three Vedas [त्रयी]. Ab. 108.

TAYO (*masc. numi.*), [त्रि]. Nom. and acc. *tayo* (*ete tayo kammapathe visodhaye*, Dh. 50). Instr. and abl. (m. and neut.), *tíhi* (Dh. 70). Dat. and gen. (m. and neut.), *tiṇṇaṁ* (Dh. 29), *tiṇṇannaṁ* (Att. 196). Loc. *tísu*. The neut. nom. and acc. is *tíṇi* (Ját. 2). The fem. is *tisso*, instr. and abl. *tíhi*, dat. and gen. *tissannaṁ* (Dh. 311), loc. *tísu*. *Lahumattá tayo* (*sará*), three light-measured vowels (Alw. I. xvii). *Tayo saháyá*, three friends (F. Ját. 52). Frequently at the end of a compound. the whole forming a neut. noun. *Piṭakattayaṁ*, three baskets. *Kaṇḍattayaṁ*, three sections (Alw. I. ix). *Ratanattayaṁ*, three gems. *Cetiyattayaṁ*, three shrines (Mah. 259). *Yojanattayaṁ*, three yojanas (Mah. 125). *Saṅgítitayaṁ*, three rehearsals (Mah. 251). The base in composition at the beginning of a vowel is *ti-*, as *tipiṭakaṁ*, three baskets, *tiyojanaṁ*, three yojanas (see numerous examples sep.).

TAYODASA (*num.*), Thirteen [त्रयोदशन्]. Mah. 234. See *Telasa*.

TE, "these," see *So* (2); TE, "thee," see *Tvaṁ*.

TEBHĀTIKO (*adj.*), Consisting of three brothers [त्रि + भ्रातृ + क]. Dh. 119, 130.

TEBHŪMAKO (*adj.*), Belonging to the three stages of being (*kámávacarabhúmi*, etc., see *Bhúmi*) [त्रिभूम + क]. *Tebhúmakavaṭṭaṁ*, existence in the three stages of being (Dh. 197, 200, 277, 382). *Tebhúmakadhammá*, the conditions belonging to the three forms of existence (Dh. 415).

TECĪVARIKO (*adj.*), Wearing three robes [त्रैचीवरिक]. *Tecívarikaṅgaṁ*, is one of the Dhutaṅga precepts, and enjoins the possession of no more than three robes at a time (E. Mon. 120; B. Int. 306).

TEDHĀ (*adv.*), In three ways [त्रेधा].

TEJANAṀ, An arrow, shaft [तेजन]. Ab. 389; Dh. 7, 15. *Tejano*, the reed Saccharum Sara (Ab. 601).

TEJASSĪ (*adj.*), Bright, glorious [तेजस्विन्]. Alw. I. x; Sen. K. 399.

TEJETI (*caus.*), To sharpen [तेजयति]. P.p.p. *tejito* (Ab. 744).

TEJO, and TEJAṀ, Flame, heat, fire; light, brilliancy, splendour; majesty, dignity, prestige, glory, fame; influence, efficacy, power [तेजस्]. Ab. 34, 351, 1094. *Tejodhátu*, the element of fire (see *Dhátu*, Man. B. 399). *Tejodhátuvasena*, by the power of fire kammaṭṭhána, see *Kasiṇo* (Mah. 38). *Tejodhátuṁ samápajjitvá*, having entered upon jhána attained by tejokasiṇa (Dh. 309). *Suriyatejo*, heat of the sun (Dh. 161). *Bhítá tejena tassa*, terrified at his majestic appearance (Mah. 63). *Dhammatejena, sílatejena*, by the power or efficacy of virtue, of morality (Mah. 230; F. Ját. 54; Ját. 25; Dh. 425). *Puññatejamahiddhiko*, all-powerful by the influence of his merit (Mah. 21). Instr. also *tejasá* (Dh. 69).

TEKĀLIKO (*adj.*), Relating to the three times, past, present and future [त्रैकालिक]. Sen. K. 480.

TEKICCHO (*adj.*), Curable (from *tikicchá*). *Atekiccho*, incurable (Att. 230; Dh. 93).

TELAKAṀ, A little oil [तैलक].

TELAṀ, Oil made from Tila seeds [तैल]. *Telayantaṁ*, an oil mill (Ját. 25). *Telapaṇṇikaṁ*, a kind of sandal wood (Ab. 301). *Telacammaṁ*, an oiled skin, oil cloth (Mah. 152). See *Pakko*.

TELASA, and TERASA (*num.*), Thirteen [त्रयोदशन्]. Alw. I. xcvi. *Terasa samá*, thirteen years (Mah. 231). Dh. 76. *Terasamo* (adj.), thirteenth (Mah. 76). With affix क, *terasakaṁ*, a collection of thirteen, a name given to the thirteen Saṅghádisesas.

TELIKO, An oil manufacturer [तैलिक]. Sen. K. 391. Also as an adj. "mixed with oil, oily" (Sen. K. 390).

TEMANAṀ, Wetting. [तेमन]. Dh. 385.

TEMĀSAṀ, Three months, a quarter [त्रिमास + अ]. Dh. 81, 128.

TEMETI (*caus.*), To wet, moisten [caus. तिम्]. *Dussáni telacáṭísu temetvá*, having soaked cloths in jars of oils (Dh. 175). Aor. *atemayi* (Mah. 129). At Dh. 233 we have, *vatthábharaṇáni temimsu*, "her clothes and ornaments got wet," where *temimsu* is the aor. from the simple verb, and not from the caus. Comp. *tinto*.

TENA, see *So* (2), p. 479 (*b*), 480 (*b*).

TEPIṬAKO (*adj.*), Belonging to the Tipiṭaka [त्रिपिटक + अ]. *Tepiṭaká therá*, priests versed in the whole Tipiṭaka (Mah. 27, 164, comp. Dh. 383, Pát. xvi). *Tepiṭakaṁ Buddhavacanaṁ*, the word of Buddha as contained in the Tipiṭaka (Alw. I. v; Dh. 80, 134).

TERASA, see *Telasa*.

TETTIṀSA, and TETTIṀSATI (*fem. num.*), Thirty-three [त्रयस्त्रिंशत् and शति]. *Tettiṁsa janá*, thirty people (Dh. 187, comp. Mah 182). *Tettiṁsatimo* (adj.), thirty-third (Mah. 208).

TEVIJJO (*adj.*), Possessed of the three Vijjás [त्रैविद्य]. Dh. 142; Mah. 79. Also *tevijjako.*

TEVĪSA, and TEVĪSATI (*fem. num.*), Twenty-three [त्रयोविंशति]. Dh. 76, 117.

THABAKO, A cluster of blossoms, bunch of flowers [स्तवक]. Ab. 545.

THADDHO (*p.p.p.*), Firm, hard, solid, dense: obstinate, stolid, stubborn [स्तब्ध]. *Thaddhahadayo*, hard-hearted, stubborn, insensible (Dh. 329). Applied to jungle, dense, rough (Ab. 183, at Ját. 7 opposed to *mudu*). *Thaddho hoti atimáni*, is stubborn and proud. *Thaddhamacchari*, and *-riyo*, obstinately stingy, a miser (Ab. 739).

THAKANAṀ, Covering, a lid [स्थगन]. Mah 44.

THAKETI (*caus.*), To cover, conceal, stop up [स्थगयति]. *Dváraṁ th.*, to close a door (Mah. 152). *Chiddaṁ málágulena thakesi*, covered over the opening with a bouquet (Dh. 172). *Guhaṁ thaketi pásáṇena*, stops up the entrance of the cave with a stone (Mah. 44). Att. 141, 211.

THALAJO (*adj.*), Land-born [स्थलज]. Of plants (Ját. 18), of land-animals (Ten J. 113).

THĀLAKAṀ, = *thálaṁ.* Dh. 247, 389; Pát. 23.

THALAṀ, and THALĪ (*f*), Land, dry ground, terra firma [स्थल, स्थली]. Ab. 183; Mah. 68, 152, 168; Dh. 7; Att. 8. High ground, opposed to *ninna* (Dh. 18). *Thalena ágacchati*, to come by land (Mah. 79).

THĀLAṀ, A metal bowl or bason; a plate, dish [स्थाल]. Dh. 297.

THALAṬṬHO (*adj*), Standing on dry ground [स्थलस्थ]. Mah. 6, 88.

THALĪ, see *Thalaṁ.*

THĀLĪ (*f.*), A cooking-pot, boiler, kettle [स्थाली]. Ab. 456; Dh. 144.

THĀMAVĀ (*adj.*), Resolute [स्थामन् + वत्].

THAMBHAKARI (*m.*), Rice [स्तम्बकरि]. Ab. 452.

THAMBHO, A clump of grass, a bush, thicket; a post, pillar, column; the post to which an elephant is tied; stupor, insensibility [स्तम्ब, स्तम्भ]. Ab. 220, 364, 454, 550, 1048; Ten J 36; Dh. 175. *Silatthambo*, a stone column (Mah. 79). *Bíraṇatthambhako* (adj.), having clumps of biraṇa grass (F. Ját. 9, the affix क belongs to the whole compound). The Pali form is strong evidence that the two Sanskrit words are etymologically identical.

THĀMO, Strength. Ab. 398 (*-mo*); Sen. K. 517 (*-mo*). *Purisathámo*, manly vigour (B. Lot 455). *Thámo ca balañ ca* (Sám. S. A.). *Yassa so vihatatthámo kathaṁ dhammaṁ carissasi*, how wilt thou do good works when thy strength is departed, lit. to whom there is destroyed strength (Dh. 80). Dh. 246, 352. I have always found *thámo* in the nom., and I think it clearly points to a lost form स्थामस् (neut.), for at Sen. K. 214 we have an instr. *thámasá* (there is also a gen. *thámaso*). At Sen. K. 273 we have the dat. *thámuno* and instr. *thámuná*, which point to स्थामन्.

ṬHĀNAṀ, Standing, stopping, halting; place, spot, situation; station, state, condition; place, post, office, appointment; rank, dignity; point, matter, subject, topic, proposition, thesis, thing; basis, source, origin, cause, reason [स्थान]. Ab. 91, 846. *Ṭhánanisajjabahulattá*, from much standing and sitting (Br. J. S. A.). *Pucchi taṁ ṭhánakáraṇaṁ*, asked the cause of their stopping (Mah. 198, they had suddenly stopped singing). *Udakaṭṭhánaṁ*, a place where there was water (Das. 4). *Diváṭṭhánaṁ*, place to spend the day in (Dh. 81). *Vasanaṭṭhánaṁ*, dwelling place (Dh. 82; F. Ját. 17). *Sayanaṭṭhánaṁ*, sleeping place (Dh. 82). *Imissá kucchi hessati puttass' uppattiṭṭhánaṁ*, "her womb is destined to be the seat of the conception of a son" (Mah. lxxxix). *Rathassa vikkamanaṭṭhánaṁ n'atthi*, there was no room for the chariot to pass (Ten J. 3). *Dehapatitaṭṭháne*, on the spot where his body fell (Mah. 155). *Taṁ ṭhánaṁ gantvá*, proceeding to the spot (F. Ját. 17). *Tesu tesu ṭhánesu*, in various places (Ját. 2). *Attano devaṭṭhánaṁ eva gato*, went back to his celestial home (F. Ját. 27, 58, comp. Dh. 121 *sakaṭṭhánam eva ágantvá*, returning home, also Ten J. 120). *Jayaṭṭhánaṁ*, field of victory (Mah. 156). *Nidhi ṭháná cavati*, the treasure vanishes from its resting place (Kh. 13). *Puráṇagámaṭṭhánaṁ*, the site of an old village (F. Ját. 3). *Thúpaṭṭhánaṁ*, the (future) site of the dagaba (Mah. 159, comp. 165). *Maháthúpaṭhitaṭṭhánaṁ*, the standing place of the Maháthúpa, viz. its future site (Mah. 88). *Thúpaṭṭhánam akhánayi*, dug a site for the dagaba (Mah. 169). Of a place or passage in a book (Mah. 1). *Rañño pátarásaṭṭhánaṁ*, the place or room where the king was break-

fasting (Ten J. 32). *Kiṁ tumhákaṁ mama gamanaṭṭhánena*, what business of yours is it where I'm going, lit. what have you to do with the place of my going? (Dh. 339). Loc. *ṭháne*, in certain instances, in the right place (Sen. K. 213). *Uccesu ṭhánesu ṭhapetvá*, placing them in high offices or appointments. *Aggamahesiṭṭhánaṁ*, dignity of queen consort (Dh. 160). *Senápatiṭṭhánaṁ*, office of commander-in-chief (Mah. 69; Alw. I. 78). *Sayaṁ dovárikaṭṭháne ṭhatvána*, "taking on himself the office of sentinel" (Mah. 117). *Dhítiṭṭháne ṭhapetvána*, "adopting her as his daughter," lit. putting her in the post of his daughter (Mah. 222). *Tumhe amhákaṁ pituṭṭháne ṭhitá*, you stand to us in the place of a father (Das. 3). Dh. 219; Mah. 3, 118, 123. *Sotápattimaggaṭṭhánaṁ*, the condition of being in the first Path (Dh. 209). *Vissásikaṭṭhánaṁ gacchati*, to come to a state of intimacy (Dh. 216): *Ganṭhiṭṭhánáni*, knotty points (in the Vedas, Mah. 29). *Kaṅkháṭhánáni*, doubtful points (Trenckner). *Pañca abhabbaṭṭhánáni*, five points upon which there is non-liability. *Appamattesu pi ṭhánesu kukkuccaṁ kariṁsu*, were scrupulous even in the most trivial matters, or on the most trivial points (Dh. 416). *Cha anussatiṭṭhánáni*, six subjects for meditation. *Saṁvuto tíhi ṭhánehi*, restrained in three matters or under three heads (*káyena, vácáya, manasá*, Dh. 70, comp Pát. 108). *Etehi tíhi ṭhánehi*, by these three things (Dh. 40, comp. 25 and 55, where it may possibly be rendered "states," but comment says *dukkhakáraṇáni*). *Pubbaṭṭhánaṁ*, the first thing, the most important point (Dh. 422). *Apaṇṇakaṁ ṭhánaṁ*, unquestionable things or theses, absolute truth. *Duddasaṁ idaṁ ṭhánaṁ*, this is a difficult matter or subject for them to understand (Gog. Ev. 6). *Ṭhánáṭhánaṁ*, right and wrong thesis, probability and improbability, truth and falsehood (B. Lot. 782-4). *Kammaṭṭhánaṁ*, basis of action. *Ṭhána*, like *pada*, of which it is said by the grammarians to be a synonym, sometimes adds little or nothing to the sense when the last part of a compound, as in *pamádaṭṭhánaṁ*, "temptation,"=*pamádo*, unless we take this compound to mean "cause of delay" (Kh. 18; B. Lot. 444). *Tehi ṭhánehi gabbhaṁ gaṇhanti itthiyo*, by these means women get with child (Saṅkhyártha Prakáça). *Ganthá vicikicchaṭṭhána*, knots (i.e. knotty passages) the source of doubt. *Ṭhánaṁ kho pan' etaṁ vijjati yaṁ tvaṁ kumáro 'va samáno kálaṁ kareyyási*, this is a reason why you, being a prince, should die this makes it probable that you will not live long (Dh. 143, the reason is that "princes who formerly were long-lived are now short-lived"). *N'etaṁ ṭhánaṁ vijjati*, this is improbable, is not a true cause or reason, will not do.

ṬHĀNANTARAṀ, A particular post, a certain office, an office, appointment [स्थान + अन्तर]. *Ṭhánantarappattá*, having obtained various posts (Dh. 213). Das. 10; Mah. 65, 159, 170.

THANAPO, THANAPĀYĪ (*m.*), A suckling, infant [स्तनप, °पायिन]. Ab. 252; Dh. 165.

ṬHĀNASO (*adv.*), Causally, necessarily [स्थान + शस्]. Kh. 12.

ṬHĀNĀṬHĀNAṀ, Right and wrong place or site [स्थान + अस्थान]. Mah. 88, 170. For another meaning see *Ṭhánaṁ*.

THANḌILASĀYIKĀ (*f.*), Sleeping on the bare ground [स्थण्डिलशायिन् + इका]. Dh. 25.

ṬHĀNIKO (*adj.*), Holding the place of [स्थानिक]. *Garuṭṭhániko*, holding the place of a teacher.

THANITO (*p.p.p.*), Rumbling, thundering [स्तनित]. Att. 210; Ját. 64. Neut. *thanitaṁ*, thunder (Ab. 49).

ṬHĀNĪYO (*adj.*), Based upon [स्थानीय]. *Somanassaṭhániyaṁ rúpaṁ*, a pleasurable sight (?). *Ṭhániyaṁ*, a town (Ab. 198).

THAÑÑAṀ, Mother's milk [स्तन्य]. Ab. 500.

THANO, The female breast [स्तन]. Ab. 270; Dh. 111. *Timbarutthaní* (f.), having breasts like a t. fruit.

ṬHAPANAṀ, Placing, etc. (from *ṭhapeti*). *Samatte ṭh.*, placing on an equality (Mah. 11). *Saddhammaṭh.*, establishment of religion (Ditto). Mah. 107, 151.

ṬHAPANĪYO (*p.f.p.* from *ṭhapeti*), That should be set aside (see *Pañho*).

THAPATI (*m.*), A carpenter [स्थपति]. Ab. 506.

ṬHAPETI, ṬHAPĪYATI, see *Tiṭṭhati*.

THARU (*m.*), The hilt of a sword [त्सरु]. Ab. 391; Pát. 11.

ṬHASSATI, ṬHĀTUṀ, ṬHATVĀ, see *Tiṭṭhati*.

THĀVARIYAṀ, Security [स्थावर + य]. Coomaraswamy renders *janapadatthávariyappatto*, "whose dominions are well protected" (B. Lot. 581, 582).

THĀVARO (*adj.*), Stationary, fixed; stable, firm, strong [स्थावर]. Ab. 712; Dh. 188. See *Taso*.

THAVIKĀ (*f.*), A purse (Vij.). *Sahassatthaviká*, a purse containing a thousand pieces (Ját. 54). Of a net or purse in which a monk slings his bowl when going on a begging round (Ját. 55).

ṬHĀYĪ (*adj.*), Lasting, living [स्थायिन्]. *Aciraṭṭháyijívito* (adj.), whose life would not last long, viz. whose term of existence as a brahma angel was nearly at an end (Mah. 28).

THENETI, To steal [स्तेन]. Dh. 114.

THENO, A thief [स्तेन]. Ab. 522.

THERIYO (*adj.*), Belonging to theras [स्थविर + य]. The first *saṅgíti* was called *theriyá*, because it was held by theras (Mah. 14, 20; also *theriká*, E. Mon. 177). At Mah. 256 *theriyá* (masc. pl.) is rendered by Turnour "the fraternities who had composed the theravádá."

THERO, An old man; a Buddhist monk of a certain standing, a senior priest, an elder [स्थविर]. Ab. 254; Dh. 46. There are said to be three sorts of thera, *játithero, dhammathero, sammutithero*, the first means merely an old man, and the others I think mean respectively, a priest who is venerable for his piety, and a priest who is generally recognized as a thera, that is, has merely attained a certain seniority, without reference to piety or learning. The term thera is a courtesy title given to a bhikkhu who has completed a certain number of years from his upasampadá or admission to priest's orders. The number or years is I think ten (E. Mon. 11; B. Int. 288). *Therataro* (adj.), senior, older, rather old. *Therapádo*, a venerable thera (Kh. 24). *Therásanaṁ*, seat of the senior priest, president's chair (Alw. I. 103; Mah. 12, see *Saṅgho*). *Therakará dhammá*, qualities that constitute a thera (Dh. 378). *Thero 'ru = thero uru*, an excellent priest (Mah. 171). Fem. *therí*, a senior Buddhist nun (Dh. 285). *Theragáthá*, "stanzas spoken by priests," and *Therígáthá*, "stanzas spoken by nuns," are the names of two books of the Khuddakanikáya. For *theraváde* see *Vado*.

THETO (*adj.*), Firm, trustworthy [probably स्थातु]. *Theto ti thiro* (Br. J. S. A.).

THEVO, A drop of water [स्तेप + व]. Ab. 660.

THEYYAṀ, Theft [स्तेय]. Ab. 522; Dh. 373. There appears to be also a masc. *theyyo*, thief, as we have *theyyasaṁvásako*, companion of thieves (Pát. 28). See *Saṅkháto, Sattho*.

THĪ (*f.*), A woman [स्त्री]. Ab. 230. Pl. *thiyo* (Mah. 85). Instr. *thiyaṁ* (Ab. 198, "in the feminine"). Gen. pl. *thínaṁ*. *Thípumadvayaṁ*, a pair, female and male (Ab. 628, comp. Alw. I. vii).

THĪNAṀ, Idleness, sloth, dullness [स्त्यान]. Generally in the compound *thínamiddhaṁ*, sloth and torpor (Dh. 124, 401; F. Ját. 25; Man. B. 418; B. Lot. 444).

THIRO (*adj.*), Firm, hard, solid, strong, immovable, permanent, lasting [स्थिर]. Dh. 430. *Thirabhávo*, solidity, strength (Mah. 169; Dh. 379). *Thiraguṇo*, determination, steadfastness (? Mah. 12, comp. 39). *Atitthiro* (adj.), very firm. *Metti thirá*, firm friendship (Ras. 31). Fem. *thirá*, the Çálaparṇí tree (Ab. 584). *Thirodako* (adj.), constantly full of water (Mah. 242). *Thiraṁso*, persistent or essential part (Ab. 933).

ṬHITAKO (*adj.*), Standing up [स्थितक]. Pát. xxi. *Ṭhitako 'va* (Dh. 220; B. Lot. 569).

ṬHITATTAṀ, Remaining firm, continuance [स्थित + त्व]. Mah. 17.

ṬHITI (*f.*), Durability, stability, continuation, existence, life [स्थिति]. Ab. 1058; Dh. 27; Alw. I. x; Mah. 19. *Ciraṭṭhiti*, lasting long, permanence. *Ṭhitibhágiyo samádhi*, "stationary s., opposed to *hánabhágiyo*, declining" (Vij.).

ṬHITIKO (*adj.*), Lasting, continuing, living on, existing [last + क]. *Āháraṭṭhitiko*, living by food (Das. 44; Kh. 3). At Alw. I. 103 D'Alwis renders *ṭhitiká*, "standing orders."

ṬHITO, ṬHĪYATI, see *Tiṭṭhati*.

ṬHO (*adj.*), Standing, staying [स्थ]. Only at the end of a compound. See *Gahaṭṭho, Jalaṭṭho, Thalaṭṭho, Dhammaṭṭho, Laṅkádipaṭṭho, Bhayaṭṭho, Bhummaṭṭho, Samípaṭṭho, Kucchiṭṭho*. See also under *Tatra, Santiko*. *Rathaṭṭho*, standing in the chariot (Mah. 199). *Pásáṇaṭṭho*, resting on a rock (Mah. 167).

THOKAKO (*adj.*), Small, brief, slight [next + क]. Fem. *thokiká* (Dh. 55). *Gahetvá thokathokakaṁ*, taking a little here and there (Mah. 135, here the term belongs to the whole compound).

THOKO (*adj.*), Small, short, slight [स्तोक]. Ab. 704. Adv. *thokaṁ*, a little, a little while; a short distance. *Thokaṁ anugantvá*, having followed them a short way (Dh. 239, comp. 142; F. Ját. 4). *Me akkhíni thokaṁ rujiṁsu*, my eyes ached a

little (Dh. 89). *Thokaṁ vissama* (imperat.), rest awhile (Ras. 31). *Thokathokaṁ*, little by little, gradually (Dh. 22, 43). *Thoká* (abl.) or *thokena muccati*, means according to Clough, "escapes for a small sum," but perhaps Kuhn is right in rendering it "vix liberatur," barely escapes (see Sen. K. 323).

THOMANAṀ, Praise (fr. next). Ab. 119; Att. 199.

THOMETI, To praise [स्तोमयति]. Alw. I. 77; Mah. 243; Dh. 195, 420.

THOMO, Praise [स्तोम].

THŪLO, and THULLO (*adj.*), Big, large, thick, coarse, clumsy, stupid [स्थूल]. Ab. 701, 1066; Mah. 113; Pát. 93. *Thullasúkaro*, a fat hog (Ten J. 13). *Thullaccayo*, a grave offence (*accayo*). *Thúlasáṭako*, a coarse cloak (Dh. 287). With affix त्व, *thúlattam*, bulkiness (Ab. 894). *Thúlasariro* (adj.), corpulent (Dh. 319, 401).

THŪṆĀ (*f.*), A pillar, column, post [स्थूणा]. Ab 220, 1048. *Ekathúṇikaṁ gehaṁ*, "an apartment built on a single pillar" (Mah. 56).

THŪPO, A conical heap, a pile, mound; a conical or bell-shaped shrine containing a relic, a dagaba, cetiya, tope [स्तूप]. Ab. 436; Mah. 4; B. Int. 349. At Das. 30 we are told that when Sujáta's father died he made a tumulus (*thúpa*) of earth in his garden and enshrined the remains in it. The gigantic bell-shaped monuments in Ceylon are instances of thúpas. *Thúpikato*, heaped up (Pát. xvi, 22; in S. it would be स्तूपीकृत).

THUSO, Husk of grain [तुष]. Ab. 453. *Thusakoṭṭhako*, a winnowing room, barn. *Thusodakaṁ* = *thusa-udakaṁ*, sour gruel (Ab. 460). *Nitthuso* (adj.), free from husk (Mah. 22).

THUTI (*f.*), Praise, thanks [स्तुति]. Ab. 118; Mah. 99; Ját. 27. With affix मत्, *thutimá*, full of praises, grateful (Sen. K. 400).

THUTO (*p.p.p.*), Praised [स्तुत]. Ab. 752.

TI, see *Iti*.

TI-, "three," see *Tayo*.

TIBBO (*adj.*), Sharp, keen; acute, intense, excessive, severe [तीव्र]. Ab. 41, 711. *Saṅghamhi tibbagáravo* (adj.), having intense veneration for the priesthood (Mah. 224). *Tibbarágo* (adj.), having fierce passions (Dh. 63). With affix क, *tibbako*, sharp, etc. (Dh. 196).

TIBHĀGO (*adj.*), Consisting of three portions [त्रि+भाग]. Mah. 136.

TIBHAVAṀ, The three forms of existence, see *Bhavo* [त्रि + भव]. Mah. 20.

TIBHŪMAKO (*adj.*), Three storied [त्रि + भूम + क].

TICĪVARAṀ, The three robes (see *Cívaraṁ*) [त्रि + चीवर]. Ab. 439; Mah. 196, 202.

TIDAṆḌAṀ, The three staves (tied together) of a Brahmin ascetic [त्रिदण्ड]. Ját. 8, 9.

TIDASO, A deva [त्रिदश]. Ab. 11. *Tidasá*, the Távatiṁsa angels (Dh. 96). *Tidasálayo*, the deva world, the Távatiṁsa heaven (Ab. 10).

TIDHĀ (*adv.*), In three ways or parts [त्रिधा]. Dh. 188.

TIDIVO, The deva world, heaven, especially the Távatiṁsa heaven [त्रिदिव]. Ab. 10; Mah. 247; Alw. I. ix. *Tidiváddhibhú*, Sakka or Indra (Ab. 19).

TIGĀVUTAṀ, Three leagues [त्रि + गव्यूति]. Dh. 94, 98; Ras. 22.

TĪHAṀ, Three days [त्र्यह]. F. Ját. 4; Mah. 240.

TĪHI, see *Tayo*.

ṬĪKĀ (*f.*), A Pali commentary on an Aṭṭhakathá, a scholium, gloss [टीका]. Alw. I. xxii.

TIKAṀ, A triad, three [त्रिक]. *Tikanipáto*, one of the divisions of the Játaka, so called because the stories in it contain three gáthás each. There is probably also an adj. *tiko*, as we have *tikajjhániko*, connected with the three jhánas.

TIKHIṆO, TIKKHO, and TIṆHO (*adj.*), Sharp; pungent, fiery, acrid; acute, clever [तीक्ष्ण]. Ab. 711; Dh. 401. *Tikkhiṇadháraṁ tiṇaṁ*, grass with sharp or rough edges (Dh. 396). *Tikkhiṇabhesajjaṁ* at Dh. 279 seems to mean some powerful astringent used as a styptic. *Tikkhindriyo* (adj.), having sharp organs of sense, quick, acute (B. Lot. 305, *tikkha* also at Att. 191, 196, 200).

TIKICCHĀ (*f.*), The practice of medicine, curing, healing [चिकित्सा]. Ab. 330.

TIKICCHAKO, A physician [चिकित्सक]. Ab. 329.

TIKICCHATI, To treat medically, to cure [चिकित्सति]. P.f.p. *tikicchitabbo* (Dh. 354). Caus. *tikiccháреti* (Dh. 93, 215).

TIKKHATTUṀ, Thrice [त्रि + कृत्वस्]. Mah. 196; Dh. 291; F. Ját. 53.

TILAKKHAṆAṀ, Three characteristics [त्रि + लक्षण]. See *Lakkhaṇaṁ*. Ten J. 119; Dh. 80, 229.

TILAKO, Name of a tree; a mole or freckle; a sectarial mark on the forehead (in this sense also

tilakaṁ) [तिलक]. Ab. 300, 328, 561, 944; B. Lot. 599.

TILICCHO, A sort of snake [तिलित्स, तिलिच्छ]. Ab. 651.

TILO, The sesamum plant, Sesamum Indicum; the seed of Sesamum Indicum [तिल]. F. Ját. 54. *Tilakáḷako*, a mole on the skin (Ab. 328). *Tilabíjaṁ*, a sort of Vallisneria (Ab. 690). *Tilapaṇṇí* (m.?), red sandal (Ab. 301). *Tilakakko*, a paste made of ground tila seeds.

TILOKAṀ, The three worlds [त्रिलोक]. They are *kámaloko*, *rúpaloko*, *arúpaloko* (see *Loko*).

TIMAṆḌALAṀ, Three circles [त्रि + मण्डल]. *T. paṭicchádeti*, to conceal the three circles by wearing clothing of the proper length and height, the three are the navel and the two knees (Subh.).

TIMBARU (*m.*), and **TIMBARÚSAKO**, The Tinduka tree. Ab. 560; Att. 86, 213.

TIMI (*m.*), **TIMINDO**, **TIMIṄGALO**, Names of certain fish of enormous size that haunt the oceans between the kulácalas [तिमि, तिमि + इन्द्र, तिमिंगिल]. Ab. 673; Man. B. 13; E. Mon. 297.

TIMIRAṀ, Darkness [तिमिर]. Ab. 70. *Timirapiṅgalo*, name of a monstrous fish (comp. *timi*, Ab. 673). *Timirapuñjo*, a mass of gloom (Dh. 255).

TIMIRĀYITATTAṀ, Gloominess [p.p.p. तिमिरायते + त्व]. Sen. K. 396.

TIMISAṀ, Darkness [तमिस्र or तमस]. Ab. 70.

TIMISIKĀ (*f*), A very dark night [तमिस्रा with affix इक]. Ab. 69.

TIṀSA, and **TIṀSATI** (*fem. num.*), Thirty [त्रिंशत्]. Gen. *tiṁsáya* (Alw. N. 36, comp. Dh. 422). Sen. K. 404. *Tiṁsa bhikkhú*, thirty monks (Dh. 384). *Tiṁsa yugáni*, thirty pair (Dh. 291). *Tiṁsakoṭíhi kárito*, built for thirty koṭis (Mah 195). *Samatiṁsapáramiyo púretvá*, having accomplished all the thirty páramitás (B. Lot. 335, comp. *tiṁsasaháye*, Mah. 2). *Tiṁsasahassá* (adj.), *bhikkhú*, thirty thousand monks (Dh. 91). *Tiṁsayojaniko* (adj.), thirty yojanas in extent (Dh. 95, 107, 109). *Aṭṭhatiṁsa*, thirty-eight (Dh. 422). *Dvattiṁsa*, thirty-two. *Catuttiṁsa*, thirty-four. With gen. of the thing numbered, *tiṁsa kaṭṭhaváhánaṁ* (Alw. N. 36). *Tiṁsatimo* (adj.), thirtieth (Mah. 183).

TIṀSO (*adj.*), Thirtieth [त्रिंश]. *Ekúnatiṁso*, twenty-ninth (Mah. 247).

TIṆAṀ, Grass, herb, weed [तृण]. Dh. 64, 223; I. Ját. 9. *Muñjatiṇaṁ*, Muñja grass or rushes (Ját. 9). *Tiṇapádukà*, straw slippers (Das. 11). *Tiṇasúlaṁ*, Arabian jasmine (Ab. 574).

TIṆAVATTHĀRAKO, Name of one of the Adhikaraṇasamathas [तृण + अवस्तार + क]. Subh. quotes, *tiṇehi avattharaṇaṁ pidahanaṁ tiṇavatthàro, ayaṁ samatho taṁsadisatáya tiṇavatthárako samatho.* Vij. renders it "litter-covering," and says, "As ordure is covered over with grass or litter, so this procedure is intended to cover offences committed in a time of excitement, and which are difficult to adjudicate; it is the quashing of past proceedings during a period of litigation, by mutual consent, when the parties in the prosecution of a cause cannot arrive at a decision." Pát. 24.

TIṆAVO, A sort of drum (*deṇḍima.*) Ab. 143.

TINAYANAṀ, Three eyes [त्रिणयन]. Sen. K. 364.

TINDUKO, The tree Diospyros Embryopteris [तिन्दुक]. Ab. 560. With affix इक, *tindukiko*, belonging to the t. tree (Sen. K. 392).

TIṆHO, see *Tíkhiṇo*.

TĪṆI, see *Tayo*.

TINISO, The tree Dalbergia Ougeinensis [तिनिश]. Ab. 555.

TIṆṆAṀ, see *Tayo*.

TIṆṆO, see *Tarati*.

TINTIṆĪ (*f.*), The Tamarind tree [तिन्तिडी, comp. *dehalí*]. Ab. 562.

TINTO (*p.p.p.*), Wet [another form of तिमित, the term. त being joined directly to the root तिम्]. Ab. 753.

TIṆUKKĀ (*f.*), A torch made of a wisp of hay or dry grass [तृणोल्का]. Ját. 212.

TIPADAKKHIṆAṀ, The *padakkhiṇa* thrice repeated [त्रि + प्रदक्षिण]. Mah. 172.

TIPHALAṀ, Three fruits [त्रिफल].

TIPIṬAKAṀ, Three Baskets or Treasuries, a name of the Buddhist scriptures [त्रिपिटक]. Ab. 524 gives *piṭako* and *piṭakaṁ*, "a basket," and Ab. 990 says that *piṭakaṁ* has the meanings *bhájana* and *pariyatti*. The Buddhist scriptures consist of three great divisions, each of which is called *Piṭakaṁ*, "a Basket." They are *Vinayapiṭakaṁ*, *Suttapiṭakaṁ*, *Abhidhammapiṭakaṁ*, the Basket of Discipline, the Basket of Discourses, and the Basket of Metaphysics. The whole canon is called *tíṇi piṭakáni*, or *tipiṭakaṁ*, or *piṭakattayaṁ*, "the three Baskets." The present Buddhist canon

consists of the following books (see E. Mon. 166; Mah. lxxv),—

VINAYAPIṬAKAṀ.

Párájiká.
Pácitti.
Mahávaggo.
Cúlavaggo.
Parivárapáṭho.

SUTTAPIṬAKAṀ.

Díghanikáyo.
Majjhimanikáyo.
Saṁyutta-, or Saṁyuttakanikáyo.
Anguttaranikayo.
Khuddakanikáyo, *consisting of*
 Khuddakapátho.
 Dhammapadaṁ.
 Udánaṁ
 Itivuttakaṁ.
 Suttanipáto.
 Vimánavatthu.
 Petavatthu.
 Theragáthá.
 Therigáthá.
 Játakaṁ.
 Niddeso.
 Patisambhidámaggo.
 Apadánaṁ.
 Buddhavaṁso.
 Cariyápitakaṁ.

ABHIDHAMMAPIṬAKAṀ.

Dhammasaṅgaṇi.
Vibhaṅgaṁ.
Kathávatthu.
Puggalapaññatti, or -paṇṇatti.
Dhátukathá.
Yamakaṁ.
Paṭṭhánaṁ.

The Abhidhamma books are sometimes given in a different order, see *Abhidhammo*.

These books are looked upon with the utmost veneration by Buddhists as the sacred books or scriptures of their religion, and as containing the Word of Buddha (*Buddhavacanaṁ*). Into the vexed question of the origin of the Buddhist scriptures it is not my intention to enter here, but I wish to draw attention to the fact that Buddhaghosa distinctly asserts that the present canon is the same as that fixed by the first Convocation. James D'Alwis' account (Buddhist Nirváṇa, pp. 17-19) of the "additions which the logia of Buddha have received from time to time," is misleading so far at least as he means that they were *admittedly* added from time to time. It is a source of great regret to me that in my article *Kathávatthupakaraṇaṁ* I inadvertently followed him in the stupendous blunder of his assertion that the Kathávatthu was "*added* by Moggaliputtatissa" (at the third Convocation). The Kathávatthu is one of the Abhidhamma books mentioned by Buddhaghosa as having been rehearsed at the first Convocation immediately after Gautama's death; and the passage in Mahávansa upon which D'Alwis rests his assertion is as follows, *Kathávatthuppakaraṇaṁ paravádappamaddanaṁ abhási Tissatthero ca tasmiṁ saṅgítimaṇḍale*, which simply means, "in that convocation-assembly the thera Tissa also *recited* (Buddha's) heresy-crushing Kathávatthuppakaraṇa." Mr. D'Alwis observes that "the formal conclusion of several of the Sútras, which is everywhere identically the same, is essentially the language of the disciples." This is an obvious truism, but I do not see how it bears out the statement that additions were made to the logia of Buddha from time to time. Granting that Buddha's sermons were rehearsed at the first Saṅgíti, there is no reason why these conclusions and introductions should not have been rehearsed at the same time, as stated by Buddhaghosa. The foll. is from Buddhaghosa's account of the first Saṅgíti: *Kiṁ pan' ettha paṭhamapárájike kiñci apanetabbaṁ vá pakkhipitabbaṁ vá ási n'asíti? Buddhassa bhagavato bhásite apanetabbaṁ náma n'atthi, na hi Tathágatá ekavyañjanam pi niratthakaṁ vadanti sávakánaṁ pana devatánaṁ vá bhásite apanetabbaṁ hoti taṁ dhammasaṅgáhaká therá apanayiṁsu: pakkhipitabbaṁ pana sabbatthápi atthi tasmá yaṁ yattha pakkhipituṁ yuttaṁ tam pi pakkhipiṁsu yeva: kiṁ pana tan? ti, "tena samayenáti" vá, "tena kho pana samayenáti" vá, "atha kho" iti va, "evaṁ vutte" ti vá "etad avocáti" vá evamádikaṁ sambandhavacanamattaṁ*, "Now some one may ask, Is there or is there not in this first párájika anything to be taken away or added? I reply, there is nothing in the word of the blessed Buddha that can be taken away, for the Buddhas speak not even a single syllable in vain, yet in the words of disciples and angels there are things which may be omitted, and these the elders who made the recension did omit. On the other hand additions are everywhere necessary, and accordingly when-

ever it was necessary to add anything they added it. If it be asked, What are the additions referred to? I reply only sentences necessary to connect the text, as *tena samayena, tena kho pana samayena*, and so forth." From an extract which I have given under art. *Nikáyo* it will be seen however that Buddhaghosa appears to leave it uncertain whether Cariyápiṭaka, Apadána and Buddhavaṁsa were rehearsed at the first Saṅgíti. In the enumeration of the books of the Khuddakagantha also the Khuddakapáṭha is omitted, but the omission perhaps belongs to my MS., as later on he says, "the above enumerated fifteen books beginning with Khuddakapáṭha" (see art. *Nikáyo*, p. 282, *a*, line 8 from bottom). The fifteen books which are now called Khuddakanikáya were called at the first Convocation Khuddakagantha, they were rehearsed last, and it is left uncertain whether they were added to the Suttapiṭaka or the Abhidhammapiṭaka.

TIPU (*n.*), Tin, lead [त्रपु]. Ab. 1046 (can it be a misprint for *tapu*?).

TIPUTĀ (*f.*), White Teori, Convolvulus Turpethum [त्रिपुटा]. Ab. 590.

TIRACCHĀNO, An animal, beast. Ab. 648; F. Ját. 49. *Tiracchánagato*, an animal (Ten J. 113; Ab. 130, 648; Dh. 155, 190). *Tiracchánayoni* (f.), the brute creation (Alw. I. cvii, in S. तिर्यग्योनि). *Tiracchánavijjá* (f.), a low, unworthy art or practice (Pát. 108). *Tiracchánakathá* (f.), low or unprofitable conversation (Pát. xvi). The form *tiraccho* is also given at Ab. 648 (comp. तिरश्च); if this is to be looked upon as the older form we must suppose *tiracchána* to be a derivative of it, as *gimhána* of *gimha*, *addhána* of *addhá*; but it is just possible that *tiracchána* may be another form of तिरश्चीन.

TĪRAṀ, A shore, bank [तीर]. Ab. 664. *Nadít.*, *gaṅgát.*, river-side (Dh. 233; Mah. 3). *Pokkharaṇít.*, shore of a lake, brink of a pond (Ras. 89). *Parat.*, opposite shore (Mah. 217). *Samuddat.*, sea-shore (Mah. 116).

TĪRAṆAṀ, Deciding (Vij.). From *tíreti*. Dh. 281, 350.

TIRATTAṀ, Three nights or three days [त्रिरात्र]. Pát. 15; Sen. K. 407.

TĪRETI, To finish, accomplish, decide [तीरयति]. *Taṁ aṭṭaṁ tíretvá sámikaṁ eva sámiṁ akási*, having decided the case (or adjudicated the cause), made the rightful owner the proprietor (Dh. 220, comp. Ten J. 1, Das. 24).

TIRĪṬAKO, The tree Symplocos Racemosa [तिरीट + क]. Att. 213 At Ab. 442 we have *tiríṭakaṁ*, "bark of a tree worn by ascetics."

TIRIYAṀ (*adv.*), Across [तिर्यक्]. Ab. 1159. *T. dve vidatthiyo*, two v.s in breadth (Pát. 106, comp. Alw. I. 75). *Satthu purato t. aṭṭhási*, stood across the path in front of the Teacher (Dh. 108, to prevent him passing).

TIRO (*adv.*), Across, beyond, over, on the other side [तिरस्]. Ab. 1159. Compounded with nouns in the same way as *anto* and *bahi*. *Tirokuḍḍe va tiropákáre vá chuḍḍeyya*, should throw it over a wall or fence (Pát. 105). *Tiroraṭṭhe*, outside the country, in a foreign land (Pát. 107). *Tirokuḍḍesu tiṭṭhanti*, they stand outside the walls (Kh. 11). *Tirobhávaṁ gacchati*, to go out of sight.

TIRODHĀNAṀ, A cover, veil, lid [तिरोधान]. Ab. 51.

TIROKARAṆĪ (*f.*), A curtain, screen [तिरस्करिणी]. Ab. 298. For the form comp. *gharaṇí*, *pokkharaṇí*.

TIROKARIYYATI (*pass.*), To be veiled [pass. तिरस्कृ]. Att. 198.

TIROKKĀRO, Disrespect, blame, abuse [तिरस्कार]. Ab. 172.

TISARAṆAṀ, The Three Refuges [त्रिशरण]. See *Saraṇaṁ*. *Tisaraṇasaraṇo* (adj.), having the Three Refuges for his refuge. *Tisaraṇagato* (adj.), having put his trust in the Three Refuges.

TISATO (*adj.*), Numbering three hundred [त्रिशत]. *Bhikkhavo tisatá*, three hundred priests.

TISIṄGAṀ, Three horns or peaks [त्रिशृङ्ग].

TISSO, see *Tayo*.

TISSO, Name of a Buddha; name of a famous king of Ceylon (*devánaṁ piyatisso*) [तिष्य]. Man. B. 95; Mah. 68.

TĪSU, see *Tayo*.

TITHI (*m.*), A lunar day [तिथि]. Ab. 72.

TITIKKHĀ (*f.*), Patience, endurance, forbearance, long-suffering [तितिक्षा]. Ab. 161; Dh. 34. With affix वत्, *titikkhává*, patient, enduring (Ab. 732).

TITIKKHATI, To bear, endure, be long-suffering [तितिक्षते]. Dh. 71. *Titikkhissaṁ* at Dh. v. 320 is doubtless an aorist like *sandhávissaṁ*.

TITTAKO (*adj.*), Bitter [तिक्तक]. F. Ját. 2, 6; Dh. 260. *Tittakaṁ kathessati*, will speak bitter

words to me (Dh. 314). *Tittako*, the plant Trichosanthes Dioica (Ab. 595).

TITTHAKARO, A sect-founder, religious teacher [तीर्थंकर].

TITTHAṀ, A landing-place or bathing-place in a river or tank, a Ghát; a landing-place on the sea-coast, a harbour; a Guru or preceptor; the usual way, right way; a piece of water; religious belief [तीर्थ]. Ab. 884; Mah. 24. *Nadít.*, a river ghát (Dh. 336). *Nahánat.*, a bathing-place (Dh. 77, 307). *Titthaṁ labhati*, to reach port (Mah. 69). *Titthakaro*, a sect-founder (Trenckner). *Titthakaṁ* at Mah. 98.

TIṬṬHATI, and ṬHĀTI, To stand; to stand aside, be excepted or omitted, remain behind; to stay, stop, remain; to dwell, continue, abide, last, endure, remain constant, live, exist, be [स्था]. A present *ṭháti* sometimes occurs in old texts, e.g. see art. *Gabbhávakkanti* and Alw. I. 27. Imperat. *tiṭṭhatu, ṭhátu*; pl. 2nd pers. *tiṭṭhatha, ṭhátha* (Dh. 123). Aor. *aṭṭhá* (Mah. 78, 106, 121), *aṭṭhási* (Mah. 156), pl. *aṭṭhaṁsu* (Dh. 233, 416; Mah. 164). Fut. *ṭhassati* (Alw. N. 51; Dh. 318). P.pr. *tiṭṭhaṁ* (Kh. 16), *tiṭṭhamáno* (Mah. 213), pl. *tiṭṭhantá* (Dh. 153). Ger. *ṭhatvá, ṭhatvána* (Dh. 318; Mah. 53, 178). Inf. *ṭhátuṁ* (Ten J. 40). *Ekamantaṁ aṭṭhási*, stood on one side. *Uyyogamukhe tiṭṭhasi*, thou standest within the portals of decay (Dh. 42). *Aṭṭhá bhúpassa muddhani*, settled on the king's head (Mah. 108). *Esá mahádumindo aṭṭhá díghakálaṁ*, this great king of trees has stood for ages (Mah. 121). *Jannukehi kari ṭṭhátu*, let the elephant kneel, lit. stand on its knees (Mah. 106, comp. 152). There is a curious idiomatic use of the imperative which the foll. examples illustrate. *Tiṭṭhatu paraloko so pana puggalo idhalokasmiṁ yeva .. attano múlaṁ khaṇati*, not only in the world to come but even in this world itself he digs up his root, lit. "let the world to come stand aside or be left out of the calculation" (Dh. 374, comp. *ṭhapeti*, to omit, to except); *Tiṭṭhatu attano rucivasena missitaṁ sace pi tassa karaṇaṭṭháne váto ekaṁ kosiya-aṁsuṁ ánetvá páveti evam pi missitvá katam eva hoti*, to say nothing of a coverlet intentionally mixed with silk, even if in the place where it is fabricated the wind should bring a single thread of silk and blow it into the texture of the coverlet it must be considered as woven with an admixture of silk (Pát. 79); *Tvaṁ táva tiṭṭha sakalo pi ce lokasanniváso maṁ dánena vímaṁseyya*, not only thou, but if all the inhabitants of the world were to try me in the matter of almsgiving (F. Ját. 57). *Jayaṭhánamhi ṭhassati*, "he will make his stand on the field where victory awaits us" (Mah. 156). *Tiṭṭha tvaṁ*, stop! (Dh. 109). *Kusinárâyaṁ aṭṭhási*, stopped at K. (comp. F. Ját. 5). *Tiṭṭha táta yáva te yágubhattaṁ sampádemi*, wait, my son, till I have prepared you some broth and rice (Dh. 403). *Idaṁ bhesajjaṁ yáva mam' ágamaná bandhaniyámen' eva tiṭṭhatu*, let this drug remain (on the wound) as a bandage till my return (Dh. 279). *Na mayaṁ idha ṭṭhátuṁ sakkhissáma*, we shall not be able to stay here (Dh. 212). *Kulaṁ náma aputtakaṁ na tiṭṭhati*, a family in which there are no sons cannot last or go on (Dh. 232). *Sattáhaṁ nirâháro aṭṭhásiṁ*, I remained for a week without food (Ten J. 40). *Yathá ṭhátuṁ na sakkoti*, so that it can no longer remain or exist (Das. 9). *Yáv' imesaṁ satthá aṭṭhási*, as long as their Teacher lived (Pát. xxxvii). *Yávatáyukaṁ tiṭṭhati*, lasts or lives out the full term of his life (F. Ját. 8). *Kassa vaṁso ṭhassati*, whose dynasty will last longest? (Mah. 228). *Āyuṁ kiṁ paṭicca tiṭṭhati*, whereby does life exist or continue? (see *Paṭicca*). *Asmiṁ ṭháne bhayaṁ tiṭṭhati*, there is danger in that place. *Tath' eva tiṭṭhati sísaṁ*, there is his head just as before (Das. 32). *Dhamme tiṭṭha*, stand fast in the true faith (Mah. 17, comp. Ten J. 40). *Tass' ováde ṭhatvá*, abiding in his admonition, following his advice (Dh. 84). Emphasis is sometimes obtained by the use of *ṭ*. in combination with a gerund. *Mahantaṁ atthaṁ gahetvá tiṭṭhati*, embraces a vast signification (Dh. 179); *Te paṇḍitá evaṁ sammádassanaṁ gahetvá ṭhitá*, these wise men thus holding right doctrine (Dh. 137); *Sakalasarîraṁ pharitvá ṭhátuṁ*, to thrill through the whole body (Dh. 85); *Aham pi ajja luddabhávaṁ dáruṇabhávaṁ vaiahitvá ṭhito*, and I this day have renounced sport and cruelty, or am in the position of having renounced (Ten J. 119); *Latá ubbhijja tiṭṭhati*, the creeper grows up, lit. having sprung up stands (Dh. 60); *Samádáya paggayha tiṭṭheyya*, should persevere in bringing forward, lit. should stand persevering in bringing forward (Pát. 5). — Pass. *ṭhiyati* (Alw. I. 39). P.f.p. *ṭhátabbo* (Pát. xviii). P.p.p. *ṭhito*, standing; stopping; remaining, last-

ing; steady, firm, permanent, etc. *Devajátiyaṁ ṭhito,* being in a deva birth, existing as a deva (Ras. 62). *Vasse antimake ṭhito,* being then in the last year of his life (Mah. 53). *Uggantvá nabhasi ṭṭhitá,* rising into the air and remaining poised or stationary (Mah. 108, comp. 107, 118). *Aṭṭhito,* not standing. *Ekamantaṁ ṭhito,* standing on one side (Kh. 4). *Mahábodhi-ṭhita-ṭṭhánaṁ,* the place where the Great Bo-tree afterwards stood (Mah. 7, comp. 5). *Ṭhite Jine,* while Buddha yet lived (Mah. 109). *Bhagavato ṭhitakále,* in Buddha's lifetime (Br. J. S. A.). *Vinaye ṭhite sásanaṁ ṭhitaṁ hoti,* as long as the Discipline endures religion is secure (Ditto). *Tassa majjhe ṭhito ahu,* was situated in the midst of it (Mah. 162). *Karaṇḍake ṭhito sovaṇṇapaṭṭo,* a gold plate deposited in a casket (Mah. 161). In one instance I find *ṭhita* used passively: *Ṭhitaṁ Gámaṇirájena balakoṭṭhaṁ upágami,* he came to the tower occupied by king G. (Mah. 154). *Vinay-ádi-ṭṭhit-ágamaṁ jotayitvá,* having spread abroad the doctrine contained (lit. standing or consisting) in the Vinaya and other scriptures (Mah. 126). *Ṭhitatto* (adj.), firm-minded (sthita + átman). *Ṭhitadhammo* (adj.), steady in justice, just, equitable (Mah. lxxxvii). Firm (B. Lot. 866). *Nibbánassa santike ṭhito,* being near N. (Dh. 422). *Cháyá parimaṇḍalá ṭhitá,* the shadow remained circular (Ját. 58).—Caus. *ṭhapeti,* to cause to stand, to set up, fix, establish; to lay up, deposit, put, place; to stop, arrest; to put away, keep, reserve; to leave, set aside; to omit, except (*ṭhápeti* with *á* occurs in Parábhava S.). *Idaṁ paṭhamaṁ párájikan ti ṭhapesuṁ,* they settled that this was to be the first P. (Br. J. S. A.). *Chattadhare tattha ṭhapesi,* he posted standard-bearers there (Mah. 154). *Tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakaṁ ṭhapetvá,* having fixed a stick between his lower and upper lips (F. Ját. 12). *Bhúpatiṁ saraṇesu ṭhapesi,* established the king in the Three Refuges (Mah. 26). *Nagarúpamaṁ cittam idaṁ ṭhapetvá,* setting our hearts firm as a fortress (Dh. 8). *Patthanaṁ ṭhapesi,* recorded his prayer, registered a vow (Dh. 127, comp. 268). *Hatthikkhandhe sahassaṁ ṭhapetvá,* placing a thousand pieces of gold on an elephant's back (Ras. 17). *Manikkhandhaṁ purato ṭhapetvá,* placing the magic jewel before him (F. Ját. 3). *Attano bhavane ṭhapesi,* put him in his palace (Dh. 304). *Vásipharasukaṁ paṭicchannaṭṭháne ṭhapetvá,* having deposited the hatchet in a secret place (F. Ját. 4, comp. Ten J. 114). *Aññattha thapayiṁsu,* placed elsewhere (Alw. I. 63). *Páde pádapíṭhe ṭhapetvá,* setting his feet on the footstool (B. Lot. 305). *Dípabhásáya ṭhapesuṁ,* translated (lit. put) them into the language of the country (Ras. 7). *Mama santike eko puriso muttáháraṁ ṭhapesi,* a certain person confided the pearl necklace to my care, lit. deposited it with me (Ras. 33). *Sajjháyaṁ ṭhapayuṁ,* stopped the chaunting (Mah. 198). *Ṭhapesi vohárаṁ,* abolished the practice (Mah. 226). *Dhammakathaṁ ṭhapento,* interrupting his discourse (Dh. 340). *Ṭhapetvá,* reserving her choice (Das. 2). *Saṅghassa aṭṭhapetvána,* without reserving some, or putting some aside, for the priests (Mah. 158). *Ṭhapetv' Ánandatherassa anucchavikam ásanaṁ,* reserving for the thera A. his appropriate seat (Mah. 13). *Sáṭake ṭhapetvá,* having put away their cloaks (Ten J. 32). *Imam muttáháraṁ sádhukaṁ ṭhapehi,* keep this pearl necklace carefully for me (Ras. 32). *Majjhe ṭhapetvá okásaṁ,* leaving a space in the middle (Mah. 172). *Ajja kuhiṁ Bhagavantaṁ ṭhapetvá ágat' attha,* but now where have you left Buddha to come here? (Br. J. S. A.). *Te bhikkhú bahi ṭhapetvá,* leaving the priests outside (Dh. 107). *Mahante nagare gehagopakamattaṁ ṭhapetvá sesajanaṁ ádáya,* leaving in that great city only people to watch the houses, and carrying off all the rest of the inhabitants (Dh. 235). *Síhiṅ ca sigáliṅ ca ṭhapetvá,* leaving the lioness and the jackal's mate at home (Dh 37). *Bahú asekhapaṭisambhidápatte bhikkhú ṭhapetvá Ánandaṁ thero uccini,* passing over many Arhat priests possessed of the Paṭisambhidás, the elder chose Ánanda (Br.J.S.A.). *Ṭhapetvána idh' eva taṁ,* leaving him in this place (Mah. 227). The gerund *ṭhapetvá* is much used in the sense of our "except," lit. "setting aside, excepting." *Te sabbe Asoko Tissakumáraṁ ṭhapetvá ghátesi,* all of them, except prince Tissa, Asoka put to death (B. Lot. 365). *Ṭhapetvá Saradatápasaṁ sabbe pi . . arahattaṁ pápuṇiṁsu,* with the exception of S. they all became arhats (Dh. 134, comp. on next page *ṭhapetvá maṁ,* except me) *Na me sokaṁ, ṭhapetvá Sattháraṁ, añño nibbápetuṁ sakkhissati,* no one else save the Teacher will be able to assuage my grief (Dh. 336). *Taṁ Bhagavantaṁ sammá-*

sambuddhaṁ ṭhapetvá ko añño vattuṁ samattho, who else besides this blessed supreme Buddha is able to say it? (B. Lot. 364).—Pass. *ṭhapíyati.* P.f.p. *ṭhapetabbo.* With affix ता : *tásaṁ punappuna ṭhapetabbatá,* the fact of their having to be repeatedly replaced (Ját. 10). P.p.p. *ṭhapito. Ṭhapitá Sihalabhásáyá,* translated (lit. put) into the Sinhalese language (Br. J. S. A.). *Suṭṭhuṭhapito,* firmly fixed (Das. 3). *Ṭhapite árakkhe,* a guard being posted (Das. 23). *Nivesane pana bandhitvá me ṭhapitá bahusakuṇá atthi,* there are many birds kept by me in captivity in my house (Ten J. 120, comp. 34). *Tayá udakaṁ ṭhapitaṁ,* did you leave (or put) that water there? (Dh. 103). *Tíre ṭhapitesu kásávesu,* his robes having been deposited on the bank (Dh. 114). *Nisídi attano ṭhapit' ásane,* sat down on the seat reserved for him (Mah. 13). There is also a form *ṭhapápeti,* which is generally used as if it were the caus. of *ṭhapeti* (comp. *ároceti,* "to tell," *árocápeti,* "to cause to be told"). *Saraṁ ṭhapápetvá,* having caused the arrow to be set up on end (Mah. 157). *Sakaṭáni ṭhapápiya,* having brought the waggons to a halt (Mah. 167). *Thavikaṁ ṭhapápesi,* caused a purse to be put upon it (Ját. 54). To cause to be placed or deposited (Mah. 41, 116, 117, 120, 125). To cause to be stationed, to cause to stand (Mah 51). P.p.p *ṭhapápito* (Mah. 161).

TITTHIYO, An adherent of a heretical sect or system of philosophy, a sectarian, heretic, unorthodox believer [तीर्थ्य]. B. Int. 158; Dh. 298; Mah. 26, 39; E. Mon. 179, 303; Man. B. 225. *Titthiyamataṁ,* doctrines of the heretics (Kh. 20). In the adj. *unnatitthiyo,* "heretical" (Pát. iii), the term. *ya* belongs to the whole compound, *aññatittha* meaning "another belief, adverse doctrine" (see *Tittho*). Six titthiyas or heretical teachers are frequently mentioned as existing in Gautama's time, each with a considerable following (Att. cxv; B. Lot. 453: Man. B 290). They were first, *Púraṇo Kassapo,* who was a naked ascetic, and who held the doctrine that there is no moral merit or demerit (Karma). Secondly, *Makkhaligosálo,* who was also a naked ascetic; he held that the suffering or happiness of beings is uncaused, and his doctrine is really identical with Púraṇa's, though expressed in different language. Thirdly, *Ajito Kesakambali,* a natthikavádin or nihilist (*n'atthi dinnaṁ n'atthi hutaṁ, n'atthi sukaṭadukkaṭánaṁ kammánaṁ phalaṁ vipáko, n'atthi ayaṁ loko n'atthi paraloko, n'atthi mátá n'atthi pitá,* etc. the comment observes that Púraṇa and Makkhali were also practically nihilists). Fourthly, *Pakudho Kaccáyano,* whose doctrine as given in Sám. S. is that there are seven great káyas or elements, viz. Earth, Water, Fire, Air, Good, Evil, and Life, which are "uncreate, barren, stable, immutable, exerting no reciprocal action upon each other." Fifthly, *Nigaṇṭho Nátaputto,* who preaches to Ajátatasattu the doctrine of *Cátuyámasaṁvaro,* the first of which was abstinence from cold water (*sabbavárivárito hoti*). Sixthly, *Sañjayo Belaṭṭhiputta,* whose doctrine was the *amarávikkhepo.*

TITTI (*f.*), Satiety, fulness [तृप्ति]. Ab. 468; Dh. 34.

TITTIKO (*adj.*), In the compound *samatittiko,* "brimful," which is either सम + तृप्ति + क or सम + तृप्त + इक; in either case the termination belongs to the whole compound.

TITTIRO, The Francoline partridge [तित्तिर]. Ab. 625; Mah. 41.

TITTO, Satisfied, full [तृप्त]. With gen. *Phalánaṁ titto,* sated with fruits (Payoga Siddhi)

TIVAGGO, Three objects of life, viz. *dhammo, kámo, attho,* Religion, Pleasure and Wealth [त्रिवर्ग]. Ab. 318. Also an adj. "having three vargas or sections."

TIVAṄGIKO (*adj.*), Having three aṅgas [त्रि + अङ्ग + इक with euphonic *v*]. Cl. Gr. 11.

TIVIDHO (*adj.*), Threefold [त्रिविध]. Dh. 282.

TIVIJJĀ (*f.*), Three branches of knowledge [त्रिविद्या]. See *Vijjá.*

TIVUTĀ (*f.*), White Teori, Convolvulus Turpethum [त्रिवृत्]. Ab. 590.

TIYĀMĀ (*f.*), Night [त्रियामा]. Ab. 69; Mah. 249.

TIYĀSĪTI (*fem. num.*), Eighty-three [त्र्यशीति with lengthened आ].

TOMARIKO, A spearman [next + इक]. Sen. K. 391.

TOMARO, and -RAṀ, A lance, spike [तोमर]. Ab. 366; Mah. 254.

TORAṆAṀ, An arch, gateway, pandal or triumphal arch used on state occasions [तोरण]. Ab. 205; Mah. 99, 213.

TOSETI, see *Tussati.*

TOSO, Satisfaction, joy [तोष]. Ab. 1015.

TOYAGO (*adj.*), Floating on the water [तोय+ग]. Mah. 63.

TOYAM, Water [तोय]. Ab. 661; Mah. 86, 244. *Toyásayo*, a reservoir, tank (Alw. I. x, *ásayo*).

TU, A particle, never used at the beginning of a sentence, which may be rendered by "now," "but," "indeed" [तु]. *Avijjáya tv eva asesavirágani-rodhá*, now by the complete destruction of ignorance . . (Alw. N. 48). *Yo tu puttaṁ pabbájesi*, but he who has caused a son to take orders (Mah. 36). *Saññogaparamá tv eva sambhogá*, yet enjoyment consists chiefly in association (Das. 6). *Bhutvá tu maṁ . . pacchá tu*, but when you have eaten me . afterwards (Ras. 22). *Tvanto* (adj.), ending with *tu* (Alw. I. viii). Sometimes a páda-púraṇa as at Mah. 36, line 4 (*thero tu*, etc.).

TUCCHO (*adj.*), Empty, vain [तुच्छ]. Ab. 698; Ten J. 118. *Tucchabhávo*, emptiness, inanity (F. Ját. 46). *Tucchahattho* (adj.), empty-handed. *Majjhe tucchaṁ katvá*, leaving a space in the middle, lit. making it empty (Dh. 158). Adv. *tucchaṁ* and *tucchena*, vainly, idly, falsely (Pát. 3; Das. 31; Dh. 394). With affix क, *tucchakaṁ* (adv.), vainly (Pát. 72).

TUDAMPATI (*m.*), Husband and wife (Ab. 242). Of the existence of this curious form there can be no doubt, as Kaccáyana has the Sútra, JĀYĀYA TUDAṀ JĀNI PATIMHI (Sen. K. 384). The Sansk. word dampati is rightly referred by the native grammarians to jâyâpati, but it is in Pali that we find the missing link that connects forms so different. This link is *jayampati*, the long *a* of the first syllable being shortened, and that of the second changed to *aṁ* (for the latter change we have an exact parallel in *Sujampati*, "husband of *Sujá*"). The next change is one of compression, *jayampati* being shortened to jampati, which occurs in Sanskrit. Lastly, the *j* passes into *d*, and we get dampati, which Vij. tells me he has met with also in Pali (for the change of *j* to *d* comp. *daddallati* = jájvalyati, *Pasenadi* = Prasenajit, *dighacchá* = jighatsá). The form *tudampati* offers considerable difficulty. It is difficult to see how it can have arisen out of *jayampati*, and it may possibly be a sort of capricious outgrowth of *dampati* (by reduplication). Or may I hazard with great diffidence the conjecture whether it might be dissimilated from dudampati = dvidampati, dvi being prefixed to show the duality, which is otherwise not apparent in Pali? (*dampati* in Pali is a masc. sing., for *du* = *dvi*, comp. *dukaṁ*, *durattaṁ*, etc.).

TUDITTHA, He gnawed, pierced (aor. fr. तुद्). Mah. 244.

TUHINAM, Dew, frost [तुहिन]. Ab. 56.

TUJJATI, To be struck, pierced, poked [pass तुद्]. *Sûlehi tujjamáno*.

TULĀ (*f.*), A balance, pair of scales; resemblance, equality; a beam or rafter; a measure or weight = 100 phalas [तुला]. Ab. 223, 481, 823; Dh. 47. The Zodiac sign Libra (Ab. p. 11, note). *Tulábhúto* (adj.), balanced, unvarying (Ját. 23, 25). *Tuládháro*, one who carries scales, a jeweller (Mah. 111).

TŬLETI, To weigh, measure; to consider, weigh with the mind [तुल्, तुल्]. Alw. I. 75 (my MS. has *túlayanto*); Pát. 92. P.p.p. *tulito* (Dh. 261).

TULIKĀ (*f.*), A painter's brush or pencil [तुलि + का]. Mah. 112.

TŪLIKĀ (*f.*), A mattress [तूलिका]. B. Lot. 369.

TULIYO, A flying fox. Ab. 642.

TŪLO, and **TŪLAM**, Cotton [तूल]. Ab. 494; B. Lot. 563; Das. 6, 37.

TULYO (*adj.*), Similar, equal [तुल्य]. Ab. 530; B. Lot. 362; Mah. 162, 175; Alw. I. 2.

TUMBĪ (*f.*), The gourd Lagenaria Vulgaris [तुम्बी]. Ab. 596.

TUMBO, A sort of water vessel with a spout; a measure of grain = áḷhaka [तुम्ब?]. Ab. 484, 1124.

TUMHĀDISO (*adj.*), Like you [*tumha* + दृश्, the corresponding Sansk. is युष्मादृश]. Ten J. 46; Ras. 25.

TUMHE, etc., see *Tvaṁ*.

TUṆḌAM, A beak, snout, etc. [तुण्ड]. Ab. 260. Beak of a bird (Dh. 237; Ten J. 54, 111; F. Ját. 12). Of a serpent's mouth (Mah. 244).

TUṆḌILO (*adj.*), = तुण्डिल. *Tuṇḍilovádo*, harsh or frequent admonition (?), Dh. 127.

TUṄGO (*adj.*), High, prominent [तुङ्ग]. Ab. 708; B. Lot. 584.

TUṆHĪ (*adv.*), Silently, without speaking [तूष्णीम्]. Ab. 1149. *Tuṇhí nisídati*, to sit silent (comp. F. Ját. 48). With the original final *m* restored for euphony, *tuṇhím ásíno*, sitting silent (Dh. 41). *Tuṇhí játo*, become silent, reduced to silence (F. Ját. 47). With *bhavati*: *Satthá tu ahosi*, the

Teacher held his peace (Dh. 162, comp. 109, 241). With *atthi: Tuṇh' assa*, let him be silent (Kamm. 7). *Tuṇhíbhávo*, silence (Ab. 429; Dh. 379). See *Adhiváseti*. Sometimes written *tuṇhibháva*, perhaps rightly (comp. *cittikáro* and *cittikáro*, etc.). *Tuṇhíbhúto* (adj.), silent (Dh. 367, 380; F. Ját. 47).

TŪṆĪ, TŪṆO, TŪṆĪRO, and -RAṀ, A quiver [तूणी, तूण, तूणीर]. Ab. 389.

TUNNAṀ, A suture (?), a patch (?) [तुन्न]. Ját. 8.

TUNNAVĀYO, A tailor [तुन्नवाय]. Ab. 507; Mah. 193.

TUṆṆO (*p.p.p.*), Quick [तूर्ण]. Sen. K. 495 (*tudatíti* is probably erroneous). Adv. *tuṇṇaṁ*, quickly (Ab. 40).

TURAGO, TURAṄGO, A horse, courser [तुरग, तुरङ्ग]. Ab. 368.

TURITO (*p.p.p. tarati*), Hastening, hurried, eager, swift [त्वरित]. Ab. 379; Mah. 25, 26, 107; B. Lot. 649. Adv. *turitaṁ*, hastily, quickly (Ab. 40; Dh. 292).

TURIYAṀ, A musical instrument [तूर्य]. With *ú* revived metri causâ (Mah. 155). *Pañcaṅgikaturiyaṁ* or *pañcaturiyaṁ*, musical instruments of five sorts (Dh. 191), they are *átataṁ*, *vitataṁ*, *átatavitataṁ*, *ghanaṁ*, *susiraṁ* (Ab. 139). *Turiyasaddo*, music, Mah. 99, 182, 212.

TURUKKHO, Indian incense [तुरुष्क]. Ab. 147, 302.

TUSITĀ (*m.pl.*), Name of the angels inhabiting the fourth devaloka [तुषित]. Man. B. 25; B. Int. 109, 606. *Devesu Tusites' upapajjatha*, was reborn among the Tusita angels (Mah. 201). *Tusitapuraṁ*, or *Tusitaṁ puraṁ*, or *Tusitánaṁ puraṁ*, the city of the T. angels (Dh. 150; Mah. 199). *Tusitabhavanaṁ*, the T. heaven (Ras. 64).

TUSO, Substance, wealth (Ab. 485).

TUSSATI, To be satisfied, pleased, joyful [तुष्]. Dh. 149. Aor. *tussi* (Dh. 101; Mah. 62). Ger. *tussitvá* (Dh. 336; Mah. 111, 175). With gen. *Bodhisattassa tussitvá*, pleased with the B. (F. Ját. 10). In *tussabhávo*, contentment (Dh. 357), we probably have the p.f.p. tushya (it governs an instr.). P.p.p. *tuṭṭho*, satisfied, pleased, joyful (Ab. 752; Ten J. 14, 120; Mah. 85, 166). With dat. *tuṭṭho 'smi vo bhikkhave*, I am pleased with you, monks. Caus. *toseti*, to satisfy, please, delight (Dh. 268; Mah. 136, 152, 197). *Bhikkhavo tosetvá paccayehi* (instr.) *catúhi*, having satisfied the priests with the four requisites (Mah. 240).

TUTTAṀ, A pike used to guide an elephant; goad [तोत्त्र]. Ab. 367, 448.

TUṬṬHI (*f.*), Satisfaction, joy, happiness [तुष्टि]. Ab. 87; Dh. 59, 99.

TUṬṬHO, see *Tussati*.

TUṬṬHUBHAṀ, The Trishṭubh metre.

TUVAṀ, see *Tvaṁ*.

TUVAṬAṀ (*adv.*), Quickly [from तुर्व्?]. Ab. 40.

TUVAṬṬATI, To lie down. Pát. 106, 107, 114. I am unable to explain this form, which appears to be genuine.

TVAṀ, and TUVAṀ (*personal pronoun*), Thou [त्वम्]. Nom. *tvaṁ* (the usual form; Mah. 52; Ját. 17; Ten J. 1; Dh. 147), *tuvaṁ* (Dh. 95; Mah. 3, 80, 195; Ras. 35; Ját. 28; this form generally occurs in verse). Acc, *taṁ* (Dh. 24, 99; Mah. 48 *taṁ máremi*, 52 *posayissámi taṁ*; F. Ját. 17). Instr. *tayá* (Dh. 103, 263, 349; Ten J. 47). Gen. and dat. *tava* (Ten J. 51; Dh. 96, 109, 183), *tavaṁ* (Ten J. 56), *tuyhaṁ* (Mah. 157; Ras. 22; Dh. 159, 193), *tumhaṁ* (Sen. K. 275). Loc. *tayi*. Pl. *tumhe*, ye (Ten J. 1; Dh. 104). Acc. *tumhe*, *tumhákaṁ* (Sen. K. 275). Instr. and abl. *tumhehi* (Dh. 241; F. Ját. 10). Dat. and gen. *tumhákaṁ* (Ten J. 1; Mah. 207; F. Ját. 17; Dh. 78, 103, 108). Loc. *tumhesu*. The plural is much used as a respectful mode of address, exactly as in English. Thus a king uses it to a brahmin (F. Ját. 10), a brahmin to his father (F. Ját. 9, 11, while the father uses the sing.), Visákhá to her father-in-law (Dh. 241), a king to Buddha (Ten J. 1), a noble to a Buddhist priest (Mah. 207). *Te* is much used as a substitute for certain cases of the singular, sometimes becoming *ty* before a vowel. For the gen. *Ko te doso*, what is thy fault? (Mah. 157). For the dat. *Namo ty atthu*, hail to thee (F. Ját. 13). For the acc. *Tyáhaṁ vandissámi*, shall I do thee homage? (Dh. 159). For the instr. *Kataṁ te pápaṁ*, sin has been committed by thee (comp. *tyáhaṁ gahito*, I have been caught by thee, Ten J. 115). *Vo* is substituted for some oblique cases of the plural. For the gen. *Kahaṁ vo rájá*, where is your king? (Dh. 159, comp. Mah. 178). For the acc. *Paháya vo*, leaving you (Par. S., comp. Dh. 60, line 7). For the dat. *Bhavissati vo hitáya*, it will be to you for a blessing (Mah. 6, probably also Dh. 80, line 4). For the nom.

Gámaṁ vo gaccheyyátha, go ye to the village (Sen. K. 270). For the instr. *Kataṁ vo kammaṁ*, a deed has been done by you (Ditto). The first line of Dh. v. 337 should read as foll. *Taṁ vo vadámi bhaddaṁ, vo yávant' ettha samágatá*, therefore I tell you an excellent thing, do ye as many as are assembled . . . (comp. in Dhammika S. *gahaṭṭhavattaṁ pana vo vadámi*). Instances of Sandhi are *tvan ti* = *tvaṁ iti* (Dh. 96, 159, 193), *tañ ñeva* = *taṁ yeva* = *taṁ eva* (Sen. K. 215), *tay' ajja* = *tayá ajja* (Ten J. 47), *tyáhaṁ* = *te ahaṁ* (Ten J. 115), *ty atthu* = *te atthu* (F. Ját. 13).

TVEVA, = *iti eva* (Ten J. 54, and see art. *Iti*, p. 162, *b*) Also = *tu eva* (see *Tu*).

TYAHAM, TYĀHAṀ, For the first see art. *Iti*, p. 162 (*b*), for the latter see *Tvaṁ*.

U.

U, UD, A preposition only used as the first part of a compound, generally conveying the idea "upwards," or "above," or "away" [उद्]. Ab. 1168.

UBBAHATI, To raise up; to remove, drive away [उद्वह्]. Att. 198. Ger. *ubbayh' ásiṁ*, having drawn his sword (Mah. 134, or perhaps "having lifted up"). P.p.p. *ubbáḷho* (Dh. 214). Caus. *ubbáheti*, to drive away. Pass. of the caus. *ubbáhiyati* (Mah. 45).

UBBĀHIKĀ (*f.*), (From last). It appears to mean "rules for expulsion of schismatic priests" (Mah. 18, but see the Glossary; comp. Pát. 61).

UBBAṬṬANAṀ, Shampooing the body [उद्वर्तन]. Ab. 299.

UBBATTETI (*caus.*), To tear up, tear out [उद्वर्तयति]. *Rukkhaṁ* (Dh. 111). *Hadayamaṁsaṁ* (Dh. 79, 245; comp. Ten J. 36).

UBBEDHO, Height [उद् + वेध]. Dh. 131, 132, 148, 349; Ras. 22, line 9. *Sattayojanasatubbedho* (adj.), whose height is 700 yojanas (Dh. 190).

UBBEGO, Agitation from joy or grief, excitement, anxiety [उद्वेग]. Das. 41; Ját. 69. *Ubbegapíti*, joy that enables one to mount into the air (E. Mon. 272; Man. B. 410).

UBBEJANIYO (*adj.*), Causing alarm, agitating [उद्वेजनीय]. Dh. 155.

UBBHAṀ, see *Uddhaṁ*.

UBBHĀRO, see *Uddháro*.

UBBHATO (*p.p.p.*), Thrown up, thrown out [p.p.p. उद्धृत] Dh. 7, 197; F. Ját. 54. See *Uddháro*.

UBBHĀVETI (*caus.*), To produce, use [उद्भावयति]. Att. 195.

UBBHAVO, Birth, origination [उद्भू]. Ab. 90. At the end of a compound "sprung from, made of;" *tacubbhavo* (adj.), made of bark (Ab. 297), *phalikubbhavo*, made of crystal (Mah. 241).

UBBHIDAṀ, Kitchen salt [उद्भिद्]. Ab. 461.

UBBHIJJATI (*pass.*), To burst upwards, spring up out of the ground (as of water welling up); to sprout, germinate [pass. उद्भिद्]. Aor. *ubbhijji* (Ját. 18). Ger. *ubbhijjitvá* (Ját. 51). The ger. *ubbhijja* belongs properly to the active (Dh. 60). Perf. part. *ubbhinno* (Ab 543).

UBBHŪTO (*p.p.p.*), Born, produced [उद्भूत]. Ab. 984; Att. 192.

UBBĪ (*f.*), The earth [उर्वी]. Ab. 181.

UBBIJJATI (*pass.*), To be afraid [pass. उद्विज्]. With gen. *Dukkhassa ubbijjanti*, dread suffering (Alw. I. 108). Perf. part. *ubbiggo*, frightened, anxious (Mah. 40; Ját. 20).

UBBILLĀPITO (*p.p.p.*), Unduly elated, puffed up (Ten J. 13). Near the beginning of Brahmajála S. occurs the phrase *cetaso ubbillávitattaṁ*, "undue elation of mind," upon which Buddhaghosa gives the foll. gloss, *Ubbillávino bhávo ubbillávitattaṁ, kassa ubbillávitattaṁ cetaso? ti. uddhaccávaháya ubbillápanapítiyá etaṁ adhivacanaṁ*, the condition of one who is full of elation is *ubbillávitattaṁ*: if it be asked, why is it said "elation of mind"? I reply that this is a term for joy which puffs up and tends to pride (*uddhaccávaha*). Here Buddhaghosa gives an adj. *ubbillávi* (like *medhávi*), which may possibly exist, but cannot form part of *ubbillávitattaṁ* as it does not account for the syllable *ta*. I have little doubt that *ubbillávitattaṁ* is simply *ubbillápita* + त्व, "state of being puffed up," the *p* passing into *v* as in *posávana* for *posápana* (further on Buddhaghosa has . . *tena ubbillávitena* . .). If I am right we have only one form to account for, viz. a p.p.p. from a caus. *ubbillápeti*, pointing to a possible *ubbilleti*, which I am inclined to identify with उद्-वेलयति, "to throw upwards" (from विल्, comp. पिल्). On the other hand, assuming *ubbillávi* to be an existing form, it points to a noun *ubbilla*, "elation," from which *ubbilleti* might be a denominative. This *ubbilla* might be a possible udvilya from उद्विल् or udvella from उद्वेल्. It would be interesting to know what Pali word is

rendered in Saddharmapuṇḍaríka by audvilvacitta (see Lotus, 308). If it be *ubbillacitta*, "elated in mind," it probably affords another example of the mistakes made by the North Buddhists in translating Pali texts at a time when Pali had long been a dead language. We may imagine that the translator, finding *ubbillacitto* in conjunction with *acchariyappatto*, concluded that it must have some such meaning as "astonished," "perplexed," and so coined a word audviiya, which phonetically would answer to *ubbilla*, and which being a derivative of udvila (udbila) would mean, "state of being out of its hole," and so out of its element, all abroad, perplexed ! ! In the two passages in Pali texts to which I have referred the context absolutely requires the meaning "elated, puffed up" (in Br. J. S. we have *tatra tumheki na ánando na somanassaṁ na cetaso ubbillávitattaṁ karaṇíyaṁ*).

UBBINAYO, Wrong or false Vinaya [उद्+विनय]. Alw. I. 54.

UBHATO (*adv.*), On both sides, in two ways [उभ+तस्]. *U. sujáto*, well born on both sides (i e. father's and mother's, Ját. 2). *U. naṭṭho*, doubly lost, forlorn in two respects (Mah. 52). Often as the first part of a compound. *Ubhatodaso* (adj.), having a fringe at each end. *Ubhatopasse*, on both sides (Mah. 213). *Ubhatomukho asso* seems to mean a horse with a mouth at each end (*tassa dvísu passesu yavasaṁ denti so dvíhi mukhehi khádati*, Das. 25) or possibly with two heads. *Ubhatosaṅgho*, both priesthoods (viz. *bhikkhusaṅgho* and *bhikkhunísaṅgho*, Pát. 108; Mah. 196, 224). *Ubhatobyañjanako*, having the characteristics of both sexes, hermaphrodite (Pát. 28). *Ubhatobhágavimutto* is a technical Buddhist term I owe to Subh. the foll. passage from Vis. M., *arúpajjhánena c'eva ariyamaggena cáti ubhátobhágena vimutto ti ubhatobhágavimutto*, n. means one who is emancipated in two ways, namely by arúpajjhána and by ariyamagga. He also quotes from Aṅguttara Nikáya, *ubhatobhágavimutto ti dvíhi bhágehi vimutto arúpasamápattiyá rúpakáyato vimutto maggena námakáyato, so catunnaṁ arúpasamápattínaṁ ekekato vuṭṭháya saṅkháre sammasitvá arahattappattánaṁ catunnan ti nirodhá vuṭṭháya arahattaṁ pattassa anágámino vasena ca pancavidho hoti*: of which Vij. sends me this translation, "Ubh. is he who is emancipated in two ways, by means of Arúpasamápatti he is emancipated from the body of form, by means of the Magga from the body of Náma. He is of five kinds, namely four who having risen from the Arúpasamápatti one after another and having grasped the Saṅkháras attains Arhatship, and the Anágámin who having risen from the Nirodhasamápatti attains arhatship." From this it appears that the Ubh. may be either an arahattaphalaṭṭha in one of the four Arúpa heavens, or an anágámin who has attained arahattaphala through the Nirodha meditation.

UBHAYATO (*adv.*), On both sides [उभयतस्]. Ab. 1195.

UBHAYATTHA (*adv.*). In both places, in both cases [उभयत्र]. Dh. 3; Mah. 215.

UBHAYO (*adj.*), Both [उभय]. Used both in sing. and plural. *Ubhayam p' etaṁ puññañ ca pápañ ca*, both of these, merit and demerit (Dh. 379). *Gihíhi ca anágárehi cáti ubhayehi*, with both classes, laymen and ascetics (Dh. 431). *Asmá loká paramhá ca ubhayá dhaṁsate naro*, that man perishes from both this world and the next (Sig. S.). Instr. *ubhayena*, in both ways (Alw. I. xxviii). Adv. *ubhayaṁ*: *Asaṁsaṭṭhaṁ gahaṭṭheki anágárehi cúbhayaṁ* (Dh. 72). *Tadubhayaṁ*, oth of these (Kh. 21). Declined like *sabbo*: gen pl. *ubhayesaṁ*, neut. pl. *ubhayáni*.

UBHO (*pron.*), Both [उभौ nom. dual from उभ]. Dh. 54. The declension for all genders is the same. N.A. *ubho*; I. Ab. *ubhohi, ubhehi*; D.G. *ubhinnaṁ*; Loc. *ubhosu, ubhesu*. Of these *ubho* alone follows the Sanskrit, and is almost the only remains of a dual form in Pali. *Ubhehi* and *ubhesu* are on the analogy of *sabbehi, sabbesu*. *Ubhinnaṁ* is on the analogy of *dvinnaṁ*. *Ubhohi* and *ubhosu* are in the highest degree anomalous, the inflexions being added to the nom. instead of to a base, the result of an awkward attempt to preserve a dual character in the oblique cases. *Ubho bhúmipá*, both kings (Mah. 154). *Ubhohi páṇijannúhi*, with both their hands and knees (Att. 8). *Ubho koṭiyo ḍasitvá*, taking the two ends in their mouths (F. Ját. 17). *Ubhinnaṁ kathaṁ asuṇanto*, not hearing the talk of either (Alw. I. cvii). *Gihí pabbajitá ubho*, both classes, laymen and monks (Dh. 13). *Ubho loke* (acc. pl.), both worlds (Dh. 49). *Ubhosu passesu*, on both sides (Dh. 158). With sing. noun: *Ubho saṅgaṁ*

upaccagá, has escaped from both ties (Dh. 73, comp. 46).

UCCĀ, An indecl with the meaning "above," "high," forming the first part of many compounds. Etymologically it is doubtless identical with उच्चा, though in its use it rather corresponds to उच्चैस्. *Uccákulíno* (adj.), of high family (Gog. Ev. 31). *Uccásaddo*, a loud noise (Ten J. 36); also adj. "making a loud noise, vociferous" (Pát. ix). *Uccásayanaṁ*, and *uccáseyyá*, a high bed (B. Lot. 444; Mah. 82). Comp. *Uccaṁ*.

UCCĀLETI (*caus.*), To irritate (?) [caus. उच्चल्]. Pát. 91.

UCCĀLIṄGO, A caterpillar. Ab. 623.

UCCAṀ (*indecl.*), High [उच्चैस्]. Ab. 1152. *Uccaṁpákáragopuraṁ*, having lofty walls and gates (Mah. 152). *Uccaṁgharaṁ*, *uccaṁrukkho*, a high house, a tall tree (Cl. Gr. 75).

UCCĀRAṆAṀ, Utterance, pronunciation [उच्चारण]. Pát. 89.

UCCĀRETI (*caus.*), To raise aloft, lift up [उच्चारयति]. Mah. 63, 116.

UCCĀRO, Excrement [उच्चार]. Ab. 275. *Uccárakammaṁ*, defecation.

UCCATĀ (*f.*), Elevation [उच्चता].

UCCATARO (*adj.*), Higher [उच्चतर]. Pát. xxi (of a seat). Of a musical note (Ab. 137, 904).

UCCATI, see *Vatti*.

UCCATO (*adv.*), According to height, in height [उच्च + तस्]. Mah. 163.

UCCĀTUṀ (*inf.*), To raise, lift (Mah. 141).

UCCĀVACO (*adj.*), Various, irregular [उच्चावच]. Ab. 720; Dh. 15; Ját. 79.

UCCAYO, Accumulation [उच्चय]. Dh. 22.

UCCHĀDANAṀ, Destruction; rubbing the body with perfumes [उत्सादन].

UCCHAṄGO, The hip, flank, haunch; the lap [उत्सङ्ग]. Ab. 276. *Ucchaṅgagataṁ satthaṁ*, the weapon he wore at his side (Mah. 243). *Paṇṇaṁ ucchaṅge katvá*, placing the letter in the fold of her dress (Dh. 221). *Ucchaṅge nisíditvá*, sitting in his lap (Dh. 142).

UCCHEDO, Extirpation, annihilation [उच्छेद]. *Ucchedadiṭṭhi*, and *ucchedavádo*, the heresy that existence terminates with death, as opposed to the Buddhist doctrine of transmigration (Man. B. 473). *Ucchedavádo* (adj.), and *ucchedavádí*, one who holds the doctrine that death is (in all cases) the annihilation of existence (Ten J. 117). This doctrine was held in great abhorrence by the Buddhists, being directly antagonistic to the whole spirit and scheme of Buddhism.

UCCHINDATI, To cut off, extirpate, destroy [उच्छिद्]. Dh. 50. Aor. *udacchidá* (Ras. 76). Ger. *ucchijja*. Pass. *ucchijjati*. Aor. *ucchijji*. P.p.p. *ucchinno* (Sen. K. 496).

UCCHITO (*p.p.p.*), Lofty, exalted [उच्छ्रित]. Ab. 708.

UCCHIṬṬHO (*p.p.p.*), Left, rejected; impure [उच्छिष्ट]. *Tesaṁ ucchiṭṭhabhojanaṁ*, the remains of their food, their leavings (Mah. 136). *Ucchiṭṭhamukhehi kathetuṁ*, to speak with unwashed mouths (Alw. I. 97). *Ucchiṭṭhodakaṁ*, slops (Pát. 112).

UCCHU (*m.*), Sugar-cane [इक्षु]. Ab. 462, 599, 1088. *Ucchuyantaṁ*, a sugar-cane mill (Ját. 25).

UCCINATI, To choose, select; to pick up [उच्चि]. Ger. *uccinitvá* (Alw. I. 55; Dh. 162). Aor. *uccini* (Mah. 19). P.f.p. *uccinitabbo*.

UCCO (*adj.*), High, tall [उच्च]. Ab. 708. *Vísaṁ hatthasataṁ uccaṁ*, 120 cubits high (Mah. 161). *Dvádasahatthucco*, twelve cubits high (Mah. 4, 153, 210). *Uccanícakule*, in families high and low (Dh. 420). *Uccáni ṭhánáni*, high offices or situations. Comp. *Uccá*, *Uccaṁ*.

UCITO (*p.p.p.*), Suitable, convenient [उचित]. Ab. 538; Att. 199.

UDA (*indecl.*), Or, on the other hand [उत]. Ab. 1138, 1199. *Vácá' uda cetasá vá*, in word or in thought (Kh. 9). *Nisinno vá uda vá sayaṁ*, sitting or lying.

UDABBAHATI, To draw out, derive [उद् + आ + वृह्]. Das. 6, 35.

UDABINDU (*m.*), A drop of water [उदबिन्दु]. Dh. 60.

UDACCHIDĀ, see *Ucchindati*.

UDADHI (*m.*), The sea [उदधि]. Ab. 659; Mah. 116. *Pacchimodadhi*, the western sea, Indian Ocean (Mah. 217).

UDAGGO (*adj.*), High; delighted [उदग्र]. Ab. 708. *Udaggacitto* (adj.), jubilant (Vij. see B. Lot. 396). *Udaggudaggo* (adj.), highly elated (Att. 196).

UDAHĀRAKO, One who makes conduits for water [उदहार + क]. Ab. 510.

UDĀHARAṆAṀ, An example, instance [उदाहरण]. Ab. 115; Alw. I. xxii.

UDĀHARATI, To utter, recite; to command [उदाहृ]. Mah. 144; F. Ját. 46; Dh. 356. P.p.p. *udáhaṭo*.

UDĀHĀRO, Utterance [उदाहार].

UDĀHU (*indecl.*), Or [उताहु]. Ab. 1138; Ten J. 33; Dh. 96. 121.

UDAKAṀ, Water [उदक]. Ab. 661; Dh. 15. *Udakena ágacchati*, to come by water. *Udakaparikhá*, a moat (Dh. 397). *Udakakiḷá*, sporting in the water (Dh. 307). *Nahánodakaṁ*, water for bathing or washing (Dh. 165, 189). *Bahúdako* (adj.), containing much water. *Udakamaṇiko*, a water pot.

UDAKUMBHO, A water pot [उदकुम्भ]. Dh. 22.

UDĀNAṀ, Upward aspiration, enthusiastic or joyous utterance, expression of intense feeling (whether of joy or sorrow) in words [उद्दान]. B. Lot. 822. This term is applied to one or more verses in which a speaker expresses the sudden emotion of his heart on some critical, or mournful, or joyous occasion. These verses are introduced with the phrase *imaṁ udánaṁ udánesi*, "breathed forth this solemn utterance." The most striking of these udánas is the famous hymn of triumph uttered by Gautama Buddha when he attained omniscience on the throne of bodhi (*anekajátisaṁsáraṁ*, etc. Ját. 76, Dh. 28, 319). Another udána of triumph (*tulam atulañ ca sambhavaṁ*, etc.), was uttered by Gautama three months before his death when he formally resigned his hold upon life (*áyusaṅkháram ossaji*). At Dh. 332 we are told that Gautama finding Devadatta about to introduce divisions among the priesthood, in the bitterness of his soul uttered the stanza, *sukaraṁ sádhuná sádhu sádhu pápena dukkaraṁ*, etc., and this is called an udána. At Dh. 251 the udána is a hymn of rejoicing and thanksgiving by Visákhá at the fulfilment of her pious wishes. Udánas are not always in verse. At the commencement of Sám. S. king Ajátasattu is seated with his courtiers on the terrace of his palace, and struck with the splendour of the unclouded full moon, breaks forth into the enthusiastic utterance, "delightful indeed is the night, beautiful is the night, etc.," the whole passage being prose. And again in the same Sutta, when Ajátasattu reaches the forest glade where by the glare of the torch-light he sees Buddha and his disciples seated in the holy calm of religious meditation, he exclaims with fervent longing, *iminá me upasamena Udáyibhaddo kumáro samannágato hotu*, "would that my son Udáyibhadda might be endowed with calm like this."[1] At Dh. 128 the Buddhist "Gloria," *namo tassa Bhagavato arahato sammásambuddhassa*, is called an udána. One of the aṅgas or divisions of the Buddhist scriptures is Udána, which is coextensive with the book of that name forming the fourth section of the Khuddaka Nikáya (see *Tipiṭakaṁ*). Buddhaghosa says, *somanassañáṇamayikagáthápaṭisaṁyuttá dve-asíti suttantá udánan ti veditabbaṁ*, Udána is to be understood as eighty-two suttas connected with stanzas composed under the inspiration of joy (see Alw. I. 61).

UDĀNETI (*caus.*), To breathe forth, make a joyous utterance [caus. उदन्] For its use with *udánaṁ* see last. It occurs absolutely at Mah. 117 and 162.

UDAPĀNO, A well [उदपान]. Ab. 677.

UDARAṀ, The belly, stomach [उदर]. Ab. 271; Dh. 111, 148; Mah. 243. *Udarena seti*, to lie on one's face (Mah. 217).

UDARĀVADEHAKAṀ, In the phrase *ud. bhuñjati*, which appears to mean to eat to satiety, from अवदिह् compounded with उदर.

UDARIYAṀ, The stomach [उदर्य]. Kh. 18.

UDĀRO, see *Uḷáro*.

UDĀSĪNO (*adj.*), Indifferent, neutral [उदासीन].

UDĀYIBHADDO, Name of the son of King Ajátasattu (B. Lot. 482).

UDAYO, Rise, beginning, appearance; the eastern mountain behind which the sun rises [उदय]. Ab. 606. *Candodayo*, rising of the moon (Mah. 70; Dh. 265). *Moggaliputtatherodayo* the origin or rise of the thera M. (Mah. 33). *Udayavyayo*, and *udayavayo*, and *udayabbayo*, rise and set, birth and death. *Khandhánaṁ udayavyayaṁ*, rise and set of the khandhas, transmigration (Dh. 71). *Udayatthaṁ*, rise and set [उदय+ अस्त].

UDDĀLO, The tree Cassia Fistula (*indívara*) [उद्दाल]. Ab 552, 1004.

UDDALOMĪ (*m.*), A woollen coverlet with a fringe at each end (Ab. 313). *Uddalomí ti ubhatodasaṁ uṇṇamayattharaṇaṁ* (Br. J. S. A.).

UDDĀNAṀ, Binding [उद्दान]. Ab. 354. It also seems to mean "table of contents, list, résumé."

UDDĀPO, Foundation of a wall [उद्दाप?] Ab. 203.

UDDESAKO (*adj.*), Appointing, arranging [उद्देसक]. See *Bhattuddesako*.

UDDESIKADHĀTU (*f.*), Illustrative or com-

[1] The comment observes that he dreaded lest his son should follow his own example and become a parricide.

memorative relic, name of one of the three classes of relics or memorials of Buddha. Hardy says, "those things that have been erected on his account, or for his sake, which the commentators say means the images of his person" (E. Mon. 216). I am not sure whether the first part of this compound is the equivalent of औद्देसिक or the fem. of उद्देसक.

UDDESIKO (*adj.*), In the term *solasavassuddesiko*. The affix इक belongs to the whole compound, which means "having reached sixteen years of age, come of age," lit. "connected with the region or period of sixteen years" (comp. *solasavassapadesiko*). Dh. 233, 315. It implies the flower of youth (Dh. 246). I have also met with *visativassuddesiko* (see next).

UDDESITO, A lumber-room, store. Ab. 213.

UDDESO, Prescription, ordinance; enunciation, recitation; region, period, occasion [उद्देस]. *Uddesapariyápannáni sikkhápadáni*, the rules contained in the ordinances of Buddha (Pát. 5). *Ekuddeso* (adj.), living under the same ordinances or discipline (Ditto). *Uddesaṁ ágacchati*, to be enunciated, recited, read (Pát. 4). *Pátimokkhuddeso*, recitation of the P. (Pát. iii). *Kuṭí attuddesá*, a hut intended for his own use (Pát. 4). *Eken' uddesena*, after a single repetition. *Vísavassuddesamhi* (loc.), at the age of twenty (Mah. 143). *Uddesabhattaṁ*, "food given on particular occasions" (Kamm. 33). There are four Dhammuddesas, *upaniyyati loko addhuvo, attáno loko anabhissaro, assako loko sabbaṁ paháya gamaníyaṁ, úno loko atitto taṇhádáso.* The compound *samaṇuddeso* as a name for a sámaṇera seems to mean "one who is under a samaṇa's discipline."

UDDHACCAṀ, Being puffed up, vanity, pride [औद्धत्य]. Ab. 169; B. Lot. 444; Man. B. 417; Sen. K. 522.

UDDHACCHIDDAKO (*adj.*), At Dh. 169 we have *uddhacchiddakavátapánáni*, "windows having their apertures upwards or above," which from the context appears to mean skylights; Rogers however renders it "windows in the upper apartment" (Buddh. Parables, p. 50) [ऊर्ध्व + छिद्र + क].

UDDHADEHIKAṀ, Funeral obsequies [और्ध्वदेहिक]. Ab. 423 (also *-iko*, adj., "funereal").

UDDHAGĀMĪ (*adj.*), Going upwards [ऊर्ध्वगामिन्]. Pát. 13 (of a ship ascending a stream).

UDDHAGATI (*f.*), Going up, ascent [ऊर्ध्वगति]. Ab. 960.

UDDHAGGIKO (*adj.*), Having spiritual progress for its end or object [ऊर्ध्व + अग्र + इक]. *Upariphalanibbattanato uddhaṁ aggaṁ assá atthíti uddhamaggiká* (said of charitable gifts, Sám. S.A.).

UDDHAGGO (*adj.*), Pointing upwards, standing on end [ऊर्ध्व + अग्र]. B. Lot. 571; Dh. 232; Alw. I. 80.

UDDHAKO, A kind of drum [ऊर्ध्वक]. Ab. 143.

UDDHALOKO, The world above, heaven [ऊर्ध्वलोक]. Att. 206.

UDDHAṀ, and UBBHAṀ (*adv.*), Upwards; up; above; after [ऊर्ध्वम्]. Ab. 1156; Kh. 16; Mah. 169. *Uddhaṁ ulloketi*, looks upwards. *U. aṭṭhaṁsu*, stationed themselves above (Mah. 164). *U. ṭhitalomaṁ*, hair standing up. *U. gacchati*, to go upwards. With abl. *u. majjhantikato*, after noon; *ito u.*, henceforth (Mah. 72); *tato u.*, thereafter (Ját. 28). Examples of the form *ubbhaṁ* are, *ubbhamukho* (adj.), upturned; *ubbhaṭṭhako* (adj.), erect; *ubbhajánumaṇḍalaṁ*, above the knee (Pát. 93, 95).

UDDHAMBHĀGIYO (*adj.*), Belonging to the upper part [ऊर्ध्वम् + भाग + य]. See *Saṁyojanaṁ*. Dh. 317, 421.

UDDHAMMO, Wrong or false dharma, perverted doctrine [उद् + धर्म]. Alw. I. 54.

UDDHAṀSATI, To be thrown or scattered upwards [उद् + ध्वंस्]. Ját. 18.

UDDHAṀSOTO, One who ascends the stream (of existence) [ऊर्ध्वम्+स्रोतस्]. *Uddhaṁsoto akaniṭṭhagámí* is the name of one class of Anágámin (Dh. 39). Born in the Aviha heaven he passes in regular succession upwards through the remaining Suddhávása heavens till he reaches the Akaniṭṭha, where he lives out his term and then ceases to exist (*Avihesu nibbattitvá tato paṭṭháya paṭisandhivasena Akaniṭṭhaṁ gacchanto uddhaṁso ti ti vuccati*, Dh. 362). Vij. quotes, *yatth' uppanne tato uddhaṁ yáva Akaniṭṭhabhavá áruyha tattha parinibbáyati.*

UDDHAMUKHO (*adj.*), Upturned [ऊर्ध्वमुख].

UDDHAMŪLO (*adj.*), Having the roots upwards [ऊर्ध्व+मूल]. Dh. 111.

UDDHANAṀ, An oven [comp. उध्मान]. Ab. 455; Dh. 176, 268.

UDDHANGAMO (*adj.*), Going upwards, ascending [ऊर्ध्वम् + गम]. Ab. 38. 1168; Man. B. 400.

UDDHAPĀDO (*adj.*), Heels upwards [ऊर्ध्वपाद्]. Dh. 341.

UDDHARAṆAṂ, Drawing out [उद्धरण]. Dh. 205. *Kaṇṭhakena kaṇṭhakuddharaṇaṁ*, extracting a thorn with another thorn (Dh. 315).

UDDHARATI, To draw out; to lift up, raise [उद्धृ]. Dh. 58. Of catching fish, drawing them out of the water (F. Ját. 53). *Dakkhiṇaṁ padaṁ u.*, to lift up the right foot, i.e. to depart (Vij. Ját. 17). *Baliṁ u.*, to raise a revenue, levy taxes (Mah. 165). *Dáráni u.*, to pick up sticks (Dh. 85). *Āsanaṁ u.*, to take away a chair (Pát. xx, comp. 12). Of digging up a treasure (Kh. 13). *Pádehi paharitvá paṁsuṁ uddharanti*, kick up the earth with their feet (Dh. 154). *Karaṇḍá* (abl.) *u.*, to take out of a box (Sám. S.). Aor. *uddhari* (Ját. 17; Ras. 30). Ger. *uddharitvá*. P.pr *uddharanto* (Dh. 269). Pass. *uddharíyati*, to be formally accepted (of a kaṭhina, see next). P.p.p. *uddhaṭo*, pulled out, extricated (Dh. 195; F. Ját. 55). Neut. *uddhaṭaṁ*, pride, arrogance (Ab. 169). Caus. *uddharápeti* (F. Ját. 8).

UDDHĀRO, Pulling out; debt [उद्धार]. Ab. 471, 1123. *Atthuddháro*, drawing out the meaning, explanation (Alw. I. 67). There is a ceremony called *kaṭhinuddháro*, which appears to be identical with *kaṭhinubbháro*, rendered by Gogerly "consecration of the kaṭhina." The latter is evidently the formal acceptance by a chapter of priests of a robe presented by the laity. The ceremony is a *ñattidutiyakamma*, at which at least five priests must be present (Pát. 114). *Ubbháro* is a derivative of उद्भृ. At Pát. 76, 114 we have *kaṭhinam uddharíyati*, at Pát. 7 *ubbhatasmiṁ kaṭhine*, when the kaṭhina has been formally accepted.

UDDHATO (*p.p.p.*), Puffed up, haughty [उद्धत]. Dh. 65. *Uddharitvá tam uddhataṁ*, having crushed the insolent foe (Mah. lxxxvi).

UDDHAṬO, see *Uddharati*.

UDDHO, and UBBHO (*adj.*), Raised, erect, high [ऊर्ध्व]. I have not met with the uncompounded adjective, but it occurs as the first part of a compound, e.g. *uddhaloko, uddhamukho, ubbhatthako*, etc. (see sep. and under *Uddhaṁ*).

UDDHUMĀYATI (*pass.*), To be blown up, and hence to be swollen [pass. उद्ध्मा, in S. it would be उद्ध्मायते]. *Galo uddhumáyi*, his throat swelled up (F. Ját. 12). P.p.p. *uddhumáto*, swollen, bloated (of a corpse); with affix क, *uddhumátako* (Dh. 315, and see *Kammaṭṭhánam*, p. 180, *a*, line 4).

UDDHUTO (*p.p.p.*), Shaken [p.p.p. उद्धू]. Ab. 600.

UDDHŪYATI (*pass.*), To be driven away. Att. 198. Rendered by D'Alwis, "blown away," as if from uddhmá, but it is probably from uddhú.

UDDISATI, To point out, to declare; to determine, appoint; to recite [उद्दिश्]. At Dh. 63 *kam uddiseyyaṁ* is explained to mean *ayaṁ upajjháyo vá ácariyo vá ti kaṁ náma uddiseyyaṁ*, "to whom can I point saying, This is my teacher or master." The meaning of the whole line therefore is, I learnt the truth myself, no one taught it me (comp. p. 415, first line, *mayhaṁ upajjháyo vá ácariyo vá n'atthi*). Of reciting the Pátimokkha (Pát. iii, Dh. 125). Aor. *uddisi* (Dh. 125). Inf. *uddisituṁ* (Alw. I. 103). Ger. *uddissa, uddisitvá*, pointing out, indicating, etc. (Pát. 77). *Uddissa* is used adverbially in the sense of "on behalf of, for, on account of, with reference to." With acc. *Upásakena saṅghaṁ uddissa viháro kárápito hoti*, a convent has been built by a pious layman for the clergy (Pát. xxx, comp. 8 and 9, line 1). *Tava jammádim uddissa garahá me na vijjati*, there is no disgrace to me on account of thy caste and position (Att. 214). *Uddissakato* (adj.), made for a person (Man. B. 382). *Kaṁ 'si tvaṁ ávuso uddissa pabbajito ko vá te satthá*, for whose sake, friend (or in whose name), have you given up the world, or who is thy teacher? (Dh. 122, 327, 414, comp. Ját. 55, *taṁ u. mayhaṁ pabbajjá*). At Pát. 9 *tuṇhíbhúto uddissa tiṭṭhamáno* seems to mean "standing in silence wistfully, or indicating a wish," i.e. not asking for the robe, but standing in an attitude of expectation to remind the donor of his promise. Pass. *uddissati* (Pát. 17). P.f.p. *uddisitabbo* (Pát. xxi). P.p.p. *uddiṭṭho*, rehearsed, recited (Pát. 2, 6).

UDDO, Name of an animal [उद्र?]. It can hardly be an otter, for though it lives near a river and eats fish it does not appear to be in any way an aquatic animal (its lair is in the jungle, F. Ját. 53).

UDETI, To rise (of the sun) [उदि]. Ev. 23; Ten J. 47. P.p.p. *udito* (see sep.).

UDETI, To come up or forth [उदे].

UDĪCĪ (*f.*), The North [उदीची]. Ab. 29.

UDIKKHATI, To look at, survey; to see, perceive [उदीक्ष्]. Ras. 19; Mah. 219; Att. 193, 204.

UDĪRAṆAṀ, Uttering, saying [उदीरण]. Ab. 106

UDĪRETI (*caus.*), To utter, speak, say [उदीरयति]. Dh. 72; Mah. 31. Ger. *udíriya* (Mah. 212). *Udírito*, uttered (Ab. 755).

UDITO (*p.p.p. udeti*), Risen, arisen; high [उदित]. Ab. 1075. *Uditaṁ kulaṁ*, a high family (Ras. 28).

UDITO (*p.p.p. vadati*), Spoken, uttered [उदित]. Ab. 755, 1075; Kh. 22.

UDREKO, Vomiting [उद्रेक]. Ab. 468.

UDRĪYANAṀ, Bursting or splitting open? [fr. उद्दृ]. Ját. 72.

UDUKKHALAṀ, A mortar [उदूखल]. Mah 175.

UDUMBARO, The tree Ficus Glomerata [उदुम्बर]. Ab. 551; B. Lot. 353; F. Ját. 3; Mah. 92, 143.

UGGACCHATI, To rise, ascend; to depart, come back [उद्गम्]. With acc. *Akásam uggami*, sprang into the air (Mah. 154). *Aruṇe uggacchante*, at dawn (Das. 21; Att. 206). *Suriyaṁ uggacchantaṁ disvá*, seeing the sun rising (Ten J. 46). With abl. *Jalakiḷáya uggantvá*, returning from the aquatic festival (Mah. 218). Ger. *uggamma*, *uggantvá* (Dh. 308; Mah. 7, 16; Pát. 90). P.p p. *uggato*, risen, elevated. *Suriye uggate*, when the sun was risen (Mah. 249, comp. Ras. 26). *Aruṇe uggate*, when day had dawned (Dh. 166). *Dharaṇítaluggato*, risen from the earth. *Evaṁ uggato kopo*, such high indignation (Dh. 364). *Dvádasayojanuggato* (adj.), twelve yojanas high (Mah. 162). *Uggatakulaṁ*, a high caste family (Mah. 116).

UGGAHAṆAṀ, Taking or lifting up; learning, acquisition (of knowledge) [उद्ग्रहण]. Att. 23. *Uggahaṇarajjuko*, a string to take up or hold a thing by (F. Ját. 53). *Sippuggahaṇaṁ akárayi*, instructed him in the sciences, lit. caused him to make acquisition of (Mah. 60).

UGGAHETABBO, UGGAHITO, see *Uggaṇháti*.

UGGAHO, Learning, acquisition [उद्ग्रह]. Alw. I. cvii; Dh. 384. Vij. writes to me that there are three kinds of nimitta in the ecstatic meditation, *parikammanimittaṁ*, *uggahanimittaṁ* and *paṭibháganimittaṁ* (see E. Mon. 256). He says, "nimitta means the reflexion of the object gazed at in the kasiṇaparikamma: *parikamman.* is merely the perception of the object in the mind when looking at it, *uggahan.* is the taking up of the image into the mind so that it is retained there even when the eye is averted, *paṭibhágan.* is a more refined and polished reflexion of the object produced in the mind by a deeper and longer contemplation."

UGGAMANAṀ, Rising, ascent; arising, origin, production [उद्गमन]. Ab. 960. *Suriyass' u.*, sunrise (Ját. 19).

UGGAMI, UGGAMMA. see *Uggacchati*.

UGGAMO, Rising up [उद्गम]. Ab. 886. *Suriyuggamo*, sunrise (Mah. 138).

UGGAṆHĀTI, To raise, lift, pick up; to learn, acquire by study [उद्ग्रह्]. *Ratanaṁ u.*, to pick up a jewel (Pát. 18, comp. 10). *Imesaṁ atthaṁ uggaṇha*, learn the meaning of them (Dh. 329). *Sippaṁ u.*, to learn a science, acquire an accomplishment (Ját. 2; F. Ját. 9; Mah. 60). *Uggaṇhi piṭakattayaṁ*. gained a knowledge of the three Piṭakas (Mah. 30, 251). *Bhásaṁ u.*, to learn a language (Alw. I. cvii). *Bhásaṁ náma sattá uggaṇhanti*, people have to acquire a language by study, viz. it does not come by nature (Ditto). Fut. *uggaṇhissati*. Inf. *uggahetuṁ* (Pát. 15). Ger. *uggahetvá* (Alw. I. cvii), *uggaṇhitvá* (F. Ját. 9). P.f.p. *uggahetabbo* (Alw. N. 23; Alw. I. cviii). P.p.p. *uggahito*, learnt, acquired, studied (Dh. 381). *Uggahitavatto*, one who has learnt his duties (Dh. 107). Caus. *uggaṇhápeti*, to teach (F. Ját. 9). With acc. of the thing taught (Mah. 28; F. Ját. 9). With acc. of the person taught (Dh. 159).

UGGĀRO, Spitting out, vomiting [उद्गार]. Ab. 468.

UGGATI (*f.*), Ascent, appearance [उद्गति]. Att. 198.

UGGATO, see *Uggacchati*.

UGGATTHANAṀ, A sort of ornament. Ab. 289.

UGGHARATI, To ooze [उद् + घृ]. Dh. 316.

UGGHĀṬANAṀ, The rope and bucket of a well [उद्घाटन]. Ab. 524.

UGGHĀṬETI (*caus.*), To open, unfasten; to reveal, make known [उद्घाटयति]. Pát. 86. Of opening a window (Ten J. 43; Mah. 217, read *ṭ*). P p.p. *ugghátito*. *Páti ugghátitamattá*, the dish as soon as it was uncovered (Dh. 140).

UGGHAṬITAÑÑŪ (*adj.*), Understanding what is revealed (?) [p.p.p. उद्घट् + ज्ञ]. Subh. quotes, *ugghaṭite atthe vibhajite yathábhútaṁ jánátíti u.* The idea of understanding quickly, being intelligent, seems to be conveyed (Man. B. 104; B. Lot. 432)

UGGHOSETI (*caus.*), To shout out, proclaim [उद्घोषयति]. Mah. 152; Dh. 193, 309.

UGGHOSO, Proclamation [उद्घोष].

UGGILATI, To vomit [उद्गॄ].

UGGIRAṆAṀ, Spewing, vomiting (from last).

UGGO (*adj.*), Violent, severe, cruel, sharp [उग्र]. Ab. 711, 982. *Uggatejo* (adj.), endowed with terrible heat (Gog. Ev. 29) *Uggatápano* (adj.), practising cruel austerities, austere (Ját. 15). *Uggo*, name of a mixed caste, son of a Kshatriya father by a Çúdra mother (Ab. 503).

ŪHĀ (*f.*), Life. Ab. 155.

ŪHADETI (*caus.*), To befoul with excrement [उद् + हद् caus.]. Dh. 283.

ŪHANAṀ, Arrangement, synthesis [ऊहन]. Man. B. 415.

ŪHATO (*p.p.p.*), Destroyed [उद् + हत]. Dh. 60 (comp. *samúhato*).

UHUṄKĀRO, An owl [*uhu* + कार, hoot-maker]. Ab. 638.

UJJALANAṀ, Lighting or burning (of a lamp) [उज्ज्वलन]. Pát. 1.

UJJALATI, To flash up, shine [उज्ज्वल्]. P.p.p. *ujjalito*. *Sugandhadípujjalito* (adj.), blazing with perfumed lamps (Mah. 157). Caus. *ujjáleti*, to light, to set on fire (Att. 208).

UJJALO (*adj.*), Blazing, flashing; bright, beautiful [उज्ज्वल]. Mah. 182. *Asítibyañjanujjalo* (adj.), adorned with the eighty characteristic signs (Mah. 27; B. Lot. 609).

UJJENĪ (*f.*), The city of Oujein [उज्जयनी]. Ab. 200; Mah. 23.

UJJHAGGIKĀ (*f.*), Loud laughter (Pát. 21, 93).

UJJHĀNAṀ, Taking offence, captiousness (from *ujjháyati*). *Ujjhánasaññí* (adj.), irritable, testy (Dh. 45; Pát. 22).

UJJHĀPANAKO (*adj.*), One who stirs up another to discontent, makes him murmur or repine (see *Ujjháyati*). Pát. 12, 86.

UJJHATI, To abandon; to throw [उज्झ्]. *Baliṁ u.*, to remit taxes (Mah. 211). Alw. I. 18. P.p.p. *ujjhito* (Dh. 11).

UJJHĀYATI, To be irritated, annoyed, to be offended, to murmur [उद् + ध्यै, not, I think, अवध्यै]. *Manussá ujjháyanti*, people were annoyed (Ten J. 2; Pát. ix, comp. xliv *gahapatiká ujjháyanti*; Alw. I. 72). *Bhikkhú ujjháyiṁsu*, the priests took offence (Dh. 125). Ger. *ujjháyitvá* (Dh. 300). Caus. *ujjhápeti*, to irritate a person, cause him to repine or murmur (Pát. 86, 106, 113).

UJJOTANAṀ, Illumination, glorification [fr. उद्द्युत्]. Mah. 3, 28, 160.

UJJOTO, Light, lustre [उद्द्योत]. Ab. 37.

UJU, and UJJU (*adj.*), Straight, direct; straightforward, honest, upright [ऋजु]. Kh. 15. *Ujuṁ karoti*, to straighten (Dh. 7), also to set right, to correct. Well arranged, clear (Alw. I. xiv, comp. xv). Acc. used adverbially, *ujuṁ gacchati*, to walk straight (Ten J. 110). *Ujubhávo*, straightness, uprightness, perpendicularity (Att. 216). *Ujugato* (adj.), walking straight; of upright life (Ten J. 110; Dh. 20). *Ujupaṭipanno* (adj.), living uprightly (Alw. I. 77). *Ujugatto* (adj.), having the body straight, opposed to *khujjo* (Ját. 51). *Ujuvipaccanikaṁ*, direct hostility. Occasionally we have the form *ujju*, as in *ujjugato* (Dh. 20), *ujjugatto* (B. Lot. 579), *ujjukatá* (see next), *diṭṭhi-jjukammaṁ* (see *Puñño*).

UJUKO (*adj.*), Straight, direct, right [ऋजुक]. *Ujukena titthena*, by a ford directly opposite (Ját. 16). *Ujukamaggo*, the direct road (Dh. 87). *Ujuká hutvá*, having got right again, been restored to a right state of mind (Dh. 105). Acc. used adverbially; *ujukam eva no níharatha*, turn us straight out of the house (Ten J. 39); *Ujukam eva ñátikulaṁ pavisiṁsu*, went straight home (Dh. 335); *Taṁ seṭṭhí ujukaṁ oloketuṁ na sakkoti*, the seṭṭhin could not look him straight in the face (Alw. I. 101). With affix ता, *ujjukatá* (see *Saṅkháro*).

ŪKĀ (*f.*), and ŪKO, A louse; a weight of seven likkhás [यूक]. Ab. 195. *Ūkamaṅkuṇá*, lice and bugs (Ját. 10).

UKHĀ (*f.*), A boiler, cooking vessel [उखा]. Ab. 456.

UKKĀ (*f.*), A torch, firebrand; a meteor [उल्का]. *Ukkádháro*, a torch-bearer. *Ukkápáto*, a meteor, falling star. Said also to have the meanings "crucible, smith's forge, portable furnace, velocity of the wind" (Ab. 795).

UKKAḌḌHATI, To cast out, remove (?) [उत्कृष्]. Pát. 91. P.p.p. *ukkaḍḍhito* (Dh. 433).

UKKALĀPO, and UKLĀPO, Sweepings, rubbish. Pát. xx; Ab. 224; Dh. 264.

UKKAMANAṀ, Stepping aside, passing [उत्क्रमण]. Ten J. 3.

UKKAMĀPETI (*caus.*), To cause to step aside or get out of the way [caus. उत्क्रम्]. Ten J. 3.

UKKAṀSETI (*caus.*), To exalt [उत्कर्षयति].

UKKAṀSO, Excess; excellence; exaltation [उत्कर्ष]. Ab. 761, 771, 871

UKKAṆṬHATI, To regret, pine, be unhappy, distressed, discontented [उत्कण्ठ्]. Ját. 21. *Ukkaṇṭhitvá paláyanto,* running away because he was unhappy, or regretted having taken orders (Dh. 200). P.p.p. *ukkaṇṭhito,* regretful, unhappy (Ten J. 46, 111; Dh. 104, 403).

UKKĀRO, Dung, excrement [fr. उत्कृ]. Ab. 275. *Ukkárabhúmi,* a dunghill (Ten J. 56). Comp. *Uccáro.*

UKKĀSATI, To hem, clear the throat [उद् + कास्]. Ját. 161. P.p.p. *ukkásito. Ukkásitasaddo,* the noise made in clearing the throat (Sám. S.).

UKKAṬṬHĀ (*f.*), Name of a town. Ab. 201.

UKKAṬṬHO (*p.p.p.*), High, eminent; exceeding, excessive; excellent, superior [उत्कृष्ट]. Ab. 699. By *ukkaṭṭho patto,* is meant a bowl of great capacity (Pát. 81). *Ukkaṭṭhavasena,* nobly, excellently (Dh. 144). *Vidatth-ukkaṭṭha-máno* (adj.), a cubit in height-measurement, viz. above the ground (Mah. 166).

UKKHALI (*f.*), A pot to boil rice in. Ab. 456; Dh. 141; Ját. 68; Mah. 13[1]

UKKHEPAKO (*adj.*), One who excommunicates [उत्क्षेपक]. Dh. 104.

UKKHEPANAṀ, Excommunication [उत्क्षेपण] Dh. 104.

UKKHEPANIYO, The *ukkhepaniyaṁ kammaṁ* is one of the Saṅghakammas, and means I think the excommunication of a Buddhist priest for a grave offence [fr. caus. उत्क्षिप्]. Dh. 103. One of the offences is *ápattiyá adassanaṁ,* "concealment of a sin" (Pát. 96; Dh. 104). Persistent association with such a person is a párájika offence in a nun (Pát. 95). A monk thus excommunicated can be restored by *osáraṇá* (Pát. 92, 96).

UKKHEPO, Lifting, raising [उत्क्षेप]. Ab. 1123.

UKKHIPATI, To throw upwards, raise, lift; to get rid of, eject [उत्क्षिप्]. Dh. 246, 269, 340. *Ubha hatthe ukkhipitvá,* holding up both hands (Dh. 155, 364, compare Ten J. 120). *Sáṇikaṇṇaṁ ukkhipitvá,* raising the lower edge of the curtain (Dh. 159). *Jálaṁ u.,* seems to mean to cast a net, not to draw it (F. Ját. 5). *Mañcen' ádáya ukkhipitvá agamaṁsu,* put them on stretchers and carried them off (Dh. 361). *Sisaṁ ukkhipitvá,* raising his head defiantly (Ten J. 14, see *Sisaṁ*). *Ukkhipitvá ásiṁ,* brandishing his sword over her head (Mah. 48). To pull a person out of a pit (Ras. 35). *Ucchubháraṁ u.,* to take up a bundle of sugar-canes on one's shoulders (Pát. xvi). To pick up (Dh. 248). To excommunicate (Mah. 16; Dh. 109, 396). Ger. *ukkhippa* (Ras. 29), *ukkhipitvá* (Ten J. 29). P.p.p. *ukkhitto,* raised, lifted; thrown off, got rid of (Dh. 71). *Ukkhittapharasuṁ sandháretuṁ asakkonto,* unable to arrest the uplifted axe (in time to prevent the mischief, Dh. 364). *Ukkhitto,* and with affix क, *ukkhittako,* a monk who has been excommunicated (Pát. 28, 92, 95; Dh. 104).

UKKHITTAKĀ (*f.*), Tucking up the robe (in wet weather) [उत्क्षिप्त + का]. Pát. 21.

UKKOCO, A bribe [उत्कोच]. Ab. 356.

UKKOṬANAṀ, Perverting justice (?). *Ukkoṭanan ti assámike sámike kátum lañcagahaṇaṁ,* taking bribes to give possession to those who are not the rightful owners (Br. J. S. A.).

UKKOṬETI (*caus.*), To disturb what is settled, to open up again a question that has been set at rest [उत्कोटयति]. Pát. 16, 91.

UKKUJJANAṀ, Setting up again (from next). Pát. 61.

UKKUJJETI, To set up again what has been overturned. See *Nikkujjito.*

UKKUSO, An osprey [उत्कुश् + अ, in S. we have उत्क्रोश]. Ab. 640.

UKKUṬIKO (*adj.*), Sitting on the hams, squatting, crouching, kneeling [उत्कुट+इक, the corresponding word in S. is उत्कटुक]. *Ukkuṭiko hutvá,* falling back on his haunches (of an elephant, Dh. 246). At Dh. 163 we have *rattassa hi ukkuṭikaṁ padaṁ bhave,* the footstep of the lustful man would be crooked (?). Subh. quotes *ciraṁ ukkuṭiko vá pi,* or sitting on his hams for a long while. There appears to be a fem. noun *ukkuṭiká,* "squatting," for at Dh. 306 we have *ukkuṭiká-bhávena áraddhaviriyo,* "exerting himself by squatting on the hams," as an explanation of *ukkuṭikappadhánaṁ*; here *áraddhaviriya* corresponds to *padhána* in the text (v. 141), and Subh. says that *padhána* here means utsáha. In the phrase *ukkuṭikaṁ nisídati,* "to sit on the hams, squat," we probably have an acc. of this noun (Dh. 128, 173). *Ukkuṭikaṁ nisídayı,* forced back (the elephant) on his haunches (Mah. 151). Subh. quotes *rukkhasusire makkaṭá viya ukkuṭikaṁ nisídanti,* they squat like monkeys in a hollow tree. It is sometimes a posture of

humility towards a superior (Dh. 173; Pát. 26). B. Int. 324.

UKKUṬṬHI (*f.*), Crying out, shouting [उत्क्रुश्+ति]. *Ukkuṭṭhisaddá*, acclamations (Ját. 17). *Ukkuṭṭhiṁ karoti*, to shout (Mah. 64, 113, 156, similarly *sampavatteti*, Mah. 142).

UKLĀPO, see *Ukkalápo*.

UḶĀRO (*f.*), Great; lofty, noble, excellent, eminent [उदार]. Dh. 253. *Uḷáro sakkáro*, distinguished honours, a magnificent reception (Dh. 133; Kh. 12). *Uḷáro obháso*, a mighty radiance (B. Lot. 836). Of fine clothes (Mah. 44). *Uḷáraṁ sukhaṁ*, great bliss (Dh. 388). Comparat. *uḷárataro* (Att. 219). *Udára* occurs at Dh. 388, but it may be a copyist's error. Ab. 844 ascribes also to *uḷára* the meaning *madhura*, "sweet," for which compare the meanings of *paṇíta*.

ULLANGHATI, To leap up [उल्लङ्घ्]. To spring on to a horse's back (Ját. 62). *Ākásam u.*, to spring into the air (Ras. 40).

ULLAPATI, To lay claim to, assert oneself the owner of [उद् + लप्]. Pát. 68.

ULLASITO (*p.p.p.*), Shining [उल्लसित].

ULLITTO (*p.p.p.*), Smeared [उद् + लिप्त]. Pát. 70.

ULLOCO, and -CAṀ, A canopy, awning [उल्लोच]. Ab. 299.

ULLOKETI, To look up, look at [उद् + लोक्]. *Uddhaṁ u.*, to look upwards (Brahmáyu S.). For *ullokako*, see *Mukhullokako*.

ULLOLO, A wave, surge [उल्लोल]. Ab. 662.

UḶU (*f.*). A lunar mansion [उडु]. Ab. 57. *Uḷu-rájá* (m.), the moon (Ab. 52).

ULŪKO, An owl [उलूक]. Ab. 638, 1045.

UḶUMPO, and -PAṀ, A raft [उडुप]. Ab. 665.

UḶUṄKO, A ladle [उदङ्क]. Mah. 164. Subh. says an uluṅka is "made out of the shell of a coconut, and is used to take water out of a jar." He quotes from Milinda Pañha, *kaṭacchumattaṁ bhikkhaṁ vá uluṅkumattaṁ yáguṁ vá nūlattha*, could not get a spoonful of rice or a ladleful of soup

ULUPĪ (*m.*), A porpoise [उलुपिन्]. Ab. 1003.

ŪMI (*m.* and *f.*), A wave [ऊर्मि]. Ab. 662.

UMMĀ (*f.*), Flax [उमा]. Ab. 452; Mah. 168; B. Lot. 826.

UMMADDĀPETI (*caus.*), To cause to be rubbed [caus. उद् + मृद्]. Pát. 110.

UMMĀDETI (*caus.*), To madden [उन्मादयति]. Mah. 56.

UMMĀDO, Madness, distraction, mental aberration [उन्माद]. Ab. 172; Dh. 301; Mah. 143; Pát. 63.

UMMAGGO, An underground watercourse, a main [उन्मार्ग]. Mah. 222; Man. B. 17.

UMMAJJANAṀ, Shampooing the body [उन्मार्जन]. Ab. 299.

UMMĀRO, A threshold (*dehaní*) [comp. उदुम्बर, उम्बर]. Ab. 219, 1006; Mah. 135, 152; Dh. 324.

UMMATTO (*p.p.p.*), and with affix क, UMMATTAKO (*adj.*), Mad, out of one's mind, in a state of mental aberration [उन्मत्त, °त्तक]. Ab. 322; Mah. 143. *Ummatto*, the thorn apple, Datura Metel (Ab. 577). Saṅkhyártha Prakáça enumerates eight sorts of ummattas or madmen, *kámummattako, kodhum., diṭṭhum., mohum., yakkhum., pittum., sura-um., vyasanum.*, frenzied with lust, hate, error, infatuation, driven mad by yakkhas (demoniacal possession), mad from disordered bile, frenzied with liquor (that is, simply intoxicated), and maddened by misfortune. *Ummattako* (Das. 31; Pát. 63). Fem. *ummattiká*. *Assá pittaṁ kupitaṁ udáhu ummattiká játá*, is her bile disordered (i.e. is she suffering from temporary aberration of mind), or is she gone stark mad? (Dh. 251).

UMMĪLETI (*caus.*), To open (the eyes) [caus. उन्मील्]. Dh. 258. *Akkhíni u.* (Dh. 404).

UMMUJJĀ (*f.*), Emerging (from next).

UMMUJJATI, To emerge, rise out of [उन्मज्ज्].

UMMUKAṀ, A firebrand [उल्मुक]. Ab. 36.

UMMUKHO (*adj.*), Expecting, awaiting [उन्मुख]. Ab. 1017.

UMMŪLETI, To root up [उन्मूलयति]. Ját. 73.

ŪNAKO (*adj.*), Deficient [ऊनक]. Pát. 77; Dh. 380. *Ūnakadvádasavasso* (adj.), in whom twelve years (from ordination) are not completed (Pát. 118). Comparat. *únakataro* (Pát. xl).

UNDURO, A rat [उन्दुर]. Ab. 618; Pát. 78.

UṆHĪSO, and -SAṀ, A crest, diadem, crown; a turban; part of a staircase [उष्णीष]. Ab. 284, 358, 862; Mah. 70. The epithet *uṇhísasíso* applied to Buddha is rendered by Hardy, "upon his forehead. extending from ear to ear, was as it were a frontlet" (Man. B. 368, comp. B. Lot. 558).

UṆHO (*adj.*), Hot [उष्ण]. Masc. *uṇho*, the hot season (Ab. 80). *Uṇhodakaṁ*, hot water (Dh. 106, 434). *Uṇhaṁ karoti*, to heat a thing (F. Ját. 57). *Uṇharaṁsi* (m.), the sun (Ab. 62).

Anapagatuṇhavegaṁ jívarudhiraṁ, the living blood from which the warm energy has not yet departed (Att. 206). Neut. *uṇhaṁ*, heat. *Bhusuṇhena vipaccamáno*, boiling with great heat (Att. 209). *Uṇhákáraṁ dasseti*, to grow hot, lit. to manifest signs of heat (see *Sakko*, 1).

UṆṆĀ, and UṆṆAṀ, Wool; hair between the eyebrows [ऊर्णा]. Ab. 876; B. Lot. 563.

UÑÑĀ (*f.*), Contempt [अवज्ञा]. Pát. 100, 102. See also *Avaññá*.

UNNADATI, To shout; to roar [उन्नद्]. F. Ját. 15. *Unnadantí* (f.), "roaring," is an epithet of a lioness (Ten J. 38), but there is another reading *unnatadantí*, "having great fangs." Caus. *unnádeti*, in the phrase *dasasahassílokadhátuṁ unnádento*, which I think means, "causing all the ten thousand worlds to shout with joy" (Ten J. 48; Ját. 63).

UNNALO (*adj.*), This word occurs at Att. 211, where D'Alwis renders it "evil-disposed," and at Dh. 52, where the comment has *tesaṁ mánanaḷaṁ ukkhipitvá caraṇena unnaḷánaṁ*, "to these who are called unnaḷa because they walk uplifting the reed of pride." Yátr. says he thinks it means "proud, insolent." As we have *nalo* and *naḷo*, the forms *unnalo* and *unnaḷo* may both be correct.

UNNAMATI, To ascend, rise up [उन्नम्]. B. Lot. 576. Caus. *unnámeti*, to bend or lift upwards.

UNNAMO, Elevation, height [उन्नम् + अ]. Kh. 11.

UṆṆANĀBHI (*m.*), A spider [ऊर्णनाभि, ऊर्णनाभ]. Ab. 621.

UṆṆATAṀ, A sort of ornament. Ab. 289.

UNNATI (*f.*), Haughtiness [उन्नति]. Ab. 168.

UNNATO (*p.p.p. unnamati*), Raised, high [उन्नत]. Ab. 708; B. Lot. 576. *Unnataṭṭhánaṁ*, high ground (in a lake or marsh, viz. a bit of land rising above the surface of the water, Ten J. 35). *Ási pítunnatunnato* (adj.), his joy rose higher and higher, lit. he became more and more elevated with joy (Mah. 27).

UNNO (*p.p.p.*), Wet [उन्न]. Ab. 753.

ŪNO (*adj.*), Deficient, less [ऊन]. Pát. 8. *Ūnañ ce hoti*, if there is not enough (Dh. 380). *Kiñci únaṁ náma náhosi*, was not at all deficient (Dh. 113). *Ūnakálo*, season of a river's being deficient in water (Dh. 375). *Ūnapañcabandhano patto*, a bowl having less than five ligatures (Pát. 10). *Ūnavísativasso puggalo*, a person under twenty years of age (Pát. 16). *Ūnavittako* (adj.), poor, lit. to whom property is deficient (Alw. I. 75). *Bhikkhú pañcasatá eken' úná*, 499 monks, lit. 500 deficient by one (Mah. 11). *Ekáya únavísati koṭiyo*, 19 koṭis, lit. 20 koṭis deficient by one koṭi (Mah. 161). See *Ekuno* and *Ekúnako*. Sometimes in these numeral compounds *eka* is omitted, but not often: *Ūnasattasataṁ*, six hundred and ninety-nine (Mah. 51).

UPA (*prep.*), Below, less [उप]. Ab. 1185. With loc. *Upa khḿriyaṁ doṇo*, a droṇa is less than a khárí (Sen. K. 350). In composition: *Upasákhá*, a minor branch. *Upakacchantare* (loc.) *katvá*, taking him under his arm, lit. putting him in the interval under his armpit (Ját. 63). Much used in composition with verbs and their derivatives.

UPABHOGGO (*p.f.p.*), To be enjoyed [उपभोग्य]. Alw. I. 75.

UPABHOGO, Enjoyment [उपभोग]. Att. 192.

UPACARITO (*p.p.p.*), Served [उपचरित]. Ab. 751.

UPĀCARIYO, A teacher's successor. In the adverbial compound, *ácariyupácariyaṁ*, from teacher to teacher (ácárya + upa + ácárya).

UPACĀRO, Approach, entrance, neighbourhood; a present, offering; attention, civility; practice, conduct [उपचार]. Ab. 1001. *Sa-upacáro* (adj.), having an approach (Pát. 72). *Gámúpacáro*, the approach to a village (Dh. 106; Ras. 70; according to Pát. 66 it is the distance to which an average person can throw a clod while standing by the gate of the village). *Rájagahanagarúpacáre*, close to the city of R. (Dh. 119, comp. *vihárúpacáre*, Dh. 248). *Dassanupacáraṁ vijahati* seems to mean, "to get out of sight," perhaps lit. "to forsake the range of vision" (Pát. 98). *Upacáre pasíditvá*, pleased with the kind attention (Mah. 214). The phrase *tárakasaññáya mantassa upacáratthḿya ekaṁ osadhaṁ gahetabbaṁ atthi* (Dh. 160) is rendered by Vij., "A certain medicinal herb has to be taken at the time indicated by the stars for the practice of the charm or spell." At Dh. 195 *tassa cittopacáraṁ ñatvá* probably means, "knowing what occupied his mind, what he was thinking about." See *Samádhi*.

UPACAYO, Accumulation, increase [उपचय]. Man. B. 400, 407.

UPACCAGĀ, Aor. from उपाती. *Khaṇo ve má upaccagá*, let not the right moment go by (Dh. 56). *Ubho saṅgam upaccagá*, has escaped from both bonds (Dh. 73).

UPACCAKĀ (*f.*), Land at the foot of a mountain [उपत्यका]. Ab. 610.

UPACCAYO, Passing away; transgression [उपत्यय]. Ab. 776.

UPACCHEDO, Cutting off, stopping (from next). In the phrase *áhárúpacchedaṁ karoti*, to eat nothing, make a total fast (Dh. 353).

UPACCHINDATI, To cut off, interrupt, bring to an end [उप + छिद्, or उपाच्छिद्]. *Jívitindriyaṁ u.*, to put an end to the principle of life, kill (Dh. 373). P.p.p. *upacchinno. Anupacchinno* (adj.), uninterrupted. *Palibodhe upacchinne*, an obstacle being removed (Pát. 37).

UPACIKĀ (*f.*), From the context at Pát. 71, 78, Dh. 323, I think there can be no doubt that this word means the termite or white ant (at Dh. 322 "as an arrow shot from a bow flies swiftly along and falls to the ground, if there be no one to take hold of it and pick it up, falls a prey to the white ants"). Strange to say, white ants do not seem to be mentioned in the classic Sanskrit literature, and the word is not even given in Abhidhánappadípiká.

UPACINATI, To heap up, accumulate [उपचि]. Aor. *upácini* (Mah. 238). P.p.p. *upacito* (Mah. 168).

UPADĀ (*f.*), A present [उपदा]. Ab. 355.

UPĀDĀNAṀ, Firewood, fuel; clinging to existence, attachment [उपादान]. Ab. 36; B. Int. 475, 494-6; Dh. 428, 432. *Upádánáni ḍahanto*, burning fuel (Dh. 195). Upádána or Attachment is one of the links of the Paṭiccasamuppáda. It is produced by Desire (*taṇhá*), and is the immediate cause of Continued Existence (*bhavo*). It consists of four elements, *kámo, diṭṭhi, sílabbataṁ, attavádo* (*kámúpádánaṁ, diṭṭhúpádánaṁ*, etc.). Gogerly says, "No part or parcel of the present existing being passes over into the new state, but it is a new existence having Upádána, desire of or cleaving to existence, for the root or actual producing cause of the renewed existence" (see Hardy's admirable remarks on Upádána at Man. B. 394). In my article *Khandho* I have said that when a man dies his khandhas perish, but by the force of Kamma a new set of khandhas instantly starts into existence. This is true, but the Kamma strictly speaking works through Upádána, which is the immediate cause of renewed existence, while Kamma is the abiding cause. The khandhas are generally called *upádánakkhandhá*, "skandhas springing from U." The destruction of U. constitutes Arhatship, and the Arhat is called *anupádáno*, "free from Attachment." At Dh. 272 we have *anupádáno dípo*, a lamp without oil.

UPĀDĀNĪYO, (*adj.*), Connected with Attachment, sensual (fr. last). Alw. N. 36.

UPADAṬṬHĀ (*m.*), A supervisor [उपद्रष्टृ]. Ab. 341.

UPĀDĀYA, see *Upádiyati.*

UPADDAVO, Accident, misfortune, distress, oppression [उपद्रव]. Ab. 401. *Anupaddavo* (adj.), uninjured (Dh. 60). Mah. 28, 81, 88. *Asani-up.*, accident from lightning (Att. xvii).

UPAḌḌHO (*adj.*), Half; partial [उप + अर्ध]. *Upaḍḍhapathaṁ gantvá*, having gone part of the way with him (Dh. 84, comp. Pát. xxvii; Dh. 190, 341; Das. 4; Mah. 125). *Alatthopaḍḍhabhikkhúhi*, obtained (consent) from half the priests (Mah. 174). With abl. *Tato upaḍḍhakálena*, time or measure which is half of that (Pát. 29). *Tadupaḍḍhaṁ dhanaṁ*, wealth which is half of that amount (Ab. 339). *Upaḍḍhaṁ* and *upaḍḍho*, a half, a part (according to Ab. 53, 54, the masc. form means one of two unequal parts, while the neut. means a half). *Tehi upaḍḍhe bhuttamhi*, when a portion had been eaten by them (Mah. 135).

UPADDUTO (*p.p.p.*), Distressed, annoyed, oppressed [उपद्रुत]. *Hatthíhi u.*, molested by elephants (F. Ját. 2).

UPADESO, Instruction, direction [उपदेश]. Ab. 412; Mah. 173.

UPADHĀNAṀ, Putting under, supplying, imposing; a pillow, cushion [उपधान]. Ab. 311; Dh. 51, 393.

UPADHĀRETI (*caus.*), To consider, reflect, investigate, search with the mind, look out for, ascertain [उपधारयति]. Dh. 94, 153, 181, 183, 308; Ját. 19. *Sace na me saddahatha tásaṁ vasanaṭṭhánaṁ gantvá upadhárehi*, if you don't believe me go to where they live and judge for yourself (Dh. 169). *Tena hi upadhárehi*, very well then, you shall see! (Dh. 416). *Pádalakkhaṇaṁ upadháretvá*, having examined the footprint (Dh. 163, comp. 107, line 2). *Ekaṁ dárikaṁ upadhárehi*, look yourself out a damsel to wife (Dh. 232). *Kiṁ nu kho ti upadhárento*, wondering to himself, what can this be? (Dh. 224). *Uttariṁ u.*, to make further investigations (Ját. 20). *Upamaṁ upadhárento*, looking out for an appropriate

simile (F. Ját. 48). *Upadháretha nan ti vatvá*, exclaiming, See to her (Dh. 307). P.p.p. *upadhárito*, perceived, observed, understood (Pát. 113).

UPADHĀVATI, To run after, to run up to [उपधाव्]. Dh. 329; Pát. xxxi.

UPADHI (*m.*), A wheel; the body; a substratum of being [उपधि]. From Ab. 968 we learn that there are four substrata of being, and at Dh. 433 we find them enumerated as the Khandhas, Káma, Kilesa and Kamma. *Nirupadhi* as an epithet of an Arhat means "free from substratum," but not of all the four substrata, since he possesses one of them, Khandha. This is clearly recognized by Buddhaghosa, whose gloss on *nirupadhi* at Dh. v. 418 is *nirupadhin ti nirupakkilesaṁ*, "free from substratum (here) means free from Kleça." He might have added "or Káma or Kamma," for the Arhat is free from the three last Upadhis. But the whole four Upadhis include every conceivable substratum or condition of being, and when the annihilation of being is intended, we generally have the expression *sabbúpadhi*, "all the (four) upadhis" (art. *Nibbánaṁ*, p. 272, *a*, line 9; Dh. 433, line 11). The term *nirupadhi* may also be applied to one who has attained anupádisesa-nibbána, who has ceased to exist, and then it of course means deprived of all the four upadhis (Dh. 270). In one instance I find *sabbúpadhiparikkhayo* applied to the Arhat, where it must I think be by anticipation (see art. *Nibbánaṁ*, p. 268, *a*, line 11); the passage will be found at p. 103 of Coomaraswamy's Sutta Nipáta.

UPADISATI, To command, advise [उपदिश्]. Att. 215. Aor. *upádisi* (Mah. 129). P.p.p. *upadiṭṭho*, specified (Sen. K. 224).

UPĀDISESO (*adj.*), Having the Skandhas remaining. *Upádi* is a masc. noun formed from the verb उपादा as *upadhi* is formed from उपधा, and is a name for the five khandhas (*catúhi upádánehi upádiyatíti upádi, pañcakkhandhassa etaṁ adhivacanaṁ*). As I have shown in art. *Nibbánaṁ*, Nirváṇa is of two sorts, *upádisesanibbánaṁ* or Arhatship and *anupádisesanibbánaṁ* or extinction. These terms mean respectively, "having the Skandhas remaining," and "not having the Skandhas remaining." For *upádisesa* we sometimes have *sa-upádisesa* or *saupádisesa*. The North Buddhists, puzzled by the anomalous form *upádi*, concluded it must be a mistake for *upadhi*, and have turned *upádisesa* into sopadhiçesha. Hence we have the curious anomaly of the North Buddhists terming the Arhat sopadhiçesha, "having upadhi," while *nirupadhi*, "free from upadhi," is with the South Buddhists a distinctive epithet the Arhat! (B. Int. 590). See art. *Nibbánaṁ*, p. 267 (*b*), line 5.

UPADISSATI (*pass.*), To be seen, discovered [उपदृश्यते]. Alw. N. 121.

UPADIṬṬHO, see *Upadisati*.

UPĀDIYATI, To take hold of; to cling to the world, to have upádána or attachment [उपादा]. *Na ca páṇiná hanukaṁ upádiyitvá nisídati*, nor does he sit holding his chin with his hand (Brahmáyu S.). *Sukke dhamme na upádiyati*, does not hold fast to good works (Ālw. I. 107). *Upádánánaṁ abhávena anupádiyitvá*, from absence of the upádánas not clinging to the world (Dh. 432). *Catúhi upádánehi* (instr.) *kiñci anupádiyitvá*, not clinging at all to the world by the four upádánas (Dh. 278). P.pr. *upádiyáno* (Dh. 4), *upadiyanto* (Dh. 151), *upádiyamáno* (Alw. I. 107). *Anupádiyáno*, not clinging to the world, free from attachment. Ger. *upádáya*, *upádiyitvá*, holding; including, beginning with, starting from; on account of, since. *Anupádáya*, not clinging, free from attachment to the world (Dh. 16, 73, 118). *Lesamattaṁ upádáya*, laying hold of some trifling pretext (Pát. 5). *Anukampaṁ u.*, taking pity, out of compassion, mercifully, kindly (Kamm. 5; B. Lot. 389). *Ucchurasaṁ u.*, including or beginning with the juice of the sugar-cane (Pát. 81. I think we have this sense at B. Lot. 390). *Bhummadeve u. tat' uttariṁ devá*, beginning with the terrestrial angels all angels beyond them (Das. 45). *Cátummahárájike deve u. yáva Tusitánaṁ devánaṁ kámá*, the lusts of the devas, beginning with the C. devas up to those of the T. devas. At Dh. 235 *upádáya* seems to mean "in comparison with," I do not see how otherwise to translate *dhanaṁ° táva amhákaṁ dhanaṁ u. kákaṇikaṭṭhániyaṁ* than "his wealth compared to our wealth is a mere trifle." *Tadupádáya*, since then, from that time (Mah. 65). *Tadupádáya so ási Goṭamibarunámako*, "from that circumstance," or from that time he was called G. (Mah. 141). *Mahantaṁ idaṁ osadhan ti uppannavacanaṁ u. Mahosadho t' ev' assa námaṁ játaṁ*, on account of the exclamations which arose of "what a great remedy!"

he came to be called M. (Ját. 53). With gen. *Catunnaṁ mahábhútánaṁ u. rúpaṁ*, a form springing or produced from the four great elements (Gog. Ev. 69, comp. Dh. 410).

UPADUSSATI, To be angry, revengeful [उप + दुष्].

UPAGĀ, see *Upeti*.

UPAGACCHATI, To come to, approach, visit, reach; to undergo, suffer; to undertake, begin; to enter upon [उपगम्]. Ten J. 56; Dh. 87, 210, 410. Aor. *upágami* (Dh. 87, comp. next line; Mah. 2, 84, 152, 262; Ját. 26; see next art.), *upagacchi* (Mah. 28). Ger. *upagamma* (Mah. 227), *upagantvá* (Ten J. 115; Pát. 83). Inf. *upagantuṁ* (Dh. 213; F. Ját. 15). P.pr. *upagacchanto* (Mah. 24). *Vásaṁ u.*, to take up one's residence (Ját. 67). *Anupagamma*, avoiding (Gog. Ev. 38; Kh. 16). *Atekicchabhávaṁ upágami*, became hopelessly ill, lit. got into an incurable state (Dh. 93). P.p.p. *upagato*. *Senákáyopagatabhaṇḍakaṁ*, the body-worn equipment of the army (Mah. 151). *Niddúpagato* (adj.), gone to sleep (Dh. 118). *Síhaseyyaṁ upagato*, has assumed the posture of a couchant lion (B. Lot. 342). *Pabbajjúpagato*, having entered on the ascetic life. *Vassúpagato*, having entered upon the Vassa, begun to keep Lent (Mah. 12). *Rúpúpagato*, possessing form (Dh. 210).

UPĀGACCHATI, To come to, arrive at, reach [उपागम्]. Aor. *upágacchi* (Mah. 5), also *upágami*, see last art., it is often difficult to tell whether *upágami* belongs to this verb or the last. Ger. *upágamma* (Mah. 261; Att. 8). P.p.p. *upágato*, having reached (Mah. 10).

UPAGAMANAṀ, Approaching [उपगमन]. Dh. 213.

UPAGAMO, Approaching, entering upon, etc. [उपगम]. Ab. 1151.

UPAGĀYATI, To sing [उपगै]. Alw. I. 17.

UPAGHĀTANAṀ, Hurting [fr. caus. उपहन्]. Dh. 345.

UPAGHĀTO, Hurting, injury [उपघात]. *Anupaghâto*, not hurting others, kindness (Dh. 34). Dh. 397.

UPAGHAṬṬITO (*p.p.p.*), Knocked against [p.p.p. उप + घट्ट्]. Ját. 26.

UPAGO (*adj.*), Going to, entering; entering on, undergoing [उपग]. *Jarúpago* (adj.), undergoing decay (Dh. 61). *Brahmalokúpago ahu*, became a denizen of the Brahma heaven (Alw. N. 121). *Pupphúpago rukkho*, a flowering tree (Dh. 189; Ját. 8, 27, 76).

UPAGŪHANAṀ, Embracing, an embrace [उपगूहन]. Ab. 774.

UPAGŪḶHO (*p.p.p.*), Embraced [उपगूढ]. Att. 198.

UPAHACCA, see *Upahanti*.

UPĀHANĀ (*f.*), A shoe, sandal [उपानह्]. Ab. 525; Alw. I. 93; Pát. xx; Mah. 177.

UPAHANANAṀ, Hurting, injury (from next). Dh. 345.

UPAHANTI, To injure, vex, impair [उपहन्]. P.pr. *upahananto* (Dh. 345). Ger. *upahacca* (Sen. K. 504). *Upahaccaparinibbáyí* is an Anágámin who dies and ceases to exist after half the time is expired that he should have lived in the Atappa heaven (*áyuvemajjhaṁ atikkamitvá parinibbáyati*, Vij.); the gerund in this compound means I suppose "having reduced the ordinary term of Atappa life." Pass. *upahaññati* (Das. 30). P.p.p. *upahato*, injured, spoilt (Dh. 24; Att. 218).

UPAHĀRO, A complimentary present to a superior; an oblation to a deva [उपहार]. Ab. 425, 1128; Ras. 37.

UPĀHĀRO, Bringing forward, adding [उपाहार]. Alw. N. 37.

UPAHATO, see *Upahanti*.

UPAJANETI (*caus.*), To produce [उपजनयति]. Att. 193.

UPAJĀPO, Suggesting treason, sowing disunion [उपजाप]. Ab. 349.

UPAJĪVANAṀ, Maintenance [उपजीवन]. Mal. 245

UPAJĪVATI, To subsist by (with acc.) [उपजीव्]. Alw. N. 105.

UPAJĪVĪ (*adj.*), Subsisting by [उपजीविन्]. *Paṇyopajívi* (m.), a trader (Ab. 1015). Fem. *Rúpúpajívini*, a courtezan (Ab. 233).

UPAJJHĀYO, and UPAJJHO, A spiritual teacher or preceptor [उपाध्याय]. Ab. 410; E. Mon. 25; Alw. I. 93; Dh. 333. *Paṭhamaṁ upajjhaṁ gáhápetabbo*, first he must be caused to take a preceptor (Vij. Kamm. 3). *Upajjháyo saddhivihâriko*, teacher and pupil (Pát. xx).

UPAKAḌḌHATI, To drag down (e.g. to hell) [उपकृष्]. Dh. 55.

UPAKAṆṆAṀ, Into the ear [उपकर्णम्]. *Upak. jappeti*, to whisper into the ear (Vij.).

UPAKAPPANAṀ, Preparation, fabrication [उपकल्पन]. Ját. 68.

UPAKAPPATI, To serve, profit [उपकॢप्]. Kh. 12. Caus. *upakappeti*, to prepare, design, fashion.

UPAKĀRAKO (*adj.*), Benefiting, helping [उपकारक]. Ras. 31, 38; Dh. 167; Ten J. 35. *Sanghassa upakárako*, a benefactor of the clergy (Mah. 197).

UPAKARAṆAṀ, Help, benefit, service; instrument, implement, furniture, apparatus [उपकरण]. Dh. 237, 243; Ját. 7. *Sabbúpakaraṇúpeto* (adj.), furnished with every appliance (said of a refectory, Mah. 123).

UPAKĀRĪ (*adj.*), Benefiting [उपकारिन्]. Mah. 37, 206.

UPAKĀRIKĀ (*f.*), A benefactress; the foundation of a wall [उपकारिका]. Ab. 203; Mah. 220.

UPAKĀRO, Help, advantage, benefit, use, service; a helper, benefactor [उपकार]. Dh. 108; Ras. 35; Ját. 8. *Anupakáro* (adj.), useless (Das. 7). With affix त्त, *Mátuyá upakárattá* (abl.), from his having befriended his mother (Mah. 65).

UPAKAṬṬHO (*p.p.p.*), Near, approaching [उप+कृष्ट]. Ab. 705; Dh. 84, 161.

UPAKKAMĀLALI, To devise plans, manœuvre [उपक्रम with a verbal affix áya, for the *l* comp. *jotalati*]. Sen. K. 437.

UPAKKAMATI, To approach, come; to begin [उपक्रम्]. P.p.p. *upakkanto*.

UPAKKAMO, Beginning [उपक्रम]. Ab. 773.

UPAKKHARO, A part of a carriage [उपस्कर]. Ab. 375.

UPAKKHATO, and -ṬO (*p.p.p.*), Got ready, prepared [उपस्कृत]. Man. B. 382; Sen. K. 502; Pát. 8, 79.

UPAKKILESO, Depravity, sin; molestation, distress [उप + क्लेश, for the double *k* comp. *paṭikkúla*, *kallahára*, *sakkuṇeyya*, *aggini*, etc.]. *Nirupakkileso* (adj.), free from Kleça (Dh. 433). *Vigatúpakkileso* (adj.), free from impurity (B. Lot. 865, my MS. has *kk*). Dh. 90.

UPAKKILIṬṬHO (*p.p.p.*), Stained, depraved [उप+क्लिष्ट]. Dh. 91.

UPAKKOSO, Blame [उपक्रोश]. Ab. 120.

UPAKKUṬṬHO (*p.p.p.*), Blamed, reproached [p.p.p. उप + क्रुश्]. Ját. 2.

UPALABBHATI (*pass.*), To be found, received, obtained [pass. उपलभ्]. P.f.p. *upalabbhaniyo*. P.p.p. *upaladdho*. *Upaladdhatthá* (f.), a tale, story (Ab. 113). *Upaladdhapaṭibodho* (adj.), having recovered consciousness (Att. 218).

UPALADDHI (*f.*), Acquisition; knowledge [उपलब्धि]. Ab. 1053.

UPALAKKHAṆAṀ, Synecdoche [उपलक्षण].

UPALAKKHETI, To look at, regard, note [उपलक्ष्]. Pát. 29. Pass. *upalakkhati* (Att. 190).

UPALIMPATI, To smear, defile [उपलिप्]. B. Lot. 76. Pass *upalippati* (B. Lot. 569). P.p.p. *upalitto* (Dh. 63).

UPALO, A stone, rock [उपल]. Ab. 605.

UPAMĀ (*f.*), Similarity; equality; comparison; a similitude, simile, illustration, figure, allegory, parable [उपमा]. Ab. 530. *Sabbaññúbuddhena saddhiṁ mama upamaṁ má karittha*, do not compare me to the omniscient Buddha, lit. make not equality or comparison of me with (Dh. 132). *Attánaṁ upamaṁ katvá na haneyya na gháṭaye*, doing as he would be done by, let a man neither kill nor cause others to kill, lit. "making himself the comparison," the comment says *yathá ahaṁ evaṁ aññe pi sattá*, "let other beings be like myself" (Dh. 24). *Mamopamaṁ karitvána*, taking example by me, doing as I have done (Ras. 29). *Idáni tam atthaṁ upamáya sádhento*, and now perfecting this matter, clinching this argument, by a simile (Sám. S. A.). *Sunakhopamaṁ dassayitvá*, likening him to a dog, lit. exhibiting the comparison of a dog (Mah. 227). *Upamaṁ upadhárento*, looking out for an illustration (of what he had been urging on the king, F. Ját. 48). At the end of a compound *upama* may perhaps be looked upon as an adj. *Candopamá Buddhá*, the Buddhas are like the moon (Dh. 244); *Pheṇúpamo káyo*, this froth-like body (Dh. 9, comp. 8, 31, 54; Mah. 170). In no religion has the argument from the analogy of nature been made so much of as in Buddhism, and it is constantly used not only as an illustration but as strong evidence or proof. The force and beauty of many of these analogies are well known to the student of Buddhism. I may draw attention in particular to the series of striking illustrations from the world of nature with which Nágasena throws light on the thorny questions of Identity and Moral Merit (Man. B. 424-440). Gautama's own teaching abounds in this sort of argument. The Játaka tales themselves are parables, each illustrating some social or moral truth. Many of the Sútras

are named from some metaphor prominently brought forward in them, as *Aggikkhandhúpamasuttaṁ*, "the Parable of the Flame of Fire," *Alagaddúpamasuttaṁ*, "the Parable of the Snake."

UPAMĀNAṀ, Resemblance [उपमान]. Ab. 530.

UPAMĀTĀ (*f.*), A wet-nurse [उपमातृ]. Ab. 244.

UPANĀHO, Enmity [उपनाह]. Ab. 165. With affix इन्, *upanáhi* (adj.), bearing hatred.

UPANĀMETI (*caus.*), To offer, present; to place close to, hold out to [उपनामयति]. F. Ját. 3; Mah. 86, 87, 154; Dh. 157; Pát. xx. *Bhagavato káyaṁ upanámesi*, ran against B.

UPANAYANAṀ, This must be a logical term, as I find *udáharaṇa-upanayana-nigamanáni* [उपनयन].

UPANAYHATI, To tie or wrap up [उपनह्]. *Ye taṁ upanayhanti*, they who nurse or harbour this thought (Dh. 1).

UPANĀYIKO (*adj.*), Referring or belonging to [उपनायिक]. *Attúpanáyiko*, belonging to oneself (Pát. 3, 67).

UPANETI, To present, bestow (with dat.); to bring to, to conduce [उपनी]. Aor. *upánayi* (Mah. 38, 177), *upanesi* (Mah. 27). *Piṭṭhiṁ upanento*, offering his back (for a person to mount him, said of an elephant, Dh. 154). Pass. *upaniyyati*, *upaníyati*, to be carried along or away, to pass away. P.p.p. *upaníto*, offered, presented, served (Mah. 214; Dh. 224), brought near or under (Ját. 68). *Upanítavayo* at Dh. v. 237 seems to mean "of advanced years." *Pásavasúpaníto*, brought into the power of the snare, i.e. ensnared (*vasa*, Ját. 116). Pát 67; Att. 194, 208; Dh. 248, 249.

UPAṄGAṀ, A minor limb or section [उपाङ्ग]. Ab. 691.

UPANIBANDHANAṀ, Fastening, attachment (fr. next). Alw. N. 51.

UPANIBANDHATI, To attach [उप + नि + बन्ध्]. Alw. I. 103. P.p.p. *thambhe upanibaddho kukkuro viya*, like a dog tied to a post.

UPANIDHI (*m.*), A deposit, pledge [उपनिधि]. Ab. 472.

UPANIGHAṀSATI, To rub up against [उप + नि + घृष्]. Dh. 105.

UPANIJJHĀNAṀ, Meditation [fr. ध्यै with उप and नि]. Vijesinha writes, "*lakkhaṇupanijjhánaṁ* and *árammaṇúpanijjhánaṁ* belong to the two orders of arhats: the first is the process of thought pursued by the *sukkhavipassako*, and the latter by the *samathayániko*, the former embracing phenomena, the latter objects" (see *Samatho*).

UPANIKKHIPATI, To deposit, lay up [उपनिक्षिप्]. P.p.p. *upanikkhitto* (Pát. 10, 80).

UPANISĀ, This word is given at Ab. 1125 with the meanings *káraṇaṁ*, "cause," and *raho*, "secret," the latter clearly pointing to the Sansk. उपनिषद्. It is said to be masc., but this is perhaps an error. The word occurs at Dh. v. 75, *aññá hi lábhúpanisá aññá nibbánagáminí*, which I believe to mean "causing or producing gain is one thing, the conduct which leads to Nirváṇa is another;" *upanisá* is used in its sense of "cause" (*káraṇa*), the comment rendering it by *uppádaka*, "producing or causing." The comment says, *lábhuppádakena hi bhikkhuná thokaṁ akusalaṁ kátuṁ vaṭṭati káyavaṅkádíni kátabbáni honti, yasmiṁ hi kále káyavaṅkádíni karoti tadá lábho uppajjati, páyásapátiyaṁ hi vaṅkaṁ akatvá ujukam eva hatthaṁ osáretvá ukkhipantassa hattho makkhitamatto 'va hoti, vaṅkaṁ katvá otáretvá ukkhipantassa pana páyasapiṇḍaṁ uddharanto 'va nikkhamati, evaṁ káyavaṅkádíni karaṇakále yeva lábho uppajjati, ayaṁ adhammiká lábhúpanisá náma*, "for it may become necessary to a monk who produces gain to commit slight sin, irregularities of deed word and thought (*káyavaṅkádíni*) have to be committed, for it is when he commits these irregularities that gain accrues to him; for instance if when he dips his hand into the bowl of rice-porridge he holds it straight and not crooked, when it withdraws it is merely wetted (with the porridge), whereas if he dips it holding it crooked, when he withdraws it taking up a handful of porridge he goes away: this is called a sinful cause of gain." Further on the word *káraṇa* itself is used.

UPANISĪDATI, To sit beside or in the presence of [उप + नि + सद्]. Mah. 82.

UPANISSĀYA (*ger.*), Near, close to [ger. fr. उप + नि + श्रि, comp. *nissáya*]. With acc. *Kosambiṁ u.*, near Kosambí (Dh. 153) Dh. 105, 125, 230, 352; Pát. 6.

UPANISSAYO, Basis, groundwork, (and hence) tendency, potentiality, destiny, faculty [fr. श्रि with उपनि, it would answer to उपाश्रय, comp. *nissayo*]. *Dasavatthukáya sammádiṭṭhiyá tassá upanissayabhúte dhamme ca*, in orthodoxy with its ten elements, and in the doctrine upon which it is

based, lit. which is its groundwork (Dh. 399, comp. 137). Subh. writes to me that *arahattassa upanissayo* means "the good fortune which is the cause of a man's attaining Arhatship," he adds that *upanissaya* means bhágya (destiny, luck), and is a synonym of *hetu*. In this technical use *hetu* occurs at Ját 44 as one of the eight conditions for the attainment of Buddhahood, and Vij. renders it "power of attaining Arhatship." That he is right appears from a passage from Sárasaṅgaha quoted at Ras. 62, *hetúti arahattassa upanissaya-sampatti, yo hi tasmim attabháve váyamanto ara-hattaṁ pápuṇituṁ samattho tassa samijjhati netarassa*, by hetu is meant possession of the faculty of (attaining) Arhatship; for the man who is capable of attaining Arhatship by his exertions in this existence, such a man is successful and no other. *Up.* may be used of any of the supernatural attainments. At Ten J. 117, we have, *Paccekabodhiñáṇassa upanissayasampanno*, possessed of the faculty of attaining Pacceka-buddhahood. At Dh. 359, *Tassa sotápattimagg-assa upanissayaṁ disvá*, seeing that he was destined to enter the first Path (comp. Dh. 352). At Das. 1, *Satthá paccúsasamaye lokaṁ olokento tassa sotápattiphalúpanissayaṁ disvá*, the Teacher early in the morning casting his eye upon the world, and beholding in that man the power of attaining the first Fruition (D'Alwis has got the correct meaning, for he renders the passage excellently, "Buddha rising at early dawn, looked into the world and perceived that this person was pre-destined to attain the paths," Att. 175, see Das. 20).[1] Turnour renders *tesaṁ disvá 'panissayaṁ* by "observing their predestined conversion" (Mah. 30). *Arahattassa upanissaye sati kasmá andho játo*, if he was destined to be an Arhat why did he become blind? (Dh. 89, comp. Das 21, line 5). By a bold figure this predestination to salvation is likened to a flame burning steadily within a man: *Pacchimabhavikasattaṁ na sakká násetuṁ. antoghaṭe dípo viya hi 'ssa hadaye arahattassa upanissayo jalati*, a man who is in his last existence (i.e. who is about to become an Arhat) cannot perish (before attaining Arhatship), for like a lamp within a pitcher the assurance of final sanctification ever burns within his heart (Das. 21). *Arahattaṁ adhigantuṁ samatthúpanissayá honti*, they are possessed of an adequate or effective power of attaining Arhatship (Ras. 67). In two instances I find *up.* used in connexion with non-supernatural gifts: *Buddhá ca náma dhammaṁ desentá saraṇasílapabbajjádínaṁ upa-nissayaṁ oloketvá ajjhásayavasena dhammaṁ de-senti*, now Buddhas when they preach take into consideration their hearers' predestination to receive the three Refuges, and the moral Precepts, or to take orders, and so on, and thus they preach in accordance with this tendency (Dh. 79, in the first case he would be a pious layman, in the second a monk, by *ádi* is doubtless meant entrance into the Paths, and other supernatural attainments, comp. next); *Upanissayasampanná-naṁ manussánaṁ saraṇáni c' eva síláni ca magga-phaláni ca deti*, to those men who had faith to receive them he gave the Refuges and moral Precepts and the Paths and their Fruitions (Das. 21). When the attainment is not specified Arhatship or final sanctification is meant: *Sampanna-upa-nissayo* (adj.), or *upanissayasampanno*, predestined to salvation (Mah. 24, 34). *Upanissayasampatti*, predestination to salvation (Dh. 127). *Yasakula-puttassa upanissayaṁ disvá*, (Buddha) perceiving that the young nobleman Yasa was destined to be saved (Dh. 119, comp. Mah. 36). At Dh. 85, line 7 from bottom, I think *upanissaya* should be *upa-nissáya*, the phrase then becomes perfectly intelligible: *Kaṭṭhanagaraṁ náma therena upanissáya-vuttha-pubba-gámaṁ sampápuṇi*, reached Kaṭṭha-nagara a village near which the thera had formerly resided, lit. a village formerly-inhabited-near by the thera.

UPANÍTO, UPANIYYATI, see *Upaneti*.

UPÁNÍTO (*p.p.p.*), Led away [उपानीत].

UPAÑÑÁSO, An exordium [उपन्यास]. Ab. 118.

UPAÑÑÁTO (*p.p.p.*), Found out? [p.p.p. उपज्ञा]. Dh. 122.

UPANTI (*adv.*), Before, in the presence of [उप + अन्ति]. *Rañño maṁ upanti nehi*, bring me to the king (Ten J. 115).

UPANTIKO (*adj.*), Adjoining, close to [उपान्तिक]. Ab. 706. Neut. *upantikaṁ*, vicinity (Ten J. 115).

[1] This doctrine of predestination is not identical with the Christian doctrine, but only analogous to it. There is of course no question of the intervention of a Supreme Being, and the determining cause is Karma, or a man's actions in previous existences (see *Kammaṁ*) Perhaps "enabling or saving faith" would more accurately convey the meaning of upanissaya.

UPĀNTO (*adj.*), Adjoining [उपान्त]. Ab. 190.

UPAPADO, This word occurs three times in Turnour's Mah., and appears to be a noun with the meaning "conformity, accordance." It may be the S. उपपद्. *Sopapado* at Mah. 56 is rendered by Turnour "appropriate." See Mah. 131, 233

UPAPAJJATI, To come to, attain, be produced, be reborn [उपपद्]. With acc. *Gabbham eke upapajjanti*, some enter the womb, i.e. are reborn as men (Dh. 23). *Nirayaṁ so upapajjati*, he is reborn in hell (Dh. 26, 54; Mah. 209). With loc. *Tusites' upapajjatha*, was reborn in the T. heaven (Mah. 201). P.p.p. *upapanno*, possessed of (at the end of a compound).

UPAPĀRAMĪ (*f.*), Minor perfection [उप + *páramí*]. See *Páramí*. Man. B. 101; Dh. 117; B. Lot. 551.

UPAPARIKKHĀ (*f.*), Investigation [उपपरीक्षा].

UPAPARIKKHATI, To investigate, ascertain [उप + परि + ईक्ष्]. Ras. 33; Att. 196, 200.

UPAPATI (*m.*), A paramour [उपपति]. Ab. 240.

UPAPATTI (*f.*), Birth, rebirth [उपपत्ति]. Ját. 19; Ab. 1185; Dh. 74. Comp. *Kámupapatti*.

UPAPĪḶAKO (*adj.*), Oppressive [उपपीड् + अक]. One of the eleven sorts of Kamma is *upapíḷakakammaṁ*, that which shows its effects unexpectedly at some remote period after the action was committed (Att. clxx, 90, 212; Man. B. 447).

UPARĀJĀ (*m.*), A viceroy [उपराज]. F. Jat. 9; Mah. 130; Alw. I. 99.

UPARAJJAṀ, Post of viceroy, viceroyalty [उप + राज्य]. Alw. I. 78.

UPARAMANAṀ, Cessation [उपरमण].

UPARAMATI, To cease [उपरम्]. Dh. 110.

UPĀRAMBHO, Being angry with a person? [fr. उप + आ + रभ्]. Ab. 121.

UPARATI (*f.*), Cessation [उपरति]. Ab. 1166.

UPARATO (*p.p.p. uparamati*), Having ceased or desisted; deceased, dead [उपरत]. Mah. 201, 209. *Rattúparato* (adj.), abstaining from food at night.

UPARAVO, I have only met with this word at Ten J. 2, where it seems to mean the noise and bustle of a crowded court of justice [उपरव].

UPARI (*adv.*), Above, upon, over, upwards, beyond, further [उपरि]. *Upari vácetuṁ asakkonto*, unable to read any further (Alw. I. 80). *Má upari dhammadesanaṁ vaḍḍhayittha*, do not carry your teaching any further (Dh. 123). With gen. *Tassopari*, above it (Mah. 169). *Jánumaṇḍalánaṁ u.*, above the knees (Pát. 117). With abl. *Fato'pari*, above it (Mah. 169, 182). *Avícito u.*, upwards from the A. hell (Sen. K. 321). *U. pabbatá*, over the mountain (Sen. K. 318). As last part of a compound: *Tesaṁ siropari*, above their heads (Mah. 3). *Pallaṅkopari*, over the canopy (Mah. 164, comp. 5). *Uparikoṭi*, upper end (Dh. 261). *Uparimaggá*, the three higher paths, viz. Sakadágámin, etc. (Dh. 125). Also compounded with nouns in the same way as *anto*, *tiro*, etc. *Uparimatthake* (loc.) *patiṭṭhitárahaṁ*, worthy of being fixed upon the head (Dh. 256). *Uparipásáde ṭhito*, standing on the terrace (Dh. 212, comp. 203, 325). The loc. and acc. of the compound *uparibhágo*, over-region, place above, are used adverbially in the sense of "above, over." *Tassa uparibhágo sákháya nilíyitvá*, perched in a branch above him (F. Ját. 12); *Rájanivesanassa uparibhágaṁ sampattakále*, when (passing through the air) he got above the royal residence (F. Ját. 17, 42).

UPARIMO (*adj.*), Uppermost, over head [उपरि + म]. Sen. K. 393. *Uparimakoṭi*, upper end (Dh. 287, comp. 261). *Uparimá disá*, the zenith.

UPARITANO (*adj.*), Upper [उपरितन].

UPARITTAṀ, Superposition [उपरि + त्व]. Ab. 1177.

UPARODHO, Obstacle detriment [उपरोध].

UPARUJJHATI (*pass.*), To be stopped, to cease, be annihilated [pass. उपरुध्]. Alw. N. 39; B. Lot. 514.

UPARŪPARI (*adv.*), Higher and higher, one above another [उपरि + उपरि]. Mah. 157.

UPASAGGO, Trouble, misfortune, danger; a preposition (as *pari*, *adhi*, etc.) [उपसर्ग]. Ab. 401, 1033. *Upassaggo* metri causâ (Dh. 25).

UPASĀKHĀ (*f.*), A minor branch [उपशाखा]. Mah. 113.

UPĀSAKO, A pious Buddhist not in orders, a devout or faithful layman, lay devotee [उपासक]. Ab. 415; B. Int. 279. Fem. *upásiká* (Ab. 415; Dh. 78). *Tattha ko upásako? ti ratanattayaṁ upásanato so hi Buddhaṁ upásatíti upásako dhammaṁ saṅghaṁ upásatíti upásako*, if it be asked, what is an upásaka? I reply, a man is so called from his revering the three Gems; for he is called *up* because he reveres Buddha, he is called *up*. because he reveres the Doctrine and the

Priesthood (Pát. 35); the passage adds that his moral duties are the observance of the Five Sílas, and that his occupation is to earn a livelihood righteously and justly, avoiding the five sinful trades, which are caravan trading, slave-dealing, and the trades of butcher, publican, and poison-seller. With affix त्व, *upásakattaṁ*, state of being a believing layman (Dh. 435; Mah. 70).

UPASAMANAṀ, Appeasing [उपशमन]. Dh. 102.

UPASAMBYĀNAM, The outer garment, cloak [उपसंव्यान]. Ab. 292.

UPASAṀHARATI, To bring together [उपसंहृ]. Pát. 95; Ját. 67.

UPASAṀHITO (*p.p.p.*), Accompanied or furnished with [उपसंहित].

UPASAMMATI, To grow calm; to cease; to be settled [उपशम्]. *Uṇhaṁ upasammati*, heat is allayed (Ját. 17). Dh. 1, 19. Ger. *upasamma*, having settled (Mah. 39). P.p.p. *upasanto*, calm, tranquil (Dh. 19, 36, 68).

UPASAMO, Cessation; quietude, calm [उपशम]. Dh. 33, 66.

UPASAMPADĀ (*f.*), Taking, obtaining, acquiring; priest's orders [उपसंपद् + आ]. Dh. 33 (comp. *akusalánaṁ dhammánaṁ pahána kusalánam dhammánaṁ upasampadáya*). *Upasampadá* is the fullest possible admission to the privileges of the Buddhist priesthood, and bears to *pabbajjá* the same sort of relation that priest's orders in the Anglican Church bear to deacon's orders (see *Pabbajjá*). A man cannot receive the upasampadá ordination without having first taken deacon's orders, but the interval may be very short or very long according to circumstances. Thus, twenty being the lowest age at which a man is qualified for upasampadá, a boy who has become a sámaṇera at eight will have to wait twelve years before he can receive upasampada. On the other hand if a man join the priesthood at or after twenty, if he be otherwise properly qualified he may proceed at once to priest's orders. Full details of the up. ordination will be found in Dickson's article, "The Upasampadá-Kammavácá" in the Journ. Roy. As. Soc. for 1874. See also Spiegel's Kammavákyam, and E. Mon. 44-47. *Upasampadaṁ labhati*, to take priest's orders, to receive ordination (Dh. 124). A chapter of priests conferring ordination must consist of at least ten members (Pát. xl). *Laddhúpasampado* (adj.), having received ordination (Dh. 198, comp. 80). At Mah. 37 *upasampadamaṇḍala* is rendered by Turnour "hall of ordination." *Upasampadaṁ karoti*, to ordain (with dat Mah. 103).

UPASAMPAJJATI, To attain, enter on, take upon oneself; to reach, approach [उपसंपद्]. *Pabbajjaṁ u.*, to enter upon the ascetic life, take orders (Mah. 30). *Paṭhamajjhánam u.*, to enter on the first Jhána. Ger. *upasampajja* (Dh. 270). Mah. 64; Pát. 83. P.p.p. *upasampanno*, having priest's orders, ordained (Kamm. 8; Dh. 405). Caus. *upasampádeti*, to admit to priest's orders, to ordain (Mah. 32; Pát. 16; Alw. I. 92).

UPASAṀVASATI, To take up one's abode in [उप + सं + वस्].

UPĀSANAṀ, Attendance, service, homage [उपासन]. Ab. 428, 881; Pát. 35.

UPĀSANAṀ, Archery [उपासन] Ab. 390, 881; Dh. 223.

UPASANKAMANAṀ, Approaching (from next) Dh. 359.

UPASANKAMATI, To go to, approach [उपसंक्रम्]. *Yena Bhagavá ten' upasaṅkami, upasaṅkamitva*, approached where Buddha was, and having approached . . (Kh. 4; Dh. 106). Ger. also *upasaṅkamma* (Mah. 166). Inf. *upasaṅkamituṁ* (F. Ját. 15).

UPASANTO, see *Upasammati*.

UPASAPPATI, To approach [उपसृप्].

UPĀSATI, To attend, honour, serve, revere [उपास्]. Pát. 35. Aor. *upási* (Mah. 102). P.p.p. *upásito* (Ab. 751).

UPASEVĀ (*f.*), Service, honouring [उपसेवा]. Att. 193.

UPASEVATI, To serve, honour; to practise, frequent [उपसेव्]. *Parassa dáraṁ u.*, to commit adultery (Dh. 396). P.f.p. with affix त्व, *upasevaníyattaṁ* (Att. 199).

UPASEVĪ (*adj.*), Serving, frequenting [उपसेविन्]. *Paradárúpasevi* (m.), an adulterer (Dh. 55).

UPĀSIKĀ, see *Upásako*.

UPASOBHETI (*caus.*), To adorn [उपशोभयति].

UPASSAGGO, see *Upasaggo*.

UPASSAṬṬHO (*p.p.p.*), Oppressed, beset, ruined [उपसृष्ट]. Ját. 61.

UPASSAYO, Asylum, dwelling [उपाश्रय]. *Bhikkhuní-upassayo, bhikkhunúpassayo*, the house or cell in which a nun lived (Dh. 313, 328; Pát. 13).

Upassayo, a nun's cell (Mah. 125; Pát. 107). See *Passayo*.

UPASSUTI (*f.*), Listening to [उपश्रुति]. Pát 18.

UPASUSSATI, To dry up [उपशुष्]. Ját 71.

UPATĀPETI (*caus.*), To vex, torment [उपताप-यति]. Das. 5.

UPATISSO. A name of Sáriputta [उपतिष्य]. Ab. 434.

UPĀTIVATTO, Escaped from [from वृद् with उप and अति].

UPAṬṬHAHANAṀ, UPAṬṬHAHATI, see *Upaṭṭhánaṁ*, *Upaṭṭháti*.

UPAṬṬHĀKO, A servitor, personal attendant [उपस्थायक, comp. *Kaccáno* = कात्यायन]. Ját. 39. Every Buddha had an *upaṭṭháko* or servitor, who was a favourite disciple, Ānanda was the servitor of Gautama Buddha (Man. B. 227; Ját. 16). Of a king's servant (Dh. 160; Mah. 141, 204). *Cullupaṭṭháko*, "a little page" (Alw. I. 80; Dh. 171). Of an eminent thera's servitor (Alw. I. 92, here the *up.* was a pious layman).

UPATTHAMBHAKO (*adj.*), *Upatthambhakakammaṁ* is one of the eleven sorts of Karma (see Man. B. 447). Alabaster says it is so called because "it carries on what janakakamma has produced" [उपस्तम्भक].

UPATTHAMBHANAṀ, Supporting [उपस्तम्भन].

UPATTHAMBHATI, To support, prop [उपस्तम्भ]. A p. pr. átm of the caus. *upatthambhayamáno* occurs at Dh. 303 (comp. Das. 39), but in what sense I cannot say. P.p.p. *upatthambhito*, propped up.

UPATTHAMBHO, Stay, support, prop, help, encouragement [उपस्तम्भ]. Ras. 34; Mah. 40, 63. *Imá etassa upatthambhabhútá*, these women are his supporters (Dh. 170). *Upatthambhaṁ labhati*, to receive support or encouragement (Dh. 194).

UPAṬṬHĀNAṀ, and UPAṬṬHAHANAṀ, Waiting on, attendance, service; (in *satipaṭṭhána*) keeping near, readiness [उपस्थान]. *Rájup.*, king's service (Mah. 228). *Gilánup.*, nursing the sick (Att. 197). *Mátápitu up.*, succouring one's parents (Kh. 5; Dh. 408). *Tumhákaṁ upaṭṭhánaṁ ágato 'mhi*, I am come to wait upon you (Ten Ját. 1). *Tesaṁ upaṭṭhánaṁ gacchanto*, going to minister to their wants (F. Ját. 2, comp. Dh. 78). *Divasassa ca tikkhattuṁ Buddhupaṭṭhánam ágamá*, "and he repaired daily thrice to assist in the religious services rendered to Buddha" (Mah. 212). *Upaṭṭhánasálá* seems to have been a state room in a monastery reserved for Buddha when visiting the monastery (see B. Int. 84). *Upaṭṭhahanaṁ* at Dh. 408.

UPAṬṬHĀPAKO (*adj.*), A teacher? [उपस्थापक]. Pát. xiv.

UPAṬṬHĀPANAṀ, Providing, etc. [उपस्थापन].

UPAṬṬHĀTI, and UPAṬṬHAHATI, To serve, wait on, attend, minister to, support; to be ready, to be present [उपस्था]. With acc. *Upaṭṭhási mátulaṁ*, entered his uncle's service (Mah. 137, comp. 256). *Upaṭṭhahi sadá saṅghaṁ paccayehi catubbhi*, he constantly served or provided the clergy with the four requisites (Mah. 131). To nurse a sick person (Mah. 132). *Na upaṭṭháti*, is not in readiness, is absent (Dh. 370). Ger. *upaṭṭháya*, attending; in attendance, in readiness (Dh. 176). P.pr. *upaṭṭhahanto*, being present to the mind, obvious, clear (Dh. 422). *Attho upaṭṭháti*, the meaning is clear, lit. present (Alw. I. cviii). *Sáṭakasmiṁ nava dosá upaṭṭhahanti*, nine faults are present in the s. *Upatiṭṭhati* occurs at Att. 199, but it is probably only a recurrence to the Sanskrit. Imperat. 2nd pl. *upaṭṭhahatha* (Dh. 88). Aor. *upaṭṭhahi*, *upaṭṭhási*, pl. *upaṭṭhahiṁsu* (Dh. 88), *upaṭṭhahuṁ* (Mah. 132, 256). Inf. *upaṭṭhátuṁ* (Alw. I. 78). Pass. *upaṭṭhíyati*, to be served, waited on. P.pr. *upaṭṭhiyamáno* (Dh. 105, 107, 214, 265). P.p.p. *upaṭṭhito*, ready, present, arrived; attending on, awaiting; served, honoured. *Khajjabhojje upaṭṭhite*, food being served or in readiness (Kh. 11). *Upaṭṭhitagirá*, ready speech (Ab. 971). *Roditum upaṭṭhito*, has begun to cry (Ját. 54). *Bhattakále upaṭṭhite*, the hour of refection having come (Mah. 16). With acc. *Yamapurisá pi ca taṁ upaṭṭhitá*, and the servants of Yama await thee (Dh. 42). *Upaṭṭhite devaloke*, when heaven awaited thee (Mah. 195). *Niccaṁ táya upaṭṭhito*, constantly cherished by her (Mah. 210). *Maháyaññe upaṭṭhite*, when a great festival was impending (Mah. 2). *Upaṭṭhitá sati*, present memory, ready attention (see *Satipaṭṭhánaṁ*). *Upaṭṭhitasati* (adj.), one whose attention is fixed. With affix ता, *upaṭṭhitasatitá*, readiness of memory, attention (Dh. 311, 413). Par. S. A. says, *upaṭṭhitasatí ti cirakatádínaṁ anussaritáro*, by up. are meant people who can remember things that were done and said long ago. Caus. *upaṭṭhápeti*, to bring forward, cause to be present; to

provide, supply, get ready. *Upajjháyo saddhivihárikamhi puttacittaṁ upaṭṭhapessati*, the preceptor will call up in his pupil the idea of his being a son (Pát. xx). *Cattálísasahassá naṭakitthiyo upaṭṭhápesi*, provided him with 40,000 dancing girls (Jat. 58). *Satiṁ u.*, to fix one's thoughts, be engaged in active meditation (Dh 115, 393). *Cittaṁ u.*, to apply the mind, attend (Alw. N. 23). *Pánīyam paribhojanīyaṁ upaṭṭhapeti*, gets ready or serves the water for drinking (Dh. 106). Ját. 58; Alw. N. 23; Pát. xvi.

UPAṬṬHĀYIKĀ (*f.*), A female disciple [उपस्थायिका]. Dh. 169.

UPAVĀDAKO (*adj.*), Blaming [fr. caus. उपवद्]. *Ariyánam upavádaká*, speaking evil of the saints (B. Lot. 866).

UPAVĀDANĀ (*f.*), Blame [fr. caus. उपवद्]. Pát. 63.

UPAVADATI, To blame [उपवद्]. Kh. 15.

UPAVĀDO, Blame [उपवाद्]. Ab. 120; Dh. 34. *Ariyúpavádo*, speaking evil of the saints (Pát. 93).

UPAVAHATI, To bring about [उपवह्]. Att. 193.

UPAVANAṀ, A park [उपवन]. Ab. 537.

UPAVAṆṆETI, To describe fully [उपवर्ण्]. Att. 193.

UPAVASATI, see *Uposatho*.

UPAVĀSO, Temporary abstinence for a time from all worldly enjoyments, fasting, self-mortification, penance [उपवास]. Ab. 432; Mah. 129, 220. *Upavásagabbhamhi* at Mah 230 is rendered "in the depth of his wretchedness." I think it rather means "in the chamber of fasting"

UPAVASSAṀ (*adv.*), At the approach of the rainy season [उप + वर्ष]. Pát. 11.

UPĀVATTO (*p.p.p.*), Refraining [उपावृत्त]. Ab. 432.

UPAVESANAṀ, Sitting down [उपवेशन]. Ab. 765.

UPAVĪṆETI, To play the lute to a person [उपवीणयति].

UPAVĪṆO, The neck of a lute [उप + वीणा]. Ab. 138.

UPAVISATI, To sit down [उपविश्]. Aor. *upávisi* (Mah. 7, 82, 260). P.p.p. *upaviṭṭho*, seated.

UPAVUTTHO, see *Uposatho*.

UPAYAMO, Marriage [उपयम]. Ab. 318.

UPAYĀNAṀ, Approaching [उपयान].

UPĀYANAṀ, A present [उपायन]. Ab. 356; Mah. 159, 166.

UPĀYĀSO, Desperation, despair [उप + आयास] B. Lot. 332; Gog. Ev. 68; Alw. N. 36. I have met with a passage in a comment in which up is strikingly called "the dregs of grief," *antobhájane yeva teládínaṁ páko viya soko, tikkhagginá paccamánassa bhájanato bahinikkhamanaṁ viya paridevo, bahinikkhantávasesassa antobhájane yeva yáva parikkhayá páko viya upáyáso*, grief is like the boiling of oil or other liquids in a vessel, lamentation (viz. the outward expression of grief) is like the overflow (boiling over) from the vessel when the cooking is done by a fierce fire, despair is like the simmering in the vessel of what remains after boiling over, until it is all boiled away. Subh. quotes, *upáyáso náma ñátivyasanádíhi phuṭṭhassa adhimattacetodukkhappabhárito doso yeva*, up. is the resentment produced by excessive mental suffering in one who is affected by the loss of relatives, etc.

UPAYĀTI, To approach, go to [उपया] Mah. 54, 200. P.p.p. *upayáto*, arrived, attained (Alw. I. vii).

UPĀYO, Means of success, expedient, stratagem [उपाय]. Ten J. 120; Kh. 17; F. Ját. 16. The four upáyas, or means of success against an enemy, are *bhedo, daṇḍo, sámaṁ, dánaṁ*, sowing dissension, attack, negotiation, buying off (Ab. 348). *Saṅgámam patvá pi evaṁ pavisitabbaṁ evaṁ nivattitabban ti upáyaṁ dassenti*, when they have entered the battle, they teach them tactics, saying thus you must advance, thus retreat (Sám. S. A.) *Pápassa tass' upáyo*, it is a plot of that sinner (Mah. 260). *Upáyena*, by artifice (Mah. 246, Das. 4). *Eten' upáyena*, by this means (Ten J. 112, comp. 36). *Upáyaṁ disvá*, having thought of an expedient (Alw. I. 101).

UPAYOGO, Employment, use [उपयोग]. Dh. 291.

UPECCA, see *Upeti*.

UPEKKHĀ, and **UPEKHĀ** (*f.*), Indifference to pain and pleasure, equanimity, resignation, stoicism [उपेक्षा]. Ab. 159 (*kkh*); Man. B. 102, 565; E. Mon. 243; B. Lot. 799 (*kh*); Ját. 25 (both ways); Att. 203 (*kkh*).

UPEKKHAKO (*adj.*), Resigned, patient [उपेक्षक]. With loc. *Rájabhiseke upekkhako ási*, was indifferent to being inaugurated (Mah. 51, comp. Dh. 296).

UPEKKHATI, To be indifferent, stoical [उपेक्ष्]. Ját. 28.

UPETI, To go to, approach, enter, undergo, incur

[उपे]. *Jaraṁ u.*, to undergo decay (Dh. 28, comp. 61). *Upemi Buddhaṁ saraṇaṁ*, I fly to B. as my refuge (Dh. 97). *Nirayaṁ u.*, to go to hell (Dh. 54). *Idáni maṁ nopeti*, now he doesn't come near me (Mah. 194). *Maraṇaṁ u.*, to die (Ját 20). *Gabbhaṁ u.*, to enter the womb, be reborn (Dh. 58). Fut. 1st pers. *upessaṁ* (Dhaniya S.). Fut. 2nd pers. *upehisi* (Dh. 43, 62). Aor *upagá* (Mah. 52, *sahasopagá* = *sahasá upagá*). Ger. *upecca* (Mah. 16, 17, 47, 85, 207). *Anupecca rosaṁ*, not giving way to anger (Att. 203). P.p.p *upeto*, possessed of. With instr. *upeto damasaccena*, endowed with temperance and truth (Dh. 2). With acc. *álasiyaṁ u.* (Dh. 49). F. Ját. 1.

UPOGGHĀTO An example [उपोद्घात]. Ab. 115.

UPOSATHIKO (*adj.*), Fasting, keeping the Uposatha vows; belonging to the Uposatha [next + इक]. Mah. 170. *Uposathiko hoti*, to fast, keep the Sabbath (Dh. 165; F. Ját. 53). *Uposathikaṁ bhattaṁ* (Kamm. 9) is rendered by Dickson "rice offered on the full-moon days."

UPOSATHO, The Buddhist Sabbath or fast-day; fasting, abstinence from sensual enjoyments; the monastic ceremony of reading the Pátimokkha; the eight Sílas; ordinance, institution [उपवसथ]. Ab. 780. The Uposatha day is a day of religious observance and celebration for laymen and priests, and answers as nearly as possible to our Sunday. It occurs four times in the month, viz. on the day of full moon (*pañcadasí*), on the day when there is no moon (*cátuddasí*), and on the two days which are eighth from the full and new moon (*aṭṭhamí*); it is therefore a weekly festival. On uposatha days laymen dress in their best clothes, and such of them as are religiously disposed abstain from trade and worldly amusements, and take upon themselves the uposatha vows, that is to say, go to a priest and make him their witness of their intention to keep the eight Sílas during the day (E. Mon. 236, see *Sílaṁ*). Two of the four days, viz. the *cátuddasí* and *pañcadasí*, are devoted by the priests to the special ceremony of reading the Pátimokkha (*pátimokkhuddeso*). This uposatha service forms a sort of general confession. Four priests constitute a quorum, but every member of the monastery is expected to be present. The priests being all assembled, the Pátimokkha is read out section by section, and at the end of each section the reader thrice puts the question whether all present are innocent of the offences just enumerated. Any priest whose conscience reproaches him with having committed one of the offences then makes public confession of it and submits to the necessary penance (E. Mon. 144). These two uposathas are the regular ones, and are called *cátuddasiko* and *paṇṇarasiko* (Pát. 27). There is also an occasional one called *samaggiuposatho*, "reconciliation-Up.," which is held when a quarrel among the fraternity has been made up, the general confession forming as it were a seal to the reconciliation (Pát. 2, 27; Mah. 42). Writing to me in December 1871, Subhúti told me that the two Up. days for that month were Monday the 11th and Tuesday the 26th. If the quorum could not be obtained, and there were only two or three priests, they held a *párisuddhi-uposatho*, which Vij. explains as "the mutual confession of two or three priests of their innocence of the offences enumerated in the Pátimokkha" (see Pát. 26). The hall or chapel in the monastery in which the Pátimokkha is read is called *uposathaggaṁ* (Mah. 15, 232; Pát. 1), or *uposathagharaṁ* (Mah. 232, 249), or *uposathágáraṁ* (Mah. 210), or *uposathálayo* (Mah. 225). The Up. service is called *uposathakammaṁ* (Mah. 98). *Uposathaṁ gacchati*, to go to the Up. service. *Uposathaṁ karoti*, to hold the Uposatha service (Pát. 26, 27; Mah. 42). The term *uposathakammaṁ* is also applied to the Sabbath duties observed by laymen, as fasting, taking upon one the eight vows, etc. (F. Ját. 52 *uposathakammaṁ katvá*, 58; Ras. 40). Keeping the Sabbath (by laymen) is called *uposathaṁ upavasati* (Dh. 404, the p.p.p. is *upavuttho*), *uposathavásaṁ vasati* (Dh. 98). The ceremony of a layman taking upon himself the eight sílas is called *uposathaṅgáni adhiṭṭháti* (Alw. I. 76), or *uposathaṅgáni ádiyati* (Mah. 35), or *uposathaṁ samádiyati* (Dh. 308), or *aṭṭhaṅgasílaṁ samádiyati* (see *Sílaṁ, Samádiyati*). At Mah. 230 we have *hutvá aṭṭhaṅguposathí*, having become an observer of the Up. with the eight Sílas. At Mah. 220 I am inclined to read, *Uposathúpaváso ca kattabbo 'posathe*, and on the Sabbath the Up. fast must be observed.[1] The Up.

[1] The word "fast" is a convenient one, but it implies abstinence from many things beside food (see the eight Sílas under art. *Sílaṁ*)

day or Sabbath is called *uposathadivaso*, or *uposathadinaṁ*, or simply *uposatho*. *Uposathadivase pápuṇi*, arrived on a Sunday (Alw. I. 79). *Sve uposatho*, to-morrow is Sunday (F. Ját. 53, comp. Pát. 26). *Ajja paṇṇaraso uposatho . . divyaratti upaṭṭhitá*, to-day is the full-moon Sabbath, the holy night has come (Sátágiri S.). *Assayuja-sukkapakkhe paṇṇarasa-uposathe*, on Sunday the full-moon day in the moonlit fortnight of September (Mah. 114, comp. 173). *Cittamásassa káḷapakkhe uposathe*, on the (cátuddasí) Sabbath which falls in the dark half of the month Citta (Mah. 4). *Suddhass' uposatho sadá*, to the holy man it is always Sabbath, viz. he never indulges in sensual or worldly pleasures (Sám. S. A.). *Evaṁ aṭṭhaṅga-samannágato kho Visákhe uposatho upavuttho*, thus, O Visákhá, the fast has been kept with its eight divisions (Ditto). *Upavatthuposatho* (adj.), one by whom the fast has been kept (Dhammika S.). As an instance of the meaning *paññatti* or "ordinance," Sám. S. A. quotes, *uposatho náma Nágarája*, "an ordinance, O Nága-king . ." The North Buddhists, misled by the change of *ava* to *o*, and ignorant of the word उपवसथ, which does not belong to classical Sanskrit, have rendered *uposatha* by uposhadha, which is of course a mere mechanical adaptation, and has no etymology (B. Lot. 450; B. Int. 227). At B. Lot. 636 we have uposatha, which is merely an adoption of the Pali word.

UPOSATHO (*adj.*), Belonging to the Uposatha [उपवसथ = च]. *Uposathesu divasesu*, on Uposatha days (Mah. 196, I think *aṭṭhasu* agrees with *vihâresu*). *Uposatho hatthi*, name of a sort of elephant (Ab. 361; B. Lot. 636). *Uposatho* (adj.), fasting, keeping Up. (Mah. 104).

UPPABBAJATI, To leave the priesthood, throw off the robes [उद् + प्रव्रज्]. P.p.p. *uppabbajito*, having left the priesthood. A Buddhist priest is allowed to retire from the priesthood on obtaining the permission of a *saṅghakamma* or chapter of priests (E. Mon. 46). He may afterwards return to the profession if not disqualified. At Das. 21 we are told of a monk who left the priesthood no less than six times, and yet attained Arhatship (*chakkhattuṁ uppabbajito*). Caus. *uppabbájeti* and *upabbajápeti*, to expel from the priesthood, unfrock for an offence (Mah. 237). P.p.p. *uppabbajápito* (Mah. 42).

UPPĀDANAṀ, Production, causing [उत्पादन]. Ját. 8; Dh. 345, 408.

UPPĀDETI, see *Uppajjati*.

UPPĀDO, Springing up, appearance, birth; an omen [उत्पाद]. Ab. 401, 1027; Dh. 33, 35, 90; Ras. 24; B. Lot. 305.

UPPAJJANAKO (*adj.*), Arising, being born [next + क]. Dh. 135, 280.

UPPAJJANAṀ, Arising (from next). Ját. 8; Dh. 409.

UPPAJJATI, To arise, originate, be produced, be born, appear [उत्पद्]. *Uppajjitvá nirujjhanti*, they spring into existence and perish. *Kathá udapádi*, a discussion arose (Das. 21; Dh. 141). *Kattha upajjanti*, where are they reborn? (Gog. Ev. 18, comp. Alw. I. xlii). *Cavamáná uppajjamáná*, dying and being reborn (Gog. Ev. 10; B. Lot. 866). *Dukkhaṁ me uppajjati*, I am troubled, lit. trouble arises to me (F. Ját. 3, comp. Ten J. 112). *Tassa paṇḍurogo udapádi*, he was attacked with jaundice (Dh. 93). *Me . . cakkhuṁ udapádi paññá u.*, I obtained the eye, the wisdom (Gog. Ev. 1). *Ath' assa balavapíti udapádi*, then great joy fell upon him (Alw. I. 80, comp. 97). *Kassapo náma satthá loke udapádi*, a Buddha named K. was born into the world, or appeared in the world (Ras. 15, comp. Dh. 126). *Saggaṁ uppajjanti*, are reborn in heaven. *Ambalaṭṭhikolalenamhi rajataṁ uppajjatha*, silver made its appearance in the cave of A. (Mah. 167, comp. Alw. I. 74 jewels are produced). *Tassa cittaṁ udapádi*, the thought occurred to him (comp. Alw. I. 92). Aor. *udapádi*, *uppajji* (Alw. I. 97; Ras. 64). Fut. *uppajjissati* (Ten J. 112). P.p.p. *uppajjeyya* (Dh. 186). Part. pr. *uppajjamáno* (Dh. 90). Ger. *uppajja*, *uppajjitvá* (Dh. 117; Sen. K. 505). P.p.p. *uppanno*, arisen, born, produced; acquired; happened. *Lokaṁ u.*, born into the world (B. Lot. 866). *Vádá uppanná*, heresies arose (Alw. I. 66, comp. Ten J. 20). *Puttassa te rogo u.*, sickness has befallen your son (Dh. 93, comp. Ten J. 113, Dh. 308). *Saṅghass' uppannalábhá*, the gains accruing to the clergy (Mah. 87). *Satthari uppannavissáso*, having conceived a great affection for the Teacher (Dh. 402, lit. to whom affection had arisen, comp. Dh. 314). Caus. *uppádeti*, to give rise to, produce, obtain. *Pabbajjáya ruciṁ uppádetvá*, having conceived a longing to take orders (Dh. 117; Ját. 59). *Lohitaṁ uppádesi*,

drew blood, caused an effusion of blood (Dh. 279). *Cittaṁ u.*, to suggest a thought or idea, to think (Ten J. 55). *Sattánaṁ sukhaṁ uppádayamáno*, bringing comfort to mortals (Ját. 51). *Taṁ tassa santake uppádetuṁ na sakkoma*, we cannot get it from him (Dh. 121, comp. Mah. 165, "how can I get bricks?"). P.p.p. *uppádito* (Das. 24; Dh. 201, 335, 345).

UPPAKKAMO, For *upakkamo* metri causâ. An expedient (Das. 34).

UPPALAṀ, The blue lotus; a water-lily; one of the high numerals, 10,000,000[14], or 1 followed by ninety-eight cyphers [उत्पल]. Ab. 475, 688; Dh. 10; Mah. 212. Rendered "sapphire" at Mah. 166. *Uppalavaṇṇá* (f.), name of an eminent nun, who was one of Gautama's aggasávikás (Dh. 213).

UPPALINĪ (*f.*), An assemblage of blue lotuses [उत्पलिनी].

UPPAṆḌETI, To ridicule [उद् + पण्ड्]. Mah. 156; Dh. 193.

UPPANNO, see *Uppajjati*.

UPPARIKKHATI, To investigate [उद् + परि + ईक्ष्]. Dh. 209; Ras. 32.

UPPĀṬANAKO (*adj.*), Rooting out [उत्पाटन+क]. *Sineru-uppáṭanakaváto*, a gale that would uproot Meru (Ten J. 111).

UPPATANAṀ, Springing up, arising; jumping up [उत्पतन]. Ab. 1126.

UPPATATI, To fly or rise up into the air; to spring upwards, to jump [उत्पत्]. Dh. 223, 238, 404; Ten J. 36; Mah. 33. To jump off a rock (Ras. 24). With loc. *Ākáse u.*, to fly up or rise into the air (Ten J. 120; Dh. 299; Ját. 3). *Asadisarúpaṁ ákáse uppatamánaṁ viya pásádaṁ karesi*, built a matchless palace that seemed to rise like an exhalation into the sky, or seemed almost to float in the air (Dh. 323). To overflow, rise over the edge (Mah. 24). P.p.p *uppatito*.

UPPĀṬETI (*caus.*), To root out, tear out, tear off [उत्पाटयति]. Dh. 79, 245, 323 (*akkhini*), 176 (*maṁsaṁ*).

UPPATHO, Wrong road, error, sin [उत्पथ]. Ab. 193. *Uppathacári* (m.), a sinner (Dh. 396). *Uppathena*, by the wrong road, the wrong way.

UPPATTI (*f.*), Arising, birth, production [उत्पत्ति]. Ab. 90. *Uppattibhúmi*, birth-place (Ab. 855). *Majjhimadese u.*, being born in the M. (Dh. 397). *Arahattuppatti*, attainment of Arhatship (Dh. 333). *Uppattiṁ gaṇháti*, to be born (Ras. 64). *Uppatti-devá*, devas by birth, viz. the angels, as opposed to kings and Arhats (Das. 45).

UPPĪḶETI, To press together [उत्पीड्]. Ját. 51. P.p.p. *uppiḷito*. Also *uppiḷápeti*, to press upwards, buoy up (Att. 211).

URABBHO, A ram [उरभ्र]. Ab. 501.

URACAKKAṀ, An iron wheel which forms an instrument of torture in one of the hells [उरस + चक्र]. "It appears to the victim like a splendid necklace, but as soon as he has put it on it cuts him to pieces by its own circular motion" (Ab. 781).

URACCHADO, Mail armour [उरश्छद]. Ab. 377.

URAGO, A snake; a Nága [उरग]. Ab. 654. *Uragarájá, uragádhipo*, a Nága king (Dh. 243; Mah. 72). F. Ját. 50.

URAṆO, A ram [उरण]. Ab. 501. Fem. *uraṇi*, a ewe (Ab. 502).

URASILOMO (*adj.*), Hairy-breasted [comp. उरसिलोमन्].

URATTHALAM, The breast [उरःस्थल]. Att. 191.

URO, and URAM, The breast, chest [उरस्]. Ab. 270. Gen. *urassa* (Alw. I. 100). Abl. *urasmá*. Loc. *urasi*. *Urabandhanaṁ*, a girdle.

URU (*adj.*), Large; excellent, eminent [उरु]. Ab. 701. *Urucetiyaṁ*, the Great Shrine, viz. the Maháthúpa (Mah. 201). *Thero 'ru*, eminent priest (Mah. 171). Mah. 4, 111, 212.

URU (*f.*), Sand. Ab. 663.

ŪRU (*m.*), The thigh [ऊरु]. Ab. 276; Dh. 91; Mah. 259.

URUVELĀ (*f.*), Name of a town in the Magadha country [उरुविल्वा]. B. Int. 77; Mah. 2; Dh. 119.

USABHAṀ, A measure of twenty yaṭṭhis. Ab. 196, 996; Mah. 153.

USABHO, A bull; name of one of the notes of the Hindu gamut; at the end of a compound, best, eminent; name of a drug [ऋषभ]. Ab. 132, 495, 696, 996; Dh. 238. Used absolutely in the sense of a great or noble man (Dh. 74).

ŪSARO (*adj.*), Saline [ऊषर]. Ab. 182. *Ūsaraṁ*, a barren spot impregnated with salt (Ab. 886).

ŪSAVĀ (*adj.*), Saline [ऊष + वत्]. Ab. 182.

USĪRO, and -RAṀ, The fragrant root of Andropogon Muricatum [उशीर]. Ab. 601. *Usiratthо* (adj.), one who wants usíra root, a digger for usíra (Dh. 60).

USMĀ (*m.*), Heat [उष्मन्]. Acc. *usmaṁ*. Instr. *usmaná*. Comp. *Usumá*.

ŪSO, Salt ground [ऊष]. Ab. 182.

USSADO, This word is certainly fr. उत्सद्, and I think Burnouf is right in rendering it "protuberance" (B. Lot. 568; Dh. 95, 339). There are some hells called ussadaniraya in contradistinction to the mahánirayas, the exact meaning of the compound I do not know (Ját. 168).

USSAHATI, To be able; to endeavour [उत्सह्]. Alw. I. 112; Att. 202. P.p.p. caus. *ussáhito*, encouraged? (Ját. 80).

USSĀHO, Strength; effort, endeavour [उत्साह]. Ab. 156, 351. *Ussáhaṁ karoti*, to make an effort (Kamm. 8). With affix वत्, *ussáhavá* (adj.), energetic.

USSANKĪ (*adj.*), Distrustful, anxious [उद् + शङ्किन्].

USSAṄKITO (*adj.*), Distrustful, anxious [उद् + शङ्कित]. Dh. 396

USSANNO (*p.p.p.*), Increased, extensive, prevalent, rife, intense [उत्सन्न]. *Tama-ussanná ratti*, a night of intense darkness (Ab. 69). *Sabbattha Mágadhikabhásá eva ussanná*, everywhere the M language prevails (Alw. I. cvii). *Ussannadhátukaṁ káyaṁ assásetuṁ*, "to allay the excited humours of the body" (Vij.). At p. 94 we have *ussannakusalamúlo* (adj.), which Vij. renders, "whose propensities to the performance of merit were fully developed."

USSĀPETI (*caus.*), To lift up, raise, exalt [caus. उच्छ्रि]. *Setacchattaṁ u.*, to raise the royal umbrella (Alw. I. 79; Mah. 216; Dh. 153; Das. 3, 25). *Ussápesi silatthambhaṁ*, raised a stone monument (Mah. 97). Dh. 78; B. Lot. 323. P.p.p. *ussápito* (Att. 190).

USSĀRAṆAṀ, Driving away [उत्सारण]. Att. 198.

USSAVO, Festival, merrymaking, holiday [उत्सव]. Ab. 178. *Ussavaṁ karoti*, to make merry (Mah. 249). *Ussavadivaso*, jour de fête (Dh. 247).

USSĀVO, Hoar-frost, dew [अवश्याय]. Ab. 56. *Ussávabindu*, a dew-drop (Ját. 68, 73). Dh. 268. At Dh. 429 *ussávo* may perhaps be a derivative of सु with उत्.

USSIÑCATI, To bale out, exhaust [उत्सिच्]. Att. 202.

USSĪSAKAṀ, A pillow, the head of a bed [उच्छीर्षक]. *Víṇaṁ ussísake ṭhapetvá*, placing the lute by his pillow (Dh. 172). *Bodhiṁ ussísake katvá .. sayanaṁ*, a couch with a Bo-tree placed at its head (Mah. 180). *Ussísakaraṇatthâya*, for the purpose of making a pillow (Ját. 161, this compound implies a form *ussísaṁ*, unless the reading should be *ussísakakaraṇatthâya*). Ját. 15.

USSOḶHI (*f.*), Exertion [fr. उत्सह्]. Ab. 158.

USSUKKAṀ, Zeal, energy, hard work; eagerness, longing [औत्सुक्य]. *Ussukkaṁ ápajjati*, to be zealous, to be hard-working, to long earnestly (Dh. 326). *Devatá-ussukkaṁ*, "quickening the gods, i.e. stirring them up to intervention, putting them on their mettle" (Vij.). Comp. *Apposukko*, *Nirussukko*.

USSUKO (*adj.*), Zealous, eager; active, energetic [उत्सुक]. Ab. 727; Dh. 36; Mah. 119.

USSŪRASEYYĀ (*f.*), This word occurs in Sigálovada S., and appears to mean "sleeping after the sun has risen" [उत्सूर + शय्या].

USSUSSATI, To become dried up [उच्छुष्]. Gog. Ev. 15.

USU (*m.* and *f.*), An arrow [इषु]. Ab. 389. *Usukáro*, and *usuvaḍḍhaki*, a fletcher (Ab. 510; Dh. 7, 15). Gen. *usuno* (Ab. 922).

USUMĀ (*m.*), Heat [ऊष्मन्]. Loc. *usumani*. Comp. *Usmá*.

USŪYĀ, and **USUYYĀ** (*f.*), Envy, jealousy, detraction [असूया]. Ab. 168, 1151. *Usuyyavádako* (adj.), using envious language (Pát. 97, fem. -*iká*).

USŪYATI, and **USUYYATI**, To be envious, jealous, discontented [असूयति]. F. Ját. 13, 14, 38.

UTRASTO (*p.p.p.*), Alarmed [उत्त्रस्त].

UTTAMO (*adj.*), Best, highest, chief, excellent, eminent, supreme, first-rate [उत्तम]. Ab. 694; Dh. 11, 18; Mah. 255; Ten J. 46. *Uttamaṅgaṁ*, the head (Ab. 256, S. uttamáṅga). *Uttamaṅgaruho*, hair of the head (Ab. 256). *Uttamaṇṇo*, a creditor (Ab. 470, S. uttamarṇa). *Uttamattho*, the highest object, summum bonum, i.e. Arhatship (Dh. 69, 72, 429). Fem. *uttamá*, an excellent woman (Ab. 334). *Vaṇṇagandharasuttamo* (adj.), excellent in colour, smell and taste (Mah. 22, 87). *Gajuttamo*, a noble elephant (Mah. 152). With instr. *Tapasá u.*, unrivalled in devotion.

UTTAṀSO, A chaplet; an earring [उत्तंस]. Ab. 308, 870.

UTTĀNO, Lying on its back. supine; shallow; open, evident, clear, easy [उत्तान]. Ab. 669; Mah. 243. *Uttáno hutvá nipajji*, lay on its back (Dh. 192). *Uttánasayo*, *uttánaseyyako*, an infant (Ab. 252). *Uttánasambandhá gáthá*, easy verses. lit. of obvious connexion? (Ten J. 117). *Anuttáno*

(adj.), deep, profound, recondite. *Anuttánattha-padavaṇṇaná*, explanation of words of obscure meaning, a commentary.

UTTĀPETI (*caus.*),To heat [उत्तापयति]. Att. 211.

UTTARATI, To cross over, escape from [उत्तॄ]. *Nadiṁ u.*, to cross a river (Ját. 17; Mah. 255; Ten J. 110). To leave the brink of a pond, river, etc., go up from it (Ten J. 13; Dh. 224). To come out of water (Ten J. 19; Dh. 177). P.p.p. *uttiṇṇo*, crossed, landed (Dh. 105). Caus. *uttáreti*, to cause to escape, to save, deliver (Ras. 25, *saṁsárakantárá*, abl.).

UTTARĪ (*adj.*), Superior, highest, best [उत्तरिन्]. I should be inclined to take the phrase *uttarimanussadhammo* as meaning "superhuman condition," the first part of the compound being the adv. *uttariṁ*. But according to Pát. 67 the first word must be the adj. *uttarí*, for the gloss says *uttarimanussadhamman ti uttarimanussánaṁ jháyinañ c'eva ariyánañ ca dhammaṁ*, by *utt.* is meant the condition of the highest men, of those who exercise jhána and of those who are in the Paths (see Pát. 3; B. Lot. 164; Dh. 395). At Dh. 202 we have *uttarimaggaphalena*, by the fruition of the highest Path (viz. Arhatship). We appear also to have the adj. *uttarí* at Dh. 171, but what the compound *uttaribhaṅgo* means I cannot tell.

UTTARIṀ (*adv.*), Beyond, above; further, besides, more, longer [उत्तरम् with the last *a* weakened to *i*, comp. *uttaritara*]. *Cuddasa vassáni satta másá ca uttariṁ*, fourteen years plus seven months (Mah. 204). *Tumhákaṁ jánanasamayo ettako 'va udáhu uttariṁ pi atthi*, is the religious truth you know so much, or is there any besides? (Dh. 121). *Uttariṁ pi niggaṇhanto*, rebuking him further (Dh. 115, comp. 355, *uttariṁ ovadanto*). *Siyá c' assa u. avasiṭṭhaṁ*, and there should be some left to him over and above (Sám. S.). With abl. *Tato u.*, more than that (Dh. 281, comp. 289, *ito uttariṁ pi*). *Sattáhato u.*, beyond or longer than a week (Dh. 170). *Nibbánato u. aññaṁ sukhaṁ n'atthi*, there is no other bliss superior to N. (Dh. 354). At Dh. 370 in *pañca vuttari' bhávaye*, "let him further develope the five," I believe the *v* to be merely euphonic, as in *vuṭṭháya* for *uṭṭháya* after a vowel. The loss of the *ṁ* may be accounted for by elision, but I have met once with *uttaruttari*, "more and more" (as if like *uparúpari*); further on in the same passage however *uttaruttariṁ pi*.

UTTARITARO (*adj.*), Superior, better, higher, more eminent [उत्तरतर]. Ját. 53; Alw. I. 108; Dh. 399. With abl. *Tato uttaritaraṁ patthento*, asking for more than this (Dh. 387).

UTTARĪYAṀ, An outer garment, cloak, scarf [उत्तरीय]. Ab. 293; Mah. 142.

UTTARO (*adj.*), Higher, high, superior, upper; northern; subsequent [उत्तर]. Ab. 830. Declined like *sabbo*, pl. *uttare*. *Pacchimuttare* (loc.), on the north-west (Mah. 66). *Tato uttaraṁ gantvá*, having gone to the north of this (Mah. 90). *Uttará disá*, the north quarter (Alw. I. 94). *Uttarakálo*, future time (Ab. 86). *Uttaroṭṭho*, upper jaw or lip (F. Ját. 12). *Uttaretare* (pl.), high and low (Alw. I. vii, = uttara + itara). *Uttarattharaṇaṁ*, an upper coverlet? (Pát. 87). *Uttarásaṅgo*, the upper yellow robe worn by a Buddhist priest over one or both shoulders (Ab. 292; Gog. Ev. 8). Also a similar garment worn by a layman, but generally white (Dh. 314; E. Mon. 114). *Uttaráyanaṁ*, the summer solstice (Ab. 81). *Uttaracchado*, a cover, coverlet. *Uttarakuru* (m.), one of the four Mahádípas (Ab. 183; Mah. 2; Dh. 274). Neut. *uttaraṁ*, an answer; an upper garment; as the last part of a compound, excess (Ab. 114, 292, 830). *Aṭṭhuttarasahassaṁ bhikkhavo*, 1008 priests (Mah. 135, comp. 171). *Aṭṭhuttarasahassáni*, 1008 (Mah. 231). *Aṭṭhuttarasatabráhmaṇá*, 108 brahmins (Dh. 233). With affix तस्, *uttarato*, on the north, northwards (Mah. 86, 90, 231). With gen. *Maháthúpass' u.*, to the north of the M. (Mah. 206).

UTTASATI, To be alarmed [उत्त्रस्]. Att. 205.

UTTĀSO, Terror [उत्त्रास]. Ab. 167.

UTTATTAṀ, Dried flesh [उत्तप्त]. Ab. 280.

UṬṬHAHANAṀ, see *Uṭṭhánaṁ*.

UṬṬHAHATI, and UṬṬHĀTI, To rise, stand up, get up; to arise, be produced; to rouse or exert oneself, to be active [उत्था]. *Añño paṭisattu náma uṭṭhahituṁ samattho náhosi*, there was no other foe able to stand up against him (Ten J. 29). *Udaká u.*, to come out of the water (Mah. 152). *Mahámegho uṭṭhahi*, a tempest arose (Dh. 88, 155). *Phoṭá uṭṭhahanti*, boils are produced (Ját. 7, comp. Mah. 175). Of getting up in the morning (Pát. xx). Of being restored or rehabilitated after committing a priestly offence (see *Saṅghádiseso*). *Uṭṭhahati* (Mah. 230; Dh. 141), *uṭṭháti* (Mah. 230, line 10, *na vuṭṭhámi*).

Aor. *uṭṭhási, uṭṭhahi* (Ten J. 114; Mah. 40, 175), anomalous pl. *uṭṭhiṁsu* (Mah. 166). Fut. *uṭṭhahissati* (Att. 204; Mah. 211, 230). Opt. *uttiṭṭhe* (Dh. 31). Imperat. 2nd pers. *uṭṭhaha*. Inf. *uṭṭhátuṁ*. Ger. *uṭṭháya* (Dh. 43, 106; F. Ját. 57; Mah. 154, starting up), *uṭṭhahitvá* (Dh. 286, 370; Mah. 152), *uttiṭṭhitvá* (Dh. 335). *Uṭṭháy' ásaná*, having risen from his seat. *Uṭṭháya antonivesanaṁ pávisi*, got up and went into the house (Dh. 154). P.p. *uṭṭhaháno*. *Anuṭṭhaháno*, sluggish (Dh. 49). P.p.p. *uṭṭhito*, arisen, produced; standing up; striving (Ab. 65; Dh. 88, 195). *Máraṇatthay assa uṭṭhitá*, those who had risen up to kill, or were exerting themselves to kill him (Ten J. 29). Caus. *uṭṭhápeti* (comp. *upaṭṭhápeti*). *Candaṁ uṭṭhápento viya*, as if he was causing the moon to arise (Ten J. 12). *Uṭṭhápetvána yantehi jalaṁ*, raising the water by machinery (Mah. 211). *Channam uṭṭhápetvá* having roused Channa (Dh. 118, comp. Mah. 262). *Aruṇaṁ u.* appears to mean, to continue till morning, allow morning to overtake you while in some occupation, let the sun rise upon you (Alw. I. 76, Pát. 98, in both instances short *a*). P.pr. of the caus. pass. *(v)uṭṭhápiyamáno*, being roused (Ját. 10). P.f.p. *uṭṭhápaniyo*, that must be roused (Ját. 10). When *uṭṭh.* follows a word ending in a vowel, and without a pause in the sense, a *v* is generally prefixed for euphony. Thus we have *uṭṭháy' ásaná*, but *ásaná vuṭṭhahiṁ* (Ját. 17; Dh. 403). Other examples are, *ápajjitvá vuṭṭhátukámo* (Pát. 69), *Sattháraṁ vanditvá vuṭṭháy' ásaná* (Dh. 265), *samápattito vuṭṭháya* (Dh. 94, 131), *samokiranti pupphehi vuṭṭhahantassa ásaná* (Ját. 27, comp. Mah. 7, Att. 8), *rájá vuṭṭhási, na vuṭṭhámi* (Mah. 230), *patisallánâ vuṭṭhito* (Alw. I. 92), *kathaṁ nu vuṭṭhahanti* (Mah. 30), *ekan ta vuṭṭhápetuṁ* (Mah. 262), *upajjháyamhi vuṭṭhite* (Pát. xx). At Mah. 30, 90, the euphonic *v* is used after anuswára, *vacanaṁ vuṭṭháya*, and *samádhiṁ vuṭṭhito*. At Mah. 30, line 9, *vuṭṭhahante* begins a line.

UṬṬHĀNAṀ, and UṬṬHAHANAṀ, Rising; standing up; rise, origin; exertion, manly vigour [उत्थान]. Ab. 886; Dh. 5, 49; B. Lot. 789. *Suriyass' u.*, sunrise (Ját. 19). *Nisídanuṭṭhahanaṁ*, sitting and standing (Dh. 86). *Anuṭṭhánamalá ghará*, houses are spoilt for want of energy to repair them (Dh. 43, see comment). *Bhattuṭṭhánaṭṭhánam pi ajánanto*, not even knowing where boiled rice came from (Dh. 141). With euphonic *v* after a vowel (comp. last): *gabbhavuṭṭhánaṁ*, delivery of a woman with child (Ját. 52, comp. Dh. 240); *apattivuṭṭhánaṁ*, rehabilitation after an offence (see *Saṅghádiseso*); *adhiṭṭhánavuṭṭhánaṁ*, resolution and exertion (Dh. 343, comp. 281).

UṬṬHĀNAVĀ (*adj.*), Strenuous, active [उत्थानवत्]. Dh. 5.

UṬṬHĀPANAṀ, Rousing; exhorting [उत्थापन]. *Matasaríruṭṭhápanaṁ*, rousing a corpse to life. With euphonic *v*, *vuṭṭhápanaṁ* (Pát. 6).

UṬṬHAPETI, UṬṬHĀYA, see *Uṭṭhahati*.

UṬṬHĀYĪ, see *Pubbuṭṭháyí*.

UṬṬHITO, see *Uṭṭhahati*.

UṬṬHUBHATI, To spit out [उद् + ष्ठिव्].

UTTI (*f.*), Speech, utterance [उक्ति]. Ab. 105. Comp. *Virodhotti*.

UTTIṆṆO, see *Uttarati*.

UTTIṬṬHE, see *Uṭṭhahati*.

UTTO, see *Vutto*.

UTU (*m.f.n.*), Season, time; a season of the year; (masc.) the menses [ऋतु]. Ab. 78 (where it is said to be m. and f.), 238. The three seasons, of four months each, are *hemanta*, *gimhána* (or *gimha*), and *vassána* (Ab. 78; Pát. 27; Dh. 117). The six seasons, of two months each, are *vasanta, gimha, vassána, sarada, hemanta, sisira* (Ab. 79). *Megha-utu aruṇa-utu*, time of a storm, and time of sun-rising (Dh. 155). *Utuppasevaná*, observance of the seasons (Āmagandha S.). *Utupamáṇaṁ ácikkhati*, to declare or determine the exact time of year at which the ordination service is held (Kamm. 32). *Utukkhánaṁ, utu-ácikkhanaṁ*, declaration of the time of year for uposatha purposes (Pát. 1; *utukkhána* = *utu-akkhána*). Pl. *utuyo* (Ab. 78), *utúni* (Pát. 1).

UTUJO (*adj.*), Produced by the seasons [ऋतु+ज]. Earth, mountains, water, and wind are said to be so produced (Gog. Ev. 31; Man. B. 441).

UTUNĪ°(*f.*), A menstruating woman. Ab. 238; Pát. 116. Formed on the false analogy of *bhikkhuní* from *bhikkhu*.

UYYĀMO, Exertion [उद्याम]. Ab. 156.

UYYĀNAṀ, Going forth; a royal garden or pleasure grounds [उद्यान]. Ab. 538, 1126; F. Ját. 5; Dh. 360; Mah. 84.

UYYĀTI, To go out or forth [उद्या]. At Dh. v.

179, *noyáti* = *na uyyáti*. *Maggá uyyáhi*, get out of the way (Ten J. 5).

UYYODHIKAṀ, This word is a derivative of उद् + युध्, and seems to mean a sham fight. Br.J.S.A. merely says, *uyyodhikan ti yattha sampaháro díyati*. At Pát. 90 we have, *uggantvá uggantvá ettha yujjhantíti uyyodhikam, sampahárațțhánass' etaṁ adhivacanaṁ*. It is rendered by Gogerly "place of combat," and by Beal "warlike evolutions."

UYYOGO, Setting out, departure; near approach of death, decay [उद्योग]. Pát. 90; Dh. v. 235 (comment explains it by *parihání* and *avaḍḍhi*).

UYYOJANAṀ, Inciting, instigation (from *uyyojeti*). Pát. 99.

UYYUÑJATI, To exert oneself [उद्युज्]. Dh. 17. P.p.p. *uyyutto*, active, energetic, zealous; set off, started (Dh. 334). *Uyyuttá sená*, an army on the march or under arms (Pát. 15, 90 *gámato nikkhantá*). Caus. *uyyojeti*, to send out for some purpose, instigate; to dismiss, send away, take leave of a person (Dh. 84, 85, 121, 162, 233, 303, 319, 329; Pát. 15; F. Ját. 10; Das. 1; Ten J. 29, 113). P.p.p. *uyyojito*. *Kena tumhe uyyojitá*, by whom were you instigated? (Dh. 299). *Ratanattayaguṇappakásatthaṁ uyyojitá*, sent forth to preach the virtues of the three Gems (Dh. 122).

UYYUTO (*p.p.p.*), Striving, busy (in a good or bad cause) [उद् + युत]. Ab. 727.

UYYUTTO, see *Uyyuñjati*.

V.

VA, see *Iva*.

VA, *Eva* with the initial *e* elided after a long vowel. The (comma) sign of elision should always be written partly to distinguish this *va* from last, and partly because there is here a true elision, while *va* for *iva* has come to be a distinct form like *ti* for *iti* (where we have such forms as *kin ti, pi ti*). Examples are, *kathá 'va n'atthi* (= *kathá eva*, Dh. 208), *paṭibaddhamano 'va* (Dh. 50, in the next line we have *va* = *iva*), *khíṇamacche 'va* (Dh. 28, in the same line *va* = *iva*, similarly at Dh. 6 *nalaṁ va soto 'va*), *attano 'va* (Dh. 10), *ṭhito 'va* (Dh. 159), *disvá 'va* (Dh. 81), *ekako 'vási* = *ekako eva asi* (Dh. 403).

VA, see next.

VĀ (*conjunction*), Or [वा]. Never at the beginning of a sentence. *Itthiyá purisassa vá*, by a woman or by a man (Kh. 13). Repeated: *Bhásati vá karoti vá*, speaks or acts (Dh. 1); *Idha vá huraṁ vá*, here or hereafter (Dh. 4); *Hoti vá no vá*, is there or is there not? With preceding *atha*: *Sukhena phuṭṭhá atha vá dukkhena*, touched by joy or sorrow (Dh. 15); *vá . . atha vá* (Dh. 48, comp. 25). With foll. *o, i* (Kh. 9, 13; Dh. 25 *garukaṁ vá pi ábádhaṁ*, 54). In conjunction with *uda* (see *Uda*) With preceding *yadi* (see *Yadi*). In verse the vowel is sometimes shortened metri causâ: *Bhummáni vá yáni va antalikkhe* (Kh. 10); *Díghaṁ va rassaṁ vá* (Dh. 73); *Yiṭṭhaṁ va hutaṁ va* (Dh. 20). *Atha v' assa* = *atha vá assa* (Dh. 25).

VACĀ (*f.*), Orris root [वचा]. Ab. 584.

VĀCĀ (*f.*), Word, saying, speech [वाच्, comp. वाचा]. Ab. 105. *Vácá kusalá*, appropriate language, happy expression (F. Ját. 18). *Vácaṁ nicchác reti*, to utter speech (Ditto). *Vácáya* (instr.) *saṁvuto*, guarded in speech (Dh. 41). *Subhásitá vácá*, word well spoken, good words (Dh. 10; Kh. 5). *Āsabhi vácá*, bold utterance (Ját. 53). *Káyena vácáya manasá*, in deed, in word, in thought (Dh. 65, comp. Kh. 9, *vácá* for *vácáya*).

VĀCAKO (*adj.*), Speaking, expressing [वाचक]. *Liṅgavácako*, expressing gender (Alw. I. vii). Ab. 1141.

VĀCĀLO (*adj.*), Talkative [वाचाल]. Ab. 735.

VACAṀYAMO, A muni or sage [वचस् + यम]. Ab. 433.

VĀCANĀ (*f.*), and -NAṀ, Recitation, reading, teaching, declaring [वाचन]. Ten J. 32; Ját. 1.

VACANAṀ, Speaking, saying, declaring; enjoining, injunction, advice; word, speech, utterance, expression; sentence, passage, text [वचन]. Ab. 105. *Addhá hi saccaṁ vacanaṁ tav' etaṁ*, certainly this saying of thine is true (Ten J. 118). *Tasmiṁ kathente aññesaṁ vacanassa okáso náma n' atthi*, when he was talking nobody else had an opportunity of speaking (F. Ját. 16). *Kassaci vacanaṁ sutvá*, having heard some one speak (F. Ját. 18). *Tápasassa vacanaṁ vímaṁsissámi*, I will put to the test what the hermit says (Ten J. 109). *Bráhmaṇassa v. sutvá*, having heard what the brahmin said (comp. Mah. 166; F. Ját. 8). Instr. *vacanena*, in the name of: *Mama vacanena punappuna árogyaṁ pucchitvá*, having repeatedly inquired after his health in my name (Alw. I. 73);

Mama vacanena Bhagavato páde sirasá vanda, in my name reverentially salute Buddha (Alw. I. 93, comp. Dh. 84); *Seṭṭhissa vacanena aparaṁ paṇṇaṁ likhi*, wrote another letter in the seṭṭhin's name (Alw. I. 102). *Buddhavacanaṁ, Sambuddhav., Jinav., Mahámunino v.*, the Word of Buddha (Mah. 28; Alw I. ix, cxxiv). *Dubbhásitaṁ Subhaddassa buḍḍhassa v. saraṁ*, remembering the wicked words of the dotard Subhadda (Mah. 11). *Anujánámi bhikkhave . . uddisitun ti vacanato*, from the passage, "I permit you priests to appoint . ." (Alw. I. 103). *Idaṁ ṭikáttayavacanaṁ*, this passage from the three Ṭíkás. *Gáthábandhadípakáni vacanáni*, sentences explanatory of the metrical construction (Ját. 2). In gram number: *ekavacanaṁ*, singular, *bahuv.*, plural (Cl. Gram. 112), *dutiyekav.*, accusative singular. *Vacanamálágantho*, a dictionary (Yátr.). *V. karoti*, to obey: *Mama vacanaṁ na karonti*, they do not my bidding, obey not my words (Dh. 104, 109, 232). *Paṇḍitánaṁ v. na karosi*, you do not follow the advice of wise men (Das. 22, comp. Dh. 97). Also to tell, enjoin: *Tav' etaṁ v. karomi*, I say this to you, I urge this upon you (Ras. 24); I have met with the phrase *sace me v. kareyyási*, which seems to mean, "if you will authorize me, put the injunction upon me." *Aññamaññavacanaṁ*, mutual advice (Pát. 6). *Madhuravacanena álapanto*, addressing him with a sweet voice, or with kind words (Das. 1). *Buddho ti vacane sutamatte*, as soon as he heard the word "Buddha" (Alw. I. 97, comp. Dh. 240). *Jaya-nandáti-ádi-vacanehi*, with shouts of Jaya! Nanda! etc. (Ját. 60). *Yaṁ kiñcíti anavasesapariyádánavacanaṁ*, yaṁ kiñci is an expression including all without exception (Dh. 288). *Asmiṁ vacane patimantetuṁ*, to argue on this matter, about this saying (Alw. I. lxix).

VACANÍYO, VÁCÁPETI, see *Vatti*.

VACASÁ, see *Vaco*.

VÁCASIKO (*adj.*), Connected with speech, verbal [वचस् + इक]. Sen. K. 391.

VACASO (*adj.*), At the end of a compound a substitute for वचस् [वचस]. *Saddheyyavacaso* (adj.), of credible speech, trustworthy, truthful (Pát. 75).

VACCAṀ, see *Vacco*.

VACCHAKO, A calf [वत्सक]. Mah. 128; Ját. 68.

VACCHALO (*adj.*), Affectionate [वत्सल]. Ab. 726. Fem. *vacchalá*, a cow fond of her calf (Ab. 498).

VACCHATARO, A bullock, steer [वत्सतर]. Ab. 496.

VACCHATI, see *Vasati*.

VACCHÁYANO, and VACCHÁNO, A proper name [वात्स्यायन]. Sen. K. 387.

VACCHO, A calf [वत्स]. Dh. 50.

VACCO, and VACCAṀ, Lustre; form; excrement [वर्चस्]. Ab. 1086. *Vaccaṁ karoti*, to ease oneself (Ját. 3). *Vaccakápo*, a cesspool (Alw. I. 101). *Vaccakuṭi* (f.), a privy (Ab. 212). *Vaccasodhako*, a nightman (Mah. 66). Pát. 69. Loc. *vaccasmiṁ* (Ab. 995). Pl. *vaccáni* (Ab. 274).

VÁCCO, VÁCETI, see *Vatti*.

VACÍ (*f.*), Speech, words [वच् + ई]. Ab. 105. The four vacíduccaritas or sins of speech are *musávádo, pisunavácá, pharusavácá, samphappalápo* (Dh. 41; B. Lot. 866; Dh. 91; Man. B. 460). *Vacíparamo*, "a man of much profession," insincere (Gog.). *Vacíviññatti*, indication of meaning by speech (Man. B. 399). *Vacímukhaṁ*, exordium (Ab. 118, the corresponding word in Sansk. is vánmukha). *Vacímoneyyaṁ*, asceticism in speech.

VÁCIKAṀ, News [वाचिक]. Ab. 124.

VÁCITO, see *Vatti*.

VACO, Speech, words, saying; advice, injunction, order [वचस्]. Ab. 105. Acc. *vaco*. *Tesaṁ vaco arahataṁ saddháno*, believing what these worthies said (Ten J. 116, comp. Mah. 16, 25, 176, 202). Instr. *Sumanassa vacasá*, under the directions of S. (Mah. 118).

VÁDAKO (*adj.*), Playing (music) [वादक]. *Turiyavádakadevatá*, devas playing musical instruments (Mah. 132). Also a substitute for *váda* at the end of a compound, see *Vaggo*.

VADANAṀ, The mouth; the face; speech, utterance [वदन]. Ab. 260; Mah. 47.

VÁDANAṀ, Playing on a musical instrument, music [वादन]. Ab. 867.

VADÁNÍYO (*adj.*), Bountiful [comp. वदान्य]. Ab. 723.

VADAÑÑÚ (*adj.*), Bountiful; affable [वदान्य]. Ab. 723, 891. The final *ú* is on the false analogy of *sabbaññú, rattaññú*, etc.

VADATI, and VADETI, To speak, say; to declare, proclaim [वद्]. Of this verb I have only met with the pres., opt., imperat., aor., and p. pres. With the exception of the aorist, these tenses of वच् are lost in Pali, and thus in Pali वद् supple-

ments वच्. The pass. is supplied by *vuccati* from वच्, but the p.p.p. *udito* occurs (see sep.). For the caus. see below. Pres. 1st pers. *vadámi* (Kh. 8; Dh. 435), *vademi* (Alw. I. 40); 2nd, *vadesi* (Alw. N. 35; Dh. 96); 3rd, *vadati* (Ten J. 120; Dh. 96), *vadeti* (Dh. 314). Opt. *vadeyya* (Alw. N. 34; Ten J. 119). Imperat. *vada* (Att. 208; Mah. 105), *vadehi* (Res. 21; Alw. I. 93): 2nd pl. *vadatha* (Dh. 123) Aor. *vadi* (Mah. 170); 2nd pl. *vadittha* (Dh. 83); 3rd, *vadiṁsu* (Mah. 17, 198; Dh. 217). P.pr. *vadamáno* (Alw. N. 34), *vadanto* (F. Ját. 10). The forms *vademi*, *vadesi*, etc., have nothing to do with the caus., but are dialectic varieties. *Kasmá evaṁ vadesi*, what makes you say that? (Dh. 156). *Nibbánaṁ paramaṁ vadanti Buddhá*, the Buddhas declare N. to be the highest bliss (Dh. 34). *Ye na vadanti kammaṁ*, who deny the existence of Moral Merit, lit. do not assert it (Ten J. 117). *Tam enaṁ . . párájikena vadeyya*, should charge him with a párájika crime (Pát. 7). *Evaṁ no vacanaṁ vada*, thus speak our message, thus deliver our injunction (Mah. 105). *Gáthaṁ v.*, to recite a stanza (F. Ját. 10). *Saccaṁ v.*, to speak the truth (Dh. 96). P.p.p *udito* (see sep.). According to Kaccáyana *vajj-* is sometimes substituted for *vad-* throughout all the tenses, the examples given are pres. *vajjámi*, *vajjemi* and opt. *vajjeyya*. The origin of these forms (which I have not yet met with in texts) must be due to such Sansk. forms as udyát, udyate, for *dajjaṁ*, *dajjeyya* are certainly due to *dajjá* = dadyát. Caus. *vádeti*, to play (a musical instrument). *Bheriṁ v.*, to beat a drum (F. Ját. 15). *Víṇaṁ v.*, to play the lute (Dh. 158). P.p.p. neut. *váditaṁ*, music (Ab. 142; Kh. 3; Mah. 213). Pass. of the caus. *vajjati* = वाद्यते. *Vajjanti bheriyo*, drums are beaten (Ját. 13). Also caus. *vádápeti*, to cause to be played (Mah. 155).

VADDALIKĀ (*f.*), Rainy weather [वार्द्दल+इका]. Ját. 80.

VAḌḌHAKI (*m.*), An artisan, carpenter, mason [वर्धकि]. Ab. 506. *Iṭṭhakav.*, a stonemason (Mah. 222). *Taṇháv.*, the Artificer Lust (Dh. 320). *Usuv.*, a fletcher (Dh. 188; Mah. 236).

VAḌḌHAKO (*adj.*), Augmenting, enlarging [वर्धक]. *Rásivaḍḍhako*, one who increases a man's property, a steward of an estate (Ját. 2).

VAḌḌHAMĀNAKO (*adj.*), Growing [वर्धमानक]. *Vaḍḍhamánakacchâyáya*, with the growing shades, as evening drew on (Mah. 118; Dh. 125, 251). See under *Vaḍḍhati*.

VADDHAMAYO (*adj.*), Leathern [वर्ध्र + मय]. Fausböll.

VAḌḌHANAṀ, Increase, enlargement [वर्धन]. *Áyussa v.*, prolongation of life (Mah. 220).

VAḌḌHANO (*adj.*), Augmenting [वर्धन]. Cl. Gr. 115. We appear to have the adj. in the form *vaddhana* at Dh. v. 167, see Mah. 139 (8), but I have not the slightest notion of the meaning of *lokavaddhano*.

VADDHATARO, see next.

VAḌḌHATI, To grow, increase, multiply; to prosper [वृध्]. Dh. 13, 28, 45, 52, 59, 265, 288 (*vaddhati* is a misprint). *Anupubbena nimbá vaḍḍhiṁsu*, in due course the nimba trees grew up (F. Ját. 6). *Mahatá parivárena ubho vaḍḍhiṁsu dáraká*, both the children were brought up, lit. grew up, with great state (Mah. 135, comp. Dh. 217, Ját. 57). *Te ekato vaḍḍhiṁsu*, the two children grew up together (Das. 24). *Yaṁ kulaṁ saddháya* (instr.) *vaḍḍhati*, a family which grows in faith (Pát. 93). *Vaḍḍhamáná kumáriká*, "a royal virgin of great personal charms" (Turnour, at Mah. 70). *Puttadhítáhi* (instr.) *vaḍḍhitvá*, having numerous sons and daughters, lit. having progressed or multiplied with sons and daughters (Mah. 52). *Vaḍḍhamánacchâyáyaṁ* (loc.), as the shadows were lengthening (Mah. 139, see *Vaḍḍhamánako*). P.p p. *vuddho*, *vaddho*, *buḍḍho*, *vuḍḍho*. *Vuddho*, old (Ab. 254), also wise, learned (Ab. 1071). *Daharâ ca vuddhâ ca*, the young and the old (Das. 5). *Jeṭṭho so vuddho*, the eldest when grown up (Mah. 52, comp. 137. 245 "attained its full growth"). *Vuddho Muṭasivo rájá*, king M. is an old man (Mah. 72). *Guṇavuddho*, old or advanced in virtue (Dh. 238). *Vaddhápacáyí* (adj.), reverencing the aged, respectful to one's elders (Dh. 20). *Vuddhajanupadeso*, the advice of older people (Att. 190). *Guruvaddhopasevá*, associating with teachers and elders (Att. 193). For *buḍḍho* see sep. art. *Yathábuḍḍhaṁ*, according to seniority. *Vuḍḍho* is given at Sen. K. 493. We have the comparatives *buḍḍhataro*, *vaddhataro*, older, senior (Dh. 288; Att 212). Caus. *vaḍḍheti*, to cause to grow, augment; to bring up; to cause to prosper, exalt; to raise, lift; to grow up. *Kalahaṁ vaḍḍhayiṁsu*, increased the tumult (Dh. 103). *Má upari dhammadesanaṁ vaḍḍhayittha*, do not extend your

teaching of the law any further (Dh. 123). *Vipassanaṁ v.*, to amplify or perfect supernatural insight (Dh. 80, 142, 151, comp. 180, 183, 306). *Vaḍḍheti attano ghare*, brought (the child) up in his own house (Mah. 222). *Ârakkhaṁ vaḍḍhetvá*, having strengthened the guard, increased the number of the sentries (Ját. 59). To exalt, glorify (Mah. 207). *Maṅgalaṁ vaḍḍhento*, "raising the Jayamaṅgala chant" (Mah. 173). *Kuntaṁ vaḍḍhetha*, take up the spear (Mah. 160). *Ukkhalito bhattaṁ vaḍḍhiyamánaṁ disvá*, having seen boiled rice being taken out of the boiler (Dh. 141). *Vaḍḍhetvá pana purato ṭhapitaṁ eva passati*, but did see it served after being taken out of the boiler (Ditto). *Bhatte vaḍḍhetvá dinne*, the boiled rice having been taken from the pot and served (Dh. 165). *Vaḍḍhento kiṁ karissati*, when he grows up what will he do? (said of a young bird, F. Ját. 49, comp. Ras. 15). P.p.p. *vaḍḍhito*, brought up, increased, etc. (Ab. 1076; Dh. 278, 330). *Parassa vaḍḍhitaṁ bhattaṁ bhuñjanto viya*, like one who eats rice taken out of the pot for another man (Dh. 125). With affix त्व, *vaḍḍhitattaṁ*, state of having been brought up (Dh. 328). Also caus. *vaḍḍhápeti*, to cause to be enlarged, etc. (Mah. 223).

VAḌḌHI, see *Vuddhi*.

VAḌḌHITO, VADDHO, see *Vaḍḍhati*.

VADETI, VĀDETI, see *Vadati*.

VADHAKO (*adj.*), Murderous [वधक]. *Vadhakacetaná*, murderous intent (Pát. 66). *Vadhako*, a murderer (Dh. 144).

VADHATI, To strike: to kill [वध्]. Pres. 1st pers. *vadhámi* (Pát. 66). Aor. *avadhi* (Dh. 1), *vadhi* (F. Ját. 18; Ten J. 115). Fut. *vadhissámi* (Dh. 279; Mah. 154). Ger. *vadhitvá* (F. Ját. 12; Ten J. 36). See *Vajjho*.

VADHO, Killing, slaughter, murder, assassination; striking [वध]. Ab. 403; Dh. 143, 331; Ten J. 115. *Vadhaṭṭhánaṁ*, place of execution, slaughter-house (Ab. 521). *Páṇavadho*, life-slaughter (Alw. I. cxxiv; Att. 206). *Vadhudyato*, a murderer (Ab. 736). *Vadhabandho* at Dh. v. 399 seems to mean "stripes and imprisonment." The meaning of *vadhabandhanaṁ* at Ab. 738 is perhaps "killing and putting in prison."

VADHŪ (*f.*), A bride, a young wife; a girl; a daughter-in-law [वधू]. Ab. 230, 877.

VADHUKĀ (*f.*), A daughter-in-law [वधुका].

VĀDĪ (*adj.*), Saying, speaking, asserting, holding doctrine; disputing, arguing [वादिन्]. *Vádino maññamáná*, "considering themselves skilled in controversy." *Saccavádí*, speaking the truth. *Dhammavádí*, holding true doctrine, orthodox. *Kiṁvádí*, holding what doctrine? *Evaṁvádí*, holding this doctrine. *Vagguvádí*, of pleasant speech (Ab. 891). *Catusaccavádí*, proclaiming or holding the four Truths (Att. 203). *Caṇḍálavádí*, the man who said, "Pariah!" (Mah. 25). *Sabbatthavádí*, holding the Sabbattha heresy (Mah. 20). *Cetiyá vádí*, the Chetiya heretics (Alw. I. 64).

VĀDIKO (*adj.*), At the end of a compound a substitute for *vádí*. *Páravádiko*, the man who said "Across the sea" (Mah. 25).

VĀDITAṀ, see *Vadati* (end of art.).

VĀDITTAṀ, A musical instrument; instrumental music [वादित्र]. Ab. 142, 867.

VĀDITTAṀ, = वादित्व, see *Saññápeti*.

VADO (*adj.*), Speaking sensibly [वद]. Ab. 735.

VĀDO, Speaking, speech, talk; assertion; controversy, dispute; doctrine, creed, belief; school of doctrine, heresy [वाद]. *Kumárakavádena ovadati*, admonishes him calling him a child (Br. J. S. A.). *Âvusovádena samudácaranti*, address him by the appellation of *ávuso*. *Játivádo*, what is said about a person's lineage (Ját. 2). *Sako vádo*, one's own creed (Mah. 251). *Sutvá ubhinnaṁ vádaṁ*, having heard the arguments on both sides (Mah. 18). *Pañca vádá*, five heresies, or schisms (Alw. I. 64). *Pañca vádasatáni uggehetvá*, having learnt 500 different forms of belief (Pát. 5). *Ujuvipaccanikavádá* (m. pl.), using directly hostile arguments, engaged in hostile controversy (Br. J. S.). *Bhinnavádo*, schism, heresy (Alw. I. 65). *Theravádo* is a term applied to the orthodox doctrines or word of Buddha as settled at the first Saṅgíti. This is made quite clear by a passage of Dípavansa printed by D'Alwis at p. 134 of his Catalogue (vol. i.). After a brief account of the first Saṅgíti, enumerating some of the leading theras who took part in it, Dípavansa says, *therehi katasaṅgaho theravádo ti vuccati*, the recension made by the theras is called Doctrine of the Elders. This agrees with a passage from Dípavansa at Alw. I. 65, where, after an enumeration of the various schisms from the original doctrine of Buddha, we are told that, *nigrodho va mahárukkho thero* (adj.) *vádánam uttano anúnánádhi-*

kañ c' eva kevalaṁ Jinasásanaṁ, like the great banyan tree the Thera doctrine is the best of doctrines, it is the pure commandment of Buddha without diminution or addition. Turnour has for the most part sadly misunderstood the term. At Mah. 20 we have, *eko 'va theraváḍo so ádivassasate ahu aññácariyavádá tu tato oraṁ ajáyisuṁ*, which Turnour renders, "During the first century after the death of Buddha there was but one schism among the theras: it was subsequent to that period that the other schisms among the preceptors took place." The real meaning is, "In the first century this (orthodox) Thera doctrine alone existed, the other (schismatic) Ācariya doctrines arose at a later date." At page 21, *theravádena saha te honti dvádasa* should be rendered, including the Thera doctrine these are twelve in number. At Mah. 207, *evaṁ te theravádehi pabhinná bhikkhavo dvidhá*, thus these priests seceded in two directions from the orthodox doctrines (viz. made two schisms, the Abhayagiri schism and the Dakkhiṇávihára schism). In the same page, *niggatá theravádato*, departed from the orthodox faith. At page 252 theraváda occurs twice. In line 2 it is opposed to aṭṭhakathá, and clearly means the text of the Buddhist scriptures. Line 10 runs thus, *theravádehi pálihi padehi vyañjanehi ca aññathattam ahu n' eva potthakesu pi tísu pi*, in the three manuscripts there was no variation whatever from the orthodox version, in passages (*pálihi*), in words or in syllables. The adj. *theravádí* (*theraváda* + इन्) means holding the orthodox doctrine, orthodox, not schismatic. It occurs at Mah. 250, where Turnour renders it "schismatic," and at Mah. 259, where he has "opponents of the schismatics." In his Glossary Turnour defines it, "Discourses of the théros, on the schisms in the Buddhistical church."

VAGGATI, To jump [वल्ग्]. Dh. 274.

VAGGIYO (*adj.*), Belonging to a class [वर्ग्य]. *Sattarasavaggiyá dáraká*, a company of seventeen children (Alw. I. 100). Comp. *Chabbaggiyo*.

VAGGO, A class, troop, multitude, company, tribe, party [वर्ग]. Ab. 631. *Vihaṅgavaggo*, a flock of birds (Att. 213). *Pañcavaggo*, an assembly of five, five people (Pát. xl). *Dasavaggo* (adj.) *bhikkhusaṅgho*, a chapter of ten monks (Alw. I. 93). *Vaggarato* (adj.), delighting in society (as opposed to delighting in solitude). *Tassa bhikkhussa vaggavádaká* is rendered by Gogerly, "aiding and abetting" that priest, viz. belonging to his class and party (Pát. 5). *Vaggabandhanaṁ*, being banded together (of robbers, Dh. 187). *Gaṇasajjháyaṁ akaruṁ vaggabandhena bhikkhavo*, the monks "in their separate fraternities hymned forth their prayers" (Mah. 194). In gram. the first twenty-five consonants are divided into five vaggas or classes (Sen. K. 202).

VAGGU (*adj.*), Beautiful, pleasant [वल्गु]. Ab. 693, 891.

VĀGURIKO, A sportsman using nets [वागुरिक]. Ab. 514.

VAHĀ (*f.*), A river [वहा].

VĀHANAṀ, Carrying; a vehicle; an animal used in riding, "monture" [वाहन]. Ab. 375; Dh. 161; Mah. 150; Att. 90. *Máro saváhano*, Mára together with his elephant (Dh. 32).

VĀHASO, A boa constrictor or python [वाहस]. Ab. 651.

VAHATI, To carry, transport, draw; to bear along, carry off; to experience, possess [वह्]. Dh. 60. *Dhuraṁ v.*, to bear the yoke (of an ox drawing a cart, Dh. 89). *Guḷayantaṁ v.*, to work a sugar-mill (Mah. 208). Of carrying a child in one's arms (Dh. 199). *Titikkhaṁ v.*, to have long-suffering, be enduring (Att. 200). *Parito vahanto*, wafting around (Att. 192). *Phalakaṁ vahamáno*, holding the slate (Das. 24). Aor. *vahi* (Att. 200). At Dh. 319 we have inf. *vahetuṁ* (copyist's error for *vahituṁ*?). P.pr. *vahaṁ, vahanto, vahamáno* (Dh. 1; Das. 24). Pass. *vuyhati, vuḷhati* (Alw. I. 36; Sen. K. 454). P.f.p. *vahitabbo*. *Rájúnaṁ rájakiccaṁ vahitabbaṁ*, royal duties must be performed (lit. borne) for kings (Dh. 392). *Dasahi purisehi vahitabbo*, that ought to take ten men to carry it (Mah. 144). Caus. *váheti*. *Rathaṁ v.*, to drive a chariot, or perhaps cause it to be driven (Dh. 219).

VĀHĪ (*adj.*), Carrying [वाहिन्]. Att. 202. M. *váhí*, a horse (Mah. 134). Fem. *váhiní*, a river (Ab. 1056), an army (Ab. 381).

VAHO (*adj.*), Carrying [वह]. *Saddhávaho* (adj.), sustaining faith (Kh. 31). Masc. *vaho*, shoulder of an ox (Ab. 497).

VĀHO, A bearer, leader; a horse; a vehicle, cart; a measure of capacity = 20 kháris (in this sense it means a cartload) [वाह]. Ab. 368, 483, 1081; Dh. 60). *Satthaváho*, a caravan leader, merchant.

Sáliváhasahassáni, a thousand loads of hill paddy (Mah. 22; Alw. N. 36).

VAJATI, To go, to walk [व्रज्]. Dh. 15, 62. *Devalokaṁ v.*, to go to heaven (Dh. 32; Ras. 40). *Buddhaṁ saraṇaṁ v.*, to take refuge in B. (Dh. 97). Imper. *vaja* (Mah. 70).

VAJIRO, and -RAṀ, The thunderbolt of Indra; diamond, adamant; a stone which bores gems [वज्र]. Ab. 24, 490. 866; Dh. 29; Mah. 182. *Vajirapáni, Vajirahattho, Vajirávudho*, names of Indra (Ab. 18, 19).

VAJJAṀ, A musical instrument [वाद्य]. Ab. 142, 827, 932, 1100: Sen. K. 477.

VAJJAṀ, That which should be avoided, fault, sin [वर्ज्य] Ab. 1100: Dh. 14, 45, 56; Pát. 102. Of a personal defect (see *Yathávajjaṁ*). Of an error in a book or MS.

VAJJANAṀ, Avoiding, forsaking, escaping [वर्जन] Ab. 1137.

VAJJANIYO (*p.f.p.*), That should be shunned, improper [वर्जनीय]. Pát. 2.

VAJJATI, see *Vadati* (twice).

VAJJETI (*caus.*), To avoid, abstain from, renounce, escape, leave out, pass over, except; to remove dispel [वर्जयति]. Dh. 181, 209, 274; Alw. I, 112. P.p.p. *vajjito*. *Vajjitaṁ tehi dosehi*, free from these faults (Mah. 1). *Tambúlaṁ cuṇṇavajjitaṁ*, betel without chunaṁ (Mah. 219), Dh. 240. See also under *Vadati*.

VAJJHĀ (*f.*), Execution [वध्या]. *Coro vajjhaṁ upánito*, a criminal led to execution (Mah. 249). *Vajjhappatto* (adj.), condemned to death, about to be executed (Dh. 109; Ras. 34, a condemned criminal).

VAJJHO (*p.f.p. vadhati*), To be killed or destroyed, meriting death [वध्य]. Ab. 737; Att. 208. *Go vajjho*, an ox intended for slaughter (Das. 35). *Vajjhamálá*, a wreath placed on a criminal's head before execution.

VAJJĪ (*m.pl.*), Name of a people, the Licchavi princes [वृजि]. Ab. 184, 336; Man. B. 235; B. Int. 74; Par. 1. *Vajjísu*, among the Vajjians, in the Vajjian country (Mah. 15). *Vajjirájáno*, Vajjian kings (Alw. I. 99). *Vajjiputtá*, Vajjian or Licchavi princes (Dh. 145). *Vajjiputtako bhikkhu*, a monk who was a V. prince (Dh. 391; Alw. I. 63). *Vajjiratthaṁ* (Ditto).

VAJO, A cow-pen [व्रज]. Ab. 190; Mah. 22; Dh. 238.

VĀJO, The feather of an arrow [वाज]. Ab. 390.

VĀKAṀ, Bark of a tree [वल्क]. *Vákaciraṁ*, a bark garment worn by an ascetic (Ját. 9, 13). *Vákamayo*, made of bark (Pát. 86).

VĀKARĀ (*f.*), A net or snare [वागुरा]. Ab. 520.

VAKKALAṀ, and -LO, Bark of a tree; bark garment worn by ascetics [वल्कल]. Ab. 442, 1109. *V. nivåseti*, to wear the barken garment (Ten J. 19).

VAKKAṀ, The kidney [वृक्क]. Kh. 19; Ab. 1034 (the Sinhalese *vakugaḍu* in the margin means "kidney").

VAKKANGO, The ruddy goose [वक्राङ्ग]. Ab. 625.

VĀKKARAṆAṀ, Talk, assertion [वाच् + करण]. Dh. 47.

VAKKHATI, see *Vatti*.

VAKKO (*adj.*), Crooked [वक्र]. Ab. 1034. Comp. *Vakkaṅgo*. The usual form is *vaṅko*, which see.

VAKO, A wolf [वृक]. Ab. 615.

VAKULO, The tree Mimusops Elengi [वकुल]. Ab. 572.

VĀKYAṀ, A speech, a sentence [वाक्य]. Ab. 106.

VAḶABĀNALO, A submarine fire at the South Pole [वडवा + अनल, the corresponding S. word is वडवाग्नि]. Att. 26, 193; Alw. I. xxxv.

VAḶABHĀMUKHAṀ, Hardy says, "When a storm arises (in the oceans that surround Meru) the waves are thrown to an immense height, after which they roll with a fearful noise towards Mount Meru on the one side, or the Sakwalagala (*cakkavålapabbata*) on the other, leaving a pool or hollow in the trough of the sea called Walabhamukha" (Man. B. 13; Alw. I. xxxv; Ab. 889). In S. वडवामुख.

VAḶABHI (*f.*), A roof [वडभि]. Ab. 221.

VĀLADHI (*m.*), A horse's or cow's tail [बालधि] Ab. 371; Mah. 63; Das. 33; Ját. 20.

VĀḶAGĀHĪ (*m.*), A snake charmer [व्यालग्राहिन्]. Ab. 656.

VĀLAGGAṀ, The tip of a hair [वालाग्र]. Dh. 295.

VALĀHAKO, A cloud [वलाहक]. Ab. 47; Mah. 114; Dh. 155.

VĀLAHATTHO, A horse's tail [बालहस्त]. Ab. 371.

VALAJO, A sort of fish. Ab. 672.

VĀLAṀ, Water [वार्]. Ab. 661

VĀḶAMIGO, A tiger, leopard, or other beast of prey [व्यालमृग]. Ab. 613; Dh. 106; Ját. 8.

VALAÑJAKO (*adj.*), Using, frequenting (from *va-*

lañjeti). *Antovalañjaká bahivalañjaká*, in-door people, out-of-door-people, lit. "resorting inside, resorting outside" (Ten J. 2, 89).

VALAÑJANAM, Use, resorting to (from next). *Dasabalassa valañjanakuṭi*, the privy used by the Buddha (Ját. 161). Subh. says it means "use," and quotes from Aṅguttara Aṭṭh., *attano santakaṁ parassa adátukámena n'atthîti ayaṁ valañjanamusávádo*, when a man who is unwilling to give away something belonging to him, says he has not got it, that is called a "use-falsehood."

VALAÑJETI, To use, to resort to, to spend [लञ्ज् with अव]. I have met with the phrase *na sevitabbá na valañjetabbá*. Subh. quotes from Rasaváhiní, *imaṁ muttáháraṁ valañjehi*, which he says means, "use this pearl necklace." He also quotes from Sumaṅgalavilásiní, *yathá na paññáyati tathá suttakena veṭhetvá valañjetabbá*, which appears to mean, "it should be used after being tied up with a string so as not to be seen." At Mah. 120 we have, *dvádasáṇi te Hatthálhakabhikkhuníhi valañjiyiṁsu* (aor. pass.) *sabbadá*, these three rooms were constantly used by the H. nuns.

VALAÑJO, Use, expenditure; a mark; resorting to, frequenting [अव + लञ्ज]. *Divasavalañjo*, daily expenditure (Ab. 337, 338). *Saríravalañjo*, evacuation (*uccárapassávakammaṁ*), lit. "bodily use" (Ját. 70, 80, where it is neuter). *Saríravalañjaṁ karoti*, to ease oneself (Dh. 103). *Padavalañjo*, a footprint (Dh. 163; Ját. 8).

VAḶAVĀ (*f.*), A mare [वडवा]. Ab. 371; Dh. 240, 399; Mah. 63.

VĀLAVEDHĪ (*m.*), An archer who can hit a hair [वाल + वेधिन्]. Mah. 143; Ját. 58. Also metaphorically of an acute arguer, a hair-splitter.

VĀLAVĪJANĪ (*f.*), A fan made of a yak's tail, a chowrie [वाल + *vîjaní*]. Ab. 357; Mah. 60.

VALAYITO (*adj.*), Encircled [वलयित]. Ab. 745.

VALAYO, and -YAṀ, A bracelet, ring, circle [वलय]. Ab. 285; Att. xxii; Mah. 48, 68. *Dantavalayaṁ*, an ivory bangle (Dh. 178).

VALĬ (*f.*), A fold of the skin, wrinkle; a line, streak [वलि]. Ab. 990.

VĀLIKĀ (*f.*), Sand [वालिका]. *Váliká* (pl.) *okirati*, to sprinkle sand on a piece of ground to make it look neat (Dh. 78, 135). *Nagaraṁ vippakiṇṇaválikaṁ*, a town sprinkled with sand for some festivity. *Válikápulinaṁ*, a sand bed (Dh. 224). Mah. 213; F. Ját. 53.

VALĪMUKHO, A monkey [वलीमुख]. Ab. 614.

VALIRO (*adj.*), Squinting [वलिर]. Ab. 320.

VALITO (*adj.*), Wrinkled [वलित]. Ab. 255.

VALITTACO (*adj.*), Wrinkled [वलि + त्वच्]. Ab. 255.

VALLABHO (*adj.*), Beloved [वल्लभ]. Ab. 697. Masc. *vallabho*, a favourite; an overseer (Ab. 1066; Dh. 252; Mah. 229, 235).

VALLAKĪ (*f.*), An Indian lute [वल्लकी]. Ab. 138.

VALLARĪ (*f.*), A compound pedicle [वल्लरी]. Ab. 550.

VALLĪ (*f.*), A creeper, creeping plant [वल्ली]. Ab. 550; Mah. 106, 153, 215; F. Ját. 6. *Valliyá ávuṇáti*, to string things together by running a creeper through them, the creeper forming I suppose an improvised string (Mah. 53). *Vallíhi bandhati*, to tie together with creepers used as string (Dh. 316; Ras. 30). At Att. 198 *vallí* appears to be used for water weeds.

VALLIBHO, The plant kumbhaṇḍa. Ab. 597.

VALLŪRO, and -RĀ, and -RAṀ, Dried flesh [वल्लूर]. Ab. 280.

VĀLO, Hair of the head; hair of animals; the hairy tail of an animal [वाल]. Ab. 256, 1080; Ját. 20. *Válavijjhanayoggo*, able to split a hair, said of a sharp arrow (Dh. 196, comp. *válavedhí*). Of a squirrel's tail (Att. 202).

VĀḶO, A snake; a beast of prey [व्याल]. Ab. 654. Comp. *Váḷagáhí*, *Váḷamigo*.

VĀLUKĀ (*f.*), Sand [वालुका]. Ab. 663; Ját. 7; Mah. 118, 168; Dh. 192. *Válukápulinaṁ*, a sand bank (Ját. 64). Comp. *Váliká*.

VĀMADEVO, VĀMAKO, see *Isi*.

VAMANAṀ, Vomiting; an emetic [वमन].

VĀMANO (*adj.*), Dwarfish [वामन]. Ab. 708. *Vámano*, a dwarf (Ab. 319), name of the elephant at the south point (Ab. 30).

VAMATHU (*m.*), Vomiting [वमथु]. Ab. 327.

VAMATI, To vomit; to eject, discharge [वम्]. Mah. 244; Ját. 20. P.p.p. *vanto*, rejected, put away. *Vantakasávo* (adj.), one who has put away sin (Dh. 2, comp. 46, 47).

VĀMATO (*adv.*), On the left side, to the left [वाम + तस्].

VAMMAṀ, Armour [वर्मन्]. Ab. 377. *Vammayodhí*, a mailed warrior.

VAMMĪKO, and -KAṀ, An ant-hill [वल्मीक, वम्रिक]. Dh. 385; Mah. 243; Ras. 31.

VAMMITO (*adj.*), Wearing armour [वर्मित]. Ab. 378.

VAMO, Vomiting [वम].

VĀMO (*adj.*), Left (gauche); reverse, opposite; beautiful [वाम]. Ab. 694, 719, 1020. *Vámapassamhi*, on the left side (Mah. 258). *Vámahattho*, the left hand (B. Lot. 864). *Váme* (loc.) *kaniṭṭhaṁ katvána*, putting his younger sister on his left (Mah. 44).

VAṀSĀGATO (*adj.*), Come down from father to son, hereditary [वंशागत]. Mah. 143.

VAṀSAJO (*adj.*), Belonging to a race [वंशज]. *Suddhavaṁsajo*, born of high lineage (Mah. 1). *Mahásammatarájassa vaṁsajo mahámuni*, the great Sage sprung from the race of Mahásammata (Mah. 8, comp. 54).

VAṀSAKKAMO, Lineage, pedigree [वंशक्रम]. Mah. lxxxviii.

VAṀSAVAṆṆO, The veḷuriya gem [वंश + वर्ण]. Ab. 491.

VAṀSIKO, A flute-player, piper [वांशिक].

VAṀSO, A bamboo; a fife; race, family, lineage; dynasty; hereditary custom, tradition [वंश]. Ab. 142, 332, 600, 1090. *Saddhammavaṁsapatiṭṭhápako*, maintainer of the succession of the holy Law (Br. J. S. A.). *Pitughátakavaṁso 'yaṁ*, this is a parricidal race (Mah. 15). *Attano kulavaṁsaṁ anuvattámi*, I am keeping up the traditions of my family (Dh. 335). There is a game called vaṁsa, which seems to mean poising a bamboo on the finger in a perpendicular position (*vaṁsan ti veṇuṁ ussápetvá kiḷanaṁ*). Dynasty (Mah. 228, 256).

VANACARAKO, A forester [वनचर + क]. Dh. 158. Also *vanacárako* (F. Ját. 5).

VANACARO (*adj.*), Wandering in the forest [वनचर]. Mah. 37.

VANAṀ, A wood, forest; water [वन]. Ab. 536, 661, 1063; Dh. 34. *Ambavanam*, a mango grove. *Vanakáko*, a raven (Ab. 639). At the beginning of a compound word it may often be rendered by "wild;" *vanakusumaṁ*, a wild flower, lit. wood flower; *vanamúlaphalaṁ*, wild roots and fruits (Dh. 133; Ten J. 107); *vanamahiso*, a wild buffalo (F. Ját. 12); *vanakukkuṭo*, a jungle cock (Ab. 641); *vanamalliká* (f.), wild jasmine (Ab. 575). Used metaphorically for desire, lust (Dh. 50, 61, comp. *Vanatho, Vánaṁ*). For *vaná* at Dh. 60 see *Savanaṁ* (2).

VAṆAṀ, and **VAṆO**, A sore, wound, boil, etc. [व्रण]. Ab. 324; Dh. 23. *Vaṇarogáturo*, ill with boils (Mah. 24). *Vaṇaṁ bandhati*, to bind up a wound (Dh. 279).

VĀNAṀ, Sewing [वान]. Ab. 1095.

VĀNAṀ, Desire, lust (Ab. 163, 1095; E. Mon. 295). From the comparison of *vanaṁ* and *vanatho*, which both mean "lust" as well as "forest," it is most probable that this word is the S. वान from वन.

VANANTO, The edge or skirt of a forest [वनान्त]. Dh. 54.

VĀNAPATTHO, A brahmin of the third order, an anchorite [वानप्रस्थ]. Ab. 409.

VANAPPATI, and **VANASPATI** (*m.*), A tree bearing fruit, but without apparent blossoms; any tree [वनस्पति]. Ab. 540, 903 (both *pp*); Dh. 77 (*sp*). *Tiṇavanaspatayo*, grasses and trees (Gog. Ev. 15).

VANARĀJI (*f.*), A tract of forest; an open glade or ride in a forest [वनराजि]. Cl. Gr. 130; Att. 88, 209.

VĀNARO, A monkey [वानर]. Ab. 614; Dh. 59.

VANASAṆḌO, A forest, wood [वन + षण्ड]. Ab. 71; F. Ját. 54; Dh. 86, 105.

VANASPATI, see *Vanappati*.

VANATHO, The undergrowth in a forest, brushwood, shrubs, saplings; desire, lust [वन + थ]. Ab. 163 (desire). Dh. 386 says, *mahantarukkhá vanaṁ náma khuddaká tasmiṁ vane ṭhitattá vanathá náma*. At Dh. v. 283 there is a play upon the double meaning of *vanatha*; in the next verse it is used in the sense of "desire." *Nibbanatho* (adj.), free from lust (Dh. 61).

VANAVĀSO, Name of a country, according to Vijesinha it means Thibet [वनवास].

VAÑCAKO (*adj.*), Deceitful [वञ्चक]. Ab. 737.

VAÑCANAṀ, Deception, illusion [वञ्चन]. Dh. 382.

VAÑCETI (*caus.*), To deceive, delude, elude [वञ्चयति]. Dh. 89, 217, 328; Mah. 176. *Sattiṁ vañcesi*, evaded the spear thrown at him (Dh. 115, comp. Mah. 154). *Vañcimhá*, we have been deluded (Dh. 194), is the aor. pass. from वञ्च्.

VANDĀKĀ (*f.*), A parasitical plant [वन्दाका]. Ab. 580.

VANDANĀ (*f.*), and **-NAṀ**, Salutation, paying reverence, veneration, homage [वन्दना, वन्दन]. Ab. 426; Mah. 85, 178; Dh. 288.

VANDANĪYO (*adj.*), Deserving homage [वन्दनीय]. Mah. lxxxvi.

VANDĀPANAṀ, Causing to do homage [fr. caus. वन्द्]. Ját. 67.

VANDATI, To salute, make obeisance, pay homage to, revere, venerate [वन्द्]. See *Siro*. Dh. 79. Ger. *vanditvá*, *vandiyá* (Dh. 114; Mah. 82; F. Ját. 2, 6). Inf. *vanditum* (Dh. 217). P.pr. *vandanto*, *vandamáno* (Dh. 217).

VANDI (*f.*), A prisoner [वन्दि]. Ab. 407.

VANDI (*m.*), A bard, panegyrist [वन्दिन्]. Ab. 396, 1081.

VĀNEYYAṀ, The fragrant grass Cyperus Rotundus [वानेय]. Ab. 592.

VAṄGO, Bengal [वङ्ग]. N. pl. *Vaṅgá*, the inhabitants of Vaṅga, Bengalees (Ab. 185, 1031).

VANGO, Discolouration of the face, a cutaneous complaint [व्यङ्ग]. Ab. 1031.

VĀṆĪ (*f.*), Voice, speech [वाणी]. Ab. 105.

VANIBBAKO, A beggar, mendicant, pauper [वनीपक]. Ab. 740; Dh. 131; Mah. 240.

VĀṆIJAKO, A trader [next + क]. *Assav.*, a horse-dealer (Ras. 38). *Saṅkhav.*, a chank merchant (Alw. I. 97).

VAṆIJJĀ (*f.*), Trade [वणिज्या]. Ab. 446, 849; Alw. I. xlv; Kh. 11. *Dussavaṇijjaṁ karoti*, to trade in cloth (Ten J. 32). At Ras. 38 *váṇijjá*.

VĀṆIJJAṀ, Trade [वाणिज्य]. Ab. 446.

VĀṆIJO, A trader [वाणिज]. Ab. 469; Mah. 24, 167; F. Ját. 16; Dh. 68.

VAṆIPPATHO, A trading town, mart; trade [वणिक्पथ]. Ab. 868

VANITĀ (*f.*), A woman [वनिता]. Ab. 230.

VAṆITO (*adj.*), Wounded, bruised [व्रणित]. Ten J. 42.

VAÑJHO (*adj.*), Barren, sterile [वन्ध्य]. Of a tree (Ab. 541). *Vañjhá* (f.), a barren woman (Dh. 219). *Vañjhagávī*, a barren cow (Ab. 873). Metaphorically, *vañjhá sampatti*, barren prosperity.

VAÑJULO, The ratan, Calamus Rotang [वञ्जुल]. Ab. 553.

VAṄKO (*adj.*), Crooked, bent; cunning, dishonest [वक्र, comp. वङ्कु]. Ab. 709, 1025; Ját. 9; Pát. 86. Masc. *vaṅko*, a fish-hook (Ab. 674), also, according to Ab. 1025, an overhanging rock, crag. *Vaṅko* is given at Ab. 606 as the proper name of a mountain. See *Upanisá*.

VAṆṆADĀSĪ (*f.*), A prostitute [वर्ण + दासी]. Ab. 233; Dh. 238.

VAṆṆAKAṀ, Paint, rouge [वर्णक]. Ab. 306; Pát. 110. *Mukhaṁ vaṇṇakamakkhitaṁ*, a face smeared with rouge (comp. Dh. 232).

VAṆṆANĀ (*f.*), Description, narration; explanation; a comment, commentary [वर्णना]. Ab. 118. *Játakatthavaṇṇaná*, commentary on the Játaka, lit. explanation of the meaning of the Játaka. *Kaccáyanav.*, commentary on Kaccáyana, name of a grammatical work (Alw. I. xiv). *Ākásav.*, description of the sky (Dh. 285). *Asataṁ bhávanam iccheyyāti gáthávaṇṇanáya vuttháritaṁ*, it is explained in the comment on the gáthá beginning "asataṁ bhávanam iccheyya" (Dh. 393).

VAṆṆAVĀ (*adj.*), Having colour, having beauty [वर्णवत्]. Dh. 10; Gog. Ev. 31.

VAṆṆAVADĪ (*adj.*), Eulogizing, a panegyrist [वर्णवादिन्].

VAṆṆETI, To depict, describe; to praise, applaud, approve; to explain, comment upon [वर्ण्]. *Attano ánubhávaṁ vaṇṇesi*, enlarged on his own skill (F. Ját. 6). *Pabbajjáya guṇe vaṇṇesi*, extolled the merits of the ascetic life (Ját. 59). P.pr. pass. *vaṇṇiyamáno*, being commented upon or explained (Ját. 2). Pát. 100; Dh. 195. P.p.p. *vaṇṇito*, praised (Ab. 752). *Sabbavīrapurisehi vaṇṇitá thomitá ayaṁ pabbajjá*, this ascetic life is commended and extolled by all noble men (Ját. 9).

VAṆṆĪ (*adj.*), Having colour; having the appearance of [वर्णिन्]. *Uttamavaṇṇī* (adj.), having a splendid complexion. *Kumárav.*, having the appearance of a boy (Dh. 255). In both instances the term. belongs to the whole compound.

VAṆṆO, Appearance, form, figure; colour; sort, kind; tribe, caste; complexion; beauty; praise, fame; a letter, vowel, syllable; quality, property [वर्ण]. Ab. 332, 348, 779; Dh. 20, 377; Alw. I. vi; F. Ját. 1. *Sappavaṇṇena*, under the form of a snake (Ras. 34, comp. Ten J. 66, in the shape of a stone). *Mayhaṁ sahâyakassa mukhavaṇṇena*, from the look of my friend's face (Dh. 123). *Kumáravaṇṇaṁ abhinimminitvá*, having assumed the form of a young man (Dh. 143, comp. 193, 315). *Maṭṭakuṇḍalivaṇṇo* (adj.) *n'ágantvá* not coming in the form of M., i.e. appearing in the character of some one else than himself (Dh. 95). *Aggivaṇṇo* (adj.), coloured like fire, red-hot (Dh. 395). *Ādiccavaṇṇo* (adj.), lustrous as the sun. The six vaṇṇas or colours are *nīlo*, *pīto*, *lohito*, *odáto*, *mañjeṭṭho*, *pabhassaro*. *Vaṇṇasampanno* (adj.), beautifully coloured (Alw. I. 75)

Pañcavaṇṇo (adj.), of five sorts (Dh. 290; Ját. 15), of five colours? (Alw. I. 74). The four vaṇṇas or castes are *khattiyo, bráhmaṇo, vesso, suddo. Uttamavaṇṇo* (adj.), a person of the best family, or highest caste (Att. 214). *Vaṇṇo subho,* good complexion (Dh. 111). *Vaṇṇapokkharatá*, personal beauty (B. Lot. 407: Dh. 47; Ras. 36; Ját. 2). *Malaṁ vaṇṇassa kosajjaṁ*, sloth is the rust of beauty (Dh. 43). *Vaṇṇaṁ katheti, bhaṇati, bhásati,* to praise (with gen, B. Lot. 314; Ten J. 19). *Maraṇavaṇṇaṁ vá saṁvaṇṇeyya,* or should reiterate to him the praises of death (Pát. 3, comp. B. Lot. 314).

VAÑÑO (*adj.*), Sylvan [वन्य]. Att. 213.

VAṆṆU (*f.*), Sand. Ab. 663.

VAṆO, see *Vanaṁ.*

VAṆṬAṀ, A stalk [वृन्त]. Ab. 544. Of a flower (Mah. 211; Dh. 423). Of a fruit (Mah. 167; Das. 8).

VANTĀSIKO, Name of a sort of Peta, "eating what has been vomited" [वान्ताशिन्+क]. Man. B. 458.

VANTĀSO, One who has renounced all desires, an Arhat [वान्त + आशा]. Dh. 18.

VANTO, see *Vamati.*

VAPĀ (*f.*), The serous secretion or fat that spreads among the muscles [वपा]. Ab. 282.

VAPANAṀ, Sowing [वपन]. Ab. 796. *Katvá sálivapanaṁ,* having sown a crop of hill-paddy (Mah. 208).

VAPATI, To sow; to shave [वप्]. *Khettaṁ v.,* to sow a field (Dh. 374). Caus. *vápápeti,* to cause to be sown (Dh. 126; Mah. 239). P.p.p. *vatto, vutto* (see sep.).

VĀPI, see *Vá.*

VĀPĪ (*f.*), A reservoir, lake, tank [वापी, वापि]. Ab. 678; Alw. I. x; Mah. 57.

VĀPITO (*p.p.p.*), Shorn [वापित].

VĀPO, Sowing [वाप]. Ab. 796.

VAPPO, Sowing; the bank of a river [वप्र]. Ab. 1133. *Vappakále,* at the season for sowing. *Vappamaṅgalaṁ,* a ploughing festival (Ját. 57; Man. B. 150).

VAPU (*n.*), The body [वपुस्]. Ab. 151.

VĀRABĀṆAṀ, and -ṆO, A woman's jacket or bodice [वारबाण]. Ab. 294.

VARADĪPO, The Glorious Isle, viz. Ceylon [वर+द्वीप]. Att. 7.

VARADO, An epithet of Buddha as having shown men the way to Nirváṇa, lit. giver of the boon [वरद]. Kh. 9.

VARĀHARO, Bringing the boon (of Nirváṇa) [वर+आहर]. Kh. 9.

VARĀHO, A boar, wild hog; an elephant [वराह]. Ab. 617, 1115; Dh. 58.

VARAKO, The bean Phaseolus Trilobus [वरक]. Ab. 450.

VARĀKO (*adj.*), Wretched, miserable [वराक]. Fem. *varákí* (Att. 217).

VARĀKO, A pot, jar (Ab. 457; F. Ját. 53).

VARAṀ, see *Varo* (2).

VĀRAṆAṀ, Resistance [वारण]. Ab. 1014.

VARANGAṀ, The head; the female pudenda [वराङ्ग]. Ab. 273, 1093.

VARANGAṆĀ (*f.*), A noble or beautiful woman [वराङ्गना]. Mah. 206.

VARAÑÑŪ (*adj.*), One who has known or discovered Nirváṇa, an epithet of Buddha [वर + ज्ञ]. Kh. 9.

VARAṆO, A surrounding wall, rampart; the tree Cratæva Roxburghii [वरण]. Ab. 203, 553.

VĀRAṆO, An elephant; the Hatthiliṅga bird [वारण]. Ab. 360, 639, 1014; Ten J. 13; Mah. 137. *Váraṇalilháya gacchanto,* walking with an elephant's majestic tread (Dh. 231).

VARAPAÑÑO (*adj.*), Of noble wisdom, epithet of a Buddha [वर + प्रज्ञा]. Ab. 4.

VARĀROHĀ (*f.*), A noble lady [वरारोहा]. Ab. 234.

VARĀSANAṀ, An excellent seat, chair of state [वरासन]. F. Ját. 52.

VARATARO (*adj.*), Better, more excellent [वरतर]. Dh. 208, 398.

VARATTĀ (*f.*), A strap, thong [वरत्रा]. Ab. 526; Dh. 71.

VĀRATTIKO (*adj.*), Bound with a thong [last + इक].

VARAVANNINĪ (*f.*), An excellent woman [वरवर्णिनी]. Ab. 234.

VĀRETI, see *Vuṇáti.*

VĀRI (*n.*), Water [वारि]. Ab. 661; Dh. 71.

VĀRIDO, A cloud [वारिद]. Att. 190, 210.

VĀRIJAṀ, A lotus [वारिज]. Ab. 864.

VĀRIJO, A fish [वारिज]. Dh. 7.

VĀRIMAGGO, An issue from a sluice, watercourse [वारि + मार्ग]. Ab. 683; Mah. 212.

VĀRITO, see *Vuṇáti.*

VĀRITTAṀ, Avoidance, [formed from वृ on the

analogy of चारित्र]. *Cárittasílam* is the observance of what is commanded, *várittasílam* is abstinence from what is forbidden (Man. B. 492).

VĀRIVĀHO, A cloud [वारिवाह]. Ab. 47.

VĀRIYATI, see *Vunáti.*

VARO, Choosing, appointing; a boon, blessing, favour [वर]. Ab. 762, 810. *Varaṁ te dammi,* I grant thee a boon (Das. 2; Dh. 128, 173, 303; Att. 141). *Varappasádakálamhi* is rendered by D'Alwis, "when his desires had been gratified." *Sá Sakkena varaṁ yáci,* she begged a favour of Sakka (Dh. 194).

VARO (*adj.*), Excellent, best, precious, noble [वर]. Ab. 694, 810; Mah. 27. *Varabhojanaṁ,* choice food (Mah. 152). *Varavárano,* a noble elephant (Dh. 158). *Varacetiyaṁ,* a splendid shrine (Att. 138, comp. Mah. 257, Das. 24; Kh. 9). *Mukhavaraṁ,* noble countenance. *Sásanavaraṁ,* our holy religion. *Asivaraṁ gahetvá,* taking his good sword (B. Lot. 864, comp. Ten J. 115). *Laṅkádípavaro,* the beautiful island of Ceylon. *Naravaro,* best of men. Masc. *varo,* a husband (Ab. 240), a son-in-law (Ab. 810). There is an indecl. *varaṁ,* of the use of which the following are examples: *Mayá gamanaṁ varaṁ,* it is best I should go, lit. going by me is best (Ras. 20). *Varaṁ assatará dantá,* an excellent thing are trained mules (Dh. 57). With abl. *Attadanto tato varaṁ,* the self-subdued man is better still, lit. better than that (Ditto). With instr. *Sabbalokádhipaccena sotápattiphalaṁ varaṁ,* conversion is better than universal sovereignty (Dh. 32).

VĀRO, Time, occasion; turn, time; day of the week [वार]. Ab. 1042; B. Lot. 575. *Tayo váre parájito,* thrice defeated (Dh. 353, comp. *sabbaváre,* all the times, Dh. 126). *Ekaváre* (loc.), on one occasion, once (Dh. 324). *Divasassa dve váre* (acc. pl.), twice a day (Dh. 78). *Dve váre pesetvá,* having sent twice (Dh. 104). *Tatiye váre* (loc.), the third time (Mah. 252). *Dvísu váresu,* on two occasions (Mah. 45). *Ekavâren' eva,* all at once, in a single time (Dh. 82). *Utuvárena utuvárena tesu tesu pásádesu viharati,* in each alternate season lived first in one palace and then another (Ját. 58). *Satthára̋ṁ viháraṁ pavesetvá várena várena paṭijagganti,* having admitted the Teacher into the monastery watch over him in turn (Dh. 167, comp. 188, "ride the elephant in turns"). *Várena sampattaṁ rajjaṁ paháya,* leaving the kingdom which has come to him in turn, i.e. by hereditary succession (Dh. 391). *Ayaṁ váro ácáro gocaro,* this is the right time, the proper thing to do, the right place to go to (Dh. 259). The seven days of the week are *raviváro* (Sunday), *candaváro, aṅgáraváro, budhaváro, guruváro, sukkaváro, saniváro* (Subh.).

VĀRUṆĪ (*f.*), Spirituous liquor [वारुणी]. Ab. 533.

VARŪTHO, A wooden ledge or fender round a chariot [वरूथ]. Ab. 374.

VASĀ (*f.*), A barren cow; an obedient wife [वशा]. Ab. 498, 873.

VASĀ (*f.*), Serum, marrow of the flesh, fat [वसा]. Ab. 282, 873; Kh. 18; Att. 229. *Vasátelaṁ,* grease (Pát. 81).

VASABHO, A bull [वृषभ]. Ab. 495.

VĀSACUṆṆAṀ, and ṆṆAKAṀ, Toilet perfume [वास + चूर्ण]. Ab. 306, 1021.

VĀSĀGĀRAṀ, A bedroom [वास + अगार]. Ab. 214.

VASAGO (*adj.*), Subject, obedient [वशग]. *Nidhanavasago (adj.),* subject to death (Mah. 253). With gen. *Pápánaṁ v.,* influenced by, or having got into the hands of, wicked men (Mah. 238). Fem. *vasagá,* an obedient wife (Ab. 873).

VASALO, A Çúdra; an outcaste, pariah; a low person, reprobate [वृषल]. Ab. 503. Voc. *vasala,* wretch! *Vasaladhammo,* vile conduct, habits of a pariah. Fem. *vasalí. Nassa vasali,* perish, vile woman! (Das. 2, said by an angry king to his queen).

VASAṀ, see *Vaso.*

VĀSANĀ (*f.*), Impression remaining on the mind from past good or evil actions and producing pleasure or pain [वासना]. Ab. 772.

VASANAṀ, Dwelling [वसन]. *Attano vasanágáraṁ,* the house he lives in (Das. 9, comp. F. Ját. 54). *Vasanaṭṭhánaṁ,* dwelling-place, residence, lodging (F. Ját. 17, 54; Das. 3; Dh. 82, 107, 298; Alw. I. 76).

VASANAṀ, Cloth, clothes, clothing [वसन]. Ab. 290. *Vasanena veṭhetvá,* having wrapped it in a cloth (Ját. 69). *Vasanáni,* clothing (Mah. 132). *Kásáyavasano* (adj.), wearing the yellow robe, lit. whose clothing is the yellow robe (Mah. 110).

VĀSANAṀ, Perfuming and decorating the person [वासन]. *Gandhamályádisaṅkháro* (Ab. 307).

VĀSANTĪ (*f.*), The creeper Gaertnera Racemosa [वासन्ती]. Ab. 577.

VASANTO, One of the seasons, spring [वसन्त]. Ab. 79. See *Utu*.

VASATI, To dwell, stay, live, abide; spend time [वस्]. Also pres. *vasate* (Mah. 199). Aor. *avasi*, *vasi* (Mah. 2, the other *vasí* is vaçin), 3rd pl. *vasiṁsu* (Mah. 38), 1st pl. *avasimha* (Mah. 104). Imperat. *vasa* (Dh. 153). Fut. *vacchati* (Alw. I. 31), *vasissati* (Dh. 153). P.pr. *vasamáno* (Ját. 21; Ten J. 55), *vasanto* (Dh. 153; Ten J. 38). Ger. *vasitvá* (Dh. 80). Inf. *vasituṁ*, *vatthuṁ* (Ját. 21; Dh. 124; F. Ját. 3, Mah. 52). *Idha vasati*, lives here (F. Ját. 4). *Dvíhatíhaṁ vasitvá*, having stayed with him two or three days (F. Ját 4). *Vasiṁsu saha bhikkhuhi*, were living with the monks (Mah. 38). *Vassaṁ v.*, to spend the rainy season. With loc. *Ekasmiṁ sare vasati*, lives in a certain pond (F. Ját. 16). *Annena vasati* seems to mean "he lives for the sake of food," but Clough renders it "he lives by means of food" (Sen. K. 339; Cl. Gr. 133). Metaphorically: *Yamhi na máyá vasati na máno*, in whom dwells neither deceit nor pride (Das. 26). For further examples of the use of *vasati*, see *Váso*, *Vasso*. Pass. *vussati* (Alw. I. 36), *vasíyati* (Sen. K. 493). P.f.p. *vatthabbo* (Mah. 12), *vasitabbo* (see *Kammavácá*). P.p.p. *vasito*, *vusito*, *vuttho* (Sen. K. 493, the correct reading is in the footnote). *Dasabalena vasitagandhakuṭí*, the chamber of perfumes inhabited by Buddha (Br.J.S.A., comp. Mah. 123). *Uruveláyaṁ vasito*, dwelling at U. (Mah. 2). *Vusitaṁ brahmacariyaṁ*, the religious life has been lived, the duties of religion have been accomplished (this is said of the Arhat, who has fulfilled all the duties of religion, and obtained the perfect sanctification which results therefrom, Sen. K. 493). *Ciraṁ amhehi tumhákaṁ santike vutthaṁ*, we have lived with you a long while, lit. it has been lived by us (Ten J. 38). *Upásikáhi táhi . . vuttho bhikkhunipassayo*, the convent inhabited by these devotees (Mah. 110, comp. 258). *Vutthavasso*, one who spent the rainy season, lit. by whom the rainy season has been spent (see *Vasso*); *Vutthaṭṭhánaṁ*, dwelling place (Dh. 339). Actively: *Andughare puriso ciravuttho*, a man who has spent a long time in prison (Ját. 21); *Vassaṁ vuttho*, having spent the rainy season (see *Vasso*); *Kuhiṁ vutthá 'si*, where have you been living? (Dh. 339). Caus. *váseti*, to cause to live or dwell, to lodge (Mah. 56, 139, 142), to cause to stay, detain (Mah. 240). *Kicchena vásitaṁ raṭṭhaṁ*, the kingdom established (lit. peopled) by me with great pains (Mah. 53). Assigned as a residence, inhabited (Mah. 203). Also caus. *vasápeti*. *Ekadvíhaṁ vasápetvá*, having detained them a day or two (Dh. 235).

VASATI (*f.*), Dwelling, residence; a dwelling-place, abode [वसति]. Ab. 207, 1056.

VASAVATTĪ (*adj.*), Bringing into subjection [वश-वर्तिन्]. *Paranimmitavasavatti*, seems to mean "having at one's disposal pleasures created by others" (see *Paranimmito*, *Máro*). Ab. 1024. *Vasavattí*, a name of Mára (Ab. 43, 1024).

VĀSAVO, Sakka or Indra [वासव]. Ab. 19; Dh. 185.

VĀSAYOGO, Toilet powder [वास+योग]. Ab. 306.

VASENA, see *Vaso*.

VĀSETI, see *Vasati*.

VĀSEṬṬHO, Name of a Ṛishi; a proper name [वासिष्ठ]. Ab. 109; Alw. N. 104; B. Lot. 486. See *Vásiṭṭho*.

VASĪ (*adj.*), Having the senses under control [वशिन्]. Masc. *vasí*, a sage whose senses are subdued, a saint, pious Buddhist monk, Arhat (Ab. 434). *Vasí tattha jino vasí*, the saintly Buddha dwelt there (comp. Mah. 2, where we have the same play on words, the *i* of *vasi*, "dwelt," is lengthened metri causâ).

VĀSI (*f.*), A razor [वासि]. A razor is part of the equipment of a Buddhist priest, as he is obliged to keep his head shaven (Ab. 439; Ját. 65). *Vásipharasu*, or *-suko*, a razor-adze (Dh. 264; F. Ját. 2, *vásipharasuko náma daṇḍe pavesanavasena vási pi hoti pharasu pi*, a "razor-adze" is either a razor or an adze according to the way in which you insert it into the wooden handle).

VĀSĪ (*f.*), An axe, adze, hatchet [वाशी]. Ab. 393; Mah. 167.

VĀSĪ (*adj.*), Dwelling [वासिन्]. *Vanavásí* (adj.), living in the woods. *Kosambiyaṁ* (loc.) *vásino upásaká*, the pious laymen who lived at Kosambí (Dh. 105). *Kattha vásino tumhe*, where do you live? lit. where are you dwelling? (Alw. I. 73). *Dípavásí janá*, the inhabitants of the island (Mah. 119). *Saggavásí*, a denizen of heaven, an angel (Ab. 11).

VASĪBHĀVO, Subjection; self-control, subjugation of the senses [fr. वशीभू]. Kh. 14. *Cetovasíbhávo*, subjugation of the mind (B. Lot. 288).

Balesu vasibhávappatto, having attained self-mastery in the ten Balas (B. Lot. 337).

VASÍBHÚTO (*adj.*), Subjected, self-controlled [वशीभूत]. *Vasíbhúto aham jháne*, I am subject to jhána.

VASÍKAROTI, To bring into subjection [वशीकृ]. *Sabbámitte vasíkatvá*, having overcome all enemies (Sela S.).

VASIKATĀ (*f.*), Subjection [next + ता]. *Vihimsávitakkavasikatá*, state of being under the influence of cruel thoughts (Dh. 111).

VASIKO (*adj.*), Subject to [वशिक]. *Taṇhávasiko*, (adj.), under the influence of lust (Dh, 410).

VĀSIKO (*adj.*), Dwelling, inhabiting [वासिन् + क]. *Báráṇasivásiko manusso*, a man who lived at Benares (Ras. 30). *Gámavásiká*, villagers (Mah. 166). *Gámavásikabhikkhuno*, priests living in villages (Mah. 17). *Pabbatavásiko* (Alw. I. xiii).

VĀSITAKO (*adj.*), Perfumed [वासित+क]. *Vásitakena piṇḍakena naháyeyya*, should bathe with perfumed soap (Pát. 110).

VASITO, VĀSITO, see *Vasati*.

VĀSITO (*p.p.p.*), Scented [वासित]. Ab. 307; Ját. 65.

VĀSIṬṬHO, A proper name [वासिष्ठ]. Sen. K. 386, 433; Alw. I. 13; Cl Gr. 88. In the texts I have hitherto always met with *Váseṭṭha* (see this word separately).

VASO, and VASAM, Wish, desire; will, authority, power, influence, control, mastership, ownership [वश]. Ab. 762, 898. *Vase* (loc.) *vattati*, to be under control, to be in a person's power (Dh. 80). *Vase vatteti*, to get under control, get into one's power, make oneself master of (F. Ját. 51; Mah. lxxxvi; Dh. 227). *Tadd ehinti me vasam*, then they will fall into my power (Fausböll). (*Tam*) *antako kurute vasam*, Death gets him into his power, overpowers him (Dh. 9, comment says *attano vasam pápeti*). *Sokavasam gantvá*, having become a prey to grief (Das. I, 36). *Sabbe maccuvasam yanti*, all men come under the dominion of death (Das. 35). *Amittavasagato*, fallen into the hands of the enemy (Dh. 158). *Pápikánam icchánam vasagato*, subject to evil desires (Dh. 145). *Aniccatávasam avaso upágato*, powerless (to prevent it), fell under the power of death (Mah. 10). *Vasena avasena*, willingly, unwillingly (Pát. 74). The instr. *vasena* is much used (like the S. abl. वशात्) adverbially, either with a gen. or as the last part of a compound, with the meanings "according to, for the sake of, on account of, by means of, for, as." *Pubbapatthanávasena*, in accordance with a former prayer (Alw. I. xxii; comp. Dh. 405, *tassa vasena*, according to that). *Tumhákam paṭisantháravasen' amhehi kárite vihúre dema tumhákam*, in return for your kindness we give you the monasteries built by us (Mah. 207). *Hatthinam me vasena dukkham uppajjati*, I am annoyed by the elephants, lit. on account of the elephants trouble arises to me (F. Ját. 3). *Tejodhátuvasena*, by the power of fire kammaṭṭhána (Mah. 38). *Attaná katakammavasena*, on account of, by virtue of, in consequence of, a deed done by him (in a former existence, Dh. 89). *Nivásanapárupana-attharaṇavasena paribhuñjissati*, he will use it as an outer or inner garment or coverlet (Dh. 115, comp. Alw. I. 75 *alaṅkárádivasena paribhogam hoti*). *Aṭṭhánariyavoháravasena pavattitá vácá*, speech uttered in accordance with the eight ignoble practices (Ab. 122). *Utúni . . hemantagimhavassánánam vasena tíṇi honti*, the seasons, as being winter, summer, and rains, are three (Pát. 3). *Kumárivaṇṇádivasena payojitam palobhanam*, blandishments employed in the way of disguise-as-a-damsel, and so on (Dh. 164). *Itaresam dvinnam vasena*, for the sake of the other two (Dh. 164). *Rañño upakáravasena*, for the king's benefit (Dh. 402). *Rogassa vasena*, owing to an illness (Dh. 254). *Sátaccakiriyávasena*, by (means of) perseverance (Dh. 80). *Pahánavasena ucchindanto*, rooting it out by forsaking it (Ras. 90). *Imesam vasena*, through the instrumentality of these (Ten J. 56). *Paṇṇákárábhibharaṇavasena abhinandanti*, they welcome them by bringing them presents (Dh. 362) *Taṇhávasena*, by the power of lust, lustfully (Ras. 89, so *rágavasena*, Pát. 111). *Paṭilomavasena*, contrariwise. *Rañño áṇávasena karissáma*, we will do according to the king's commandment. At the end of a compound it is sometimes practically a mere substitute for the instr. termination. Thus at Dh. 269 *bujjhanavasena* might just as well be *bujjhanena*, and immediately afterwards we have *savanena* in the same construction. And in Sinhalese vaçena under the form *visin* has actually become an instrumental inflection or affix, e.g. *pota*, "the book," *potavisin*, "by the book."

VĀSO, Perfume [वास]. Ab. 1119.

VĀSO, Cloth, clothing [वास]. Ab. 290, 1119; Alw. I. 79.

VĀSO, Dwelling, staying, stopping, living; an abode, habitation, lodging, house [वास]. Ab. 207, 1119. *Satthárá saha vásaṁ vasissáma*, we shall take up our abode with the Teacher (Dh. 128). *Vásaṁ senásanaṁ pariyesanti*, are seeking a lodging and bed. *Váso pi ca te n'atthi antará*, and there is no stopping for you by the way, you cannot stop (Dh. 43). *Samaggavásaṁ vasiṁsu*, lived amicably together (Dh. 156, lit. lived a harmonious life). *Uposathavásaṁ v.*, to live an uposatha life, keep the uposatha precepts (Dh. 98). *Na sakkhissám' ahaṁ antevásivásaṁ vasituṁ*, I shall not be able to live a pupil's life (Dh. 124). *Anáthavásaṁ avasiṁha*, we have lived a helpless life (Mah. 104). *Vásaṁ kappeti*, to take up one's abode. *Araññaváso*, living in the wood (Dh. 305).

VASSAKAMMAṀ, One of the low arts enumerated in Br. J. S., giving virility, opposed to *vassakammaṁ* [वर्ष + कर्मन्].

VASSAṀ, see *Vasso*.

VASSANAṀ, Rain [वर्षण]. Ab. 48.

VASSĀNO, The rainy season [anomalously formed from the gen. pl. of वर्ष, comp. *addhána*, *gimhána*, and perhaps *tiracchána*]. Ab. 78, 79, 80; Pát. 1, 77 (*vassánassa pacchimo máso*).

VASSASATAṀ, A century [वर्षशत]. Dh. 20; Mah. 20; Ten J. 114. *Divassasataṁ*, two centuries.

VASSATI, To utter a cry (of an animal) [वाश्यते = वाश्]. Of a peacock (Ten J. 114). Of a jackal (F. Ját. 47). Caus. *vassápeti*, to cause to utter a cry (Ten J. 114). P.p.p. *vassitaṁ*, the cry of an animal (Ab. 130; Mah. 22, read *-taṁ*).

VASSATI, To fall, pour down, rain [वृष्]. *Dibbapupphánaṁ ghanavassaṁ vassissati*, a heavy shower of celestial flowers will fall (Dh. 266, comp. 309). *Vassamáne vasse*, while the rain was pouring down (Mah. 248). *Vassi mahámegho*, a storm of rain poured down (Mah. 249, comp. 72). The usual Pali idiom for "it rains" is *devo vassati*, "the cloud rains" (Dh. 88; F. Ját. 47). P.p.p. *vaṭṭo*, (Kh. 12; for the form comp. *ovaṭṭo*, and *maṭṭo* = mṛishta). Caus. *vasseti*, *vassápeti*. *Amatavassaṁ vassento*, pouring down a shower of nectar (Ras. 25, comp. 24).

VASSAVARO, A eunuch [वर्षवर]. Ab. 242.

VASSAVĀSIKO (*adj.*), Connected with spending the rainy season [*vassavása* + इक]. *Vassavásikasáṭako*, a cloak for use in the rainy season (Dh. 198).

VASSIKĪ (*f.*), Great-flowered jasmine. Ab. 576; Dh. 10, 377.

VASSIKO (*adj.*), Belonging to the rainy season; belonging to a year [वर्षिक, वार्षिक]. *Vassikasáṭiká*, a cloak for the rainy season (Pát. 11, 19, 82). *Sattavassiko* (adj.), seven years old (Ten J. 29; Ras. 36; Dh. 384).

VASSO, A he-goat [बस्त]. Ab. 502.

VASSO, and VASSAṀ, Rain; a year [वर्ष]. Ab. 48 ("rain," neut.), 80 ("rainy season," masc.), 81 ("year," m. and n.), 1062 ("year" and "rain," neut.). In *vassánaṁ dutiye máse*, "in the second month of the rainy season," we perhaps have a gen. from the fem. pl. वर्षास् (Mah. 13, comp. 12). *Kále vassaṁ labhe*, he should obtain rain in due season (Mah. 129). *Vassadivaso*, a rainy day (Dh. 155). *Amatavassaṁ*, a shower of nectar (Ras. 26; B. Lot. 332). Metaphorically: *kahápaṇavassaṁ*, a shower of coins (Dh. 34, comp. Alw. 72). *Pañca vassáni*, five years (Dh. 80, 224; Alw. I. 92; Mah. 24). *Sattavasso* (adj.), seven years old (Mah. 25). *Paripuṇṇavísativasso* (adj.), having completed 21 years. *Vassena so cuto*, he died "within the year," in a year (Mah. 254). The *vassá* (pl.), or *vassáno*, "rainy season," includes four months, beginning with the full moon of Āsáḷha and ending with the full moon of Kattika (from the middle of June to the middle of October, see Ab. 75). It is subdivided into vassána and sarada (see *Utu*). These four months are a period of retreat for the Buddhist priests who are forbidden to travel (*cárikaṁ carati*), but live in some place away from their monasteries (Dickson says, in temporary huts),[1] where they receive the ministrations of the faithful. It is usual to render the term *Vassa* by Lent, and for convenience sake I think there is no objection to this, though the analogy between the Vassa and our Lent is but slight. The word

[1] But see Pát. xxix (line 10 from bottom), where it is said that the later vassa is to be entered upon by calling out once or twice, *imasmiṁ vihâre imaṁ temásaṁ upemi*, I enter on the three months vassa residence in this monastery. In a second edition I hope to give full details of the Buddhist Lent; my materials at present are but slender. I may mention that my friend Subhúti every year leaves his monastery at Vaskaduva for the four months of Vassa, and gives me a new address.

Retreat is perhaps the correctest English equivalent. Dickson thinks the Vassa was originally intended as a relief to the monks, who were supposed to live at the foot of a tree; this exposed residence became unhealthy during the rainy season, and Buddha allowed them to build themselves huts as a protection against the inclemencies of the weather (comp. E. Mon. 232, B. Int. 285). In a passage from Mahávagga quoted at Pát. xxviii the origin of the institution of the Retreat is thus stated. Buddha was living at Rájagaha. At that time the Retreat had not as yet been instituted for the priests, but they went on their travels in winter, summer, and the rainy season. People took offence, 'How is it,' they said, 'that the ascetic disciples of the Sakya prince go on their travels in the rainy season as well as in winter and summer, crushing the tender (springing) plants, and destroying innumerable insects?' To obviate this evil, and silence the gossip of unbelievers, Gotama then instituted the vassavása. During their enforced retreat the priests devote themselves to the spiritual welfare and instruction of the people, who flock to them in great numbers, and who supply them with their daily food and with robes sufficient to last during the year. The robes are finally presented during the cívaramása which follows the last month of the Retreat (see E. Mon. 115). From the next article it will be seen that the vassa may be limited to three months, from the middle of July to the middle of October. Keeping Lent is called *vassaṁ vasati* (Dh. 51, 277, 387; Mah. 2, 12, 103; Pát. 107; Alw. I. 92), or *vassávásaṁ vasati* (Dh. 105). Entering on the Vassa residence is called *vassaṁ upagacchati* (Dh. 198, 274; Pát. xxxi), or *vassaṁ upeti* (Pát. xxix). *Vutthavasso* (adj.), having kept Lent, having concluded the Vassa residence (Dh. 80, 84, 107, 198, 277; Mah. 104, read *-vasso*). *Vassaṁ vuttho*, having kept Lent (Alw. I. 92; Pát. 107). *Vassúpagato* (adj.), having entered on the Vassa residence (Mah. 12; Pát. xxxi). *Vassavúso*, keeping Lent, Vassa residence (Pát. xxviii). *Vassucchedo*, breaking Lent (by travelling, etc., Pát. xxxi). *Antovassaṁ*, during Lent (Pát. 107). *Antovassekadivasaṁ*, one day during Lent (Mah. 110).

VASSŪPANĀYIKĀ (*f.*), Entrance upon Lent, commencement of the Vassa residence [वर्ष + उपना-यिका]. *Dve 'má bhikkhave vassupanáyiká purimiká pacchimiká ca, aparajjugatáya ásáḷhiyá purimiká upagantabbá másagatáya ásáḷhiyá pacchimiká upagantabbá*, there are two periods at which the vassa residence may be taken up, the earlier and later, the earlier must be taken up the day after the full moon of Āsáḷhí, the later a month after the full moon of Āsáḷhí (Pát. xxix). *Vassúpanáyikadivaso*, the first day of Lent (Dh. 81, comp. Dh. 164). *Vassupanáyikaṁ khandhakaṁ* is the section of the Vinaya dealing with the entrance upon Lent (Mah. 103).

VASSOKASĀRĀ (*f.*), A name of Sakka's city. Ab. 21.

VASU (*m.*), A class of Hindu gods [वसु]. Ab. 895.

VASU (*n.*), Wealth; a gem [वसु]. Ab. 489, 495, 895.

VĀSUDEVO, The Hindu god Kṛishṇa [वासुदेव]. Ab. 16.

VASUDHĀ (*f.*), The earth [वसुधा]. Ab. 181; Ját. 25.

VĀSUKI (*m.*), The king of snakes [वासुकि]. Ab. 650.

VASUMATĪ (*f.*), The earth [वसुमती]. Ab. 181. *Damaḷavasumati*, the Tamil country (Alw. I. xv).

VASUNDHARĀ (*f.*), The earth [वसुंधरा]. Ab. 181.

VATA (*indecl.*), O! ah! alas! indeed, verily [वत]. Ab. 1192; Dh. 28, 135. *Avadhi vata attánaṁ*, verily he killed himself (F. Ját. 18). *Susukhaṁ vata jíváma*, O, let us live happily (Dh. 36). *Manápáni vata akkharáni*, O what beautiful writing! (Alw. I. 80). *Issaro vata dípassa thero*, truly the elder is the lord of the island! (Mah. 239). *Uttamo vat' ayaṁ satto*, this (youth) is a remarkable person (Mah. 255). *Aciraṁ vat' ayaṁ káyo*, ere long, alas! this body . . (Dh. 8). With foll. *bho*. *Nassati vata bho loko*, alas! the world is perishing (Man. B. 184). See *Acchariyo*.

VĀTĀBĀDHO, Rheumatism [वात + आबाध].

VĀTAGHĀTAKO, The tree Cassia Fistula [वात + घातक]. Ab. 552.

VAṬĀKĀRO, A cord [comp. वटाकर]. Ab. 668.

VĀṬAKO, Enclosure, circle [वाट + क]. Dh. 237.

VATAṀ, see *Vato*.

VĀTAMIGO, A swift antelope [वातमृग]. Ab. 618.

VĀTAṆḌAṀ, Elephantiasis of the scrotum [वाताण्ड]. Ab. 326.

VĀTAPĀNAM̆, A window [वात + पान]. Ab. 216; Alw. I. 102; Dh. 206, 324.

VATAVĀ *(adj.)*, Devout, observant of religious duties [व्रत + वत्]. Dh. 38, 71.

VĀTĀYANAM̆, A window [वातायन]. Mah. 23.

VAṬHARO *(adj.)*, Bulky, gross [वठर]. Ab. 701.

VATI *(f.)*, A fence [वृति]. Att. 218.

VĀTI, see *Váyati.*

VĀTIKO *(adj.)*, Rheumatic [वातिक]. Sen. K. 391.

VĀTIṄGAṆO, The egg-plant Solanum Melongena [वातिंगण]. Ab. 588.

VATO, and **VATAM̆**, Observance, practice, habit; religious duty or act, rite [व्रत]. Ab. 430. *Saṅkiliṭṭhaṁ vataṁ*, a sinful practice, depraved habit (Dh. 55, comment says "such as frequenting harlots, etc."). *Sílavataṁ*, moral practice (Dh. 358, 379, comp. *Sílabbataṁ*). *Múgádhikaṁ vatavidhaṁ*, the various gestures or habits of dumb people and cripples (Att. 203).

VAṬO, The banyan or Indian fig-tree [वट]. Ab. 55; Mah. 44.

VATRABHŪ *(m.)*, A name of Indra. Ab. 20.

VATTĀ *(m.)*, One who says or tells; one who speaks sensibly [वक्तृ]. Ab. 735; Dh. 142. Pl. *vattáro.*

VĀTTĀ *(f.)*, Rumour, news [वार्त्ता]. Ab. 1053.

VATTABBO, see *Vatti.*

VAṬṬAKĀ *(f.)*, A quail [वर्तका]. Ab. 625. *Vaṭṭakajátakaṁ*, the Quail Birth is one of the Játaka Stories (Dh. 104).

VĀTTĀKĪ *(f.)*, The egg-plant [वार्ताकी]. Ab. 588.

VATTAM̆, The mouth, face [वक्त्र]. Ab. 260, 1047.

VATTAM̆, VAṬṬAM̆, see *Vattati.*

VATTAMĀNO, p. pr. átm. fr. *Vattati*, which see.

VATTANAM̆, Livelihood, subsistence; going on, continuing to exist [वर्तन]. Ab. 447; Mah. 14 (read *vattane*).

VATTANĪ *(f.)*, Abiding, living; a road [वर्तनी]. Ab. 260, 1047.

VATTĀPAKO *(adj.)*, Causing to take place (fr. next). Ab. 1024.

VATTĀPETI, see *Vattati.*

VATTĀRO, see *Vattá.*

VATTATI, and **VAṬṬATI**, These two forms offer a remarkable instance of differentiation of meaning. Both are equivalents of the S. वर्तते, but while the first is used in the ordinary Sanskrit sense, the latter has a special meaning, the germ of which may be however discerned in Sanskrit. *Vattati* means, to begin; to proceed, to go on, to be carried on, to take place; to stay, remain; to exist, be; to occupy oneself with, practise; to conduce, tend; to prevail, be customary; while *vaṭṭati* means, to behove, to be right. The foll. are examples of the use of these words. *Khará vedaná vattanti*, severe pains set in (F. Ját. 12). *Saṅgáme vattamáne*, when the battle began (Mah. 154). *Yuddhaṁ ubbhinnaṁ vattittha*, a war went on between the two (Mah. 217). *Tad ajjápi pi ca vattati*, and this is practised even at the present day (Mah. 249). *Kathá ajjápi vattati*, this story prevails even at the present day. *Kurudhamme* (loc.) *vatti*, he abode or continued in the Kuru precepts (Dh. 416, comp. 305 *tesu ca vattámi*). *Vattati bodhiyá* (dat.), conduces to the attainment of Buddhahood (Att. 215). *Vase vattati*, to be in a person's power (see *Vaso*). *Na mayaṁ viná bhikkhusaṅghena vattáma*, we cannot get on without the clergy (Dh. 244). *Ukkuṭṭhisaddá vattanti*, shouts of applause are going on (Ját. 17). *Nakkhatte vattamáne*, while the fête was going on (Ját. 63, comp. Ten J. 12, while the sermon was going on, comp. Dh. 391, Pát. 18). *Nagare sagarákáre vattamáne mahámahe*, while in the city, which looked like an ocean (of human beings), festivities were going on (Mah. 241). In gram. *vattamáná vibhatti*, present tense (Sen. K. 426). *Asítiko me vayo vattati*, my age is eighty. *Katarasmiṁ vaye vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Ettha te vattati vaso*, therein thy power prevails or extends (Das. 45). *Ságaranigghosakálo viya vattati*, it is as when the ocean roars (Ját. 64). *Vaṭṭati* is of very frequent occurrence in prose, and is used in several different constructions. Impersonally, with foll. infinitive: *Taṁ márápetuṁ vaṭṭati*, the best plan is to kill him (Att. 213); *Idáni imaṁ palápetuṁ vaṭṭati*, now it is desirable to drive it away (Dh. 155). With instr. of the person who ought to do the act: *Yassa-mayi sineho atthi tena Attadatthena viya bhavituṁ vaṭṭati*, he who has love for me, him it behoves to be like Attadattha (Dh. 333, *Attadatthena* in the instr. by attraction to *tena*); *Pesetuṁ . . vaṭṭati pesentena*, the sender ought to send (Alw. I. 75); *Ettha dáni mayá vasituṁ vaṭṭati*, here it now behoves me to dwell (F. Ját. 3, 4; Ras. 22; Dh. 114; Ját. 72). With the object placed in the nominative: *Dametuṁ vaṭṭati*, (he) ought to be subdued, or is worth conquering

(Mah. 250); *Mokkhadhammaṁ pana gavesantehi eka pabbajjá laddhuṁ vaṭṭati*, by those who seek final deliverance the ascetic life alone ought to be adopted, or is worthy of adoption (Dh. 121). It will be seen that in the above constructions *vaṭṭati* is used exactly like the indeclinables *sakká* and *labbhá*. With dat. of the person who ought to do the act: *Aññatra saṅghasammutiyá bhikkhussa vippavatthuṁ na vaṭṭati*, without the permission of a chapter it is not right for a priest to leave home (Sen. K. 329); *Buddhánaṁ náma ekasmiṁ ṭháne nibbaddhaṁ gantuṁ na vaṭṭati*, it is not proper for Buddhas to go constantly to the same place (Dh. 174). *Vaṭṭati nu kho tumhákaṁ musávádo*, now is lying permissible to you, or "worthy of you?" (Trenckner. Mil. P.). The idea "it behoves, it is allowable, it is right," springs from the Sansk. sense "to continue, prevail, be customary," since that which is customary is generally so because it is beneficial, what is law is lawful. There are traces of *vaṭṭati* being used like *vattati*, without the special meaning, showing that in the beginning *vattati* and *vaṭṭati* were used indiscriminately, and that the differentiation was gradually established. Thus at Ten J. 55 we have *ekaṁse pi vaṭṭati yeva*, is also used in the sense of "certain" (the Burmese MS. however has *vattati*, which I am by no means sure is not the right reading); and at Dh. 315, *aparáparaṁ vaṭṭi*, she rolled herself backwards and forwards (but should it be *vaṭṭayi?*, comp. *Pavaṭṭeti*). For the differentiated use of *vattati* and *vaṭṭati* we have an interesting parallel in *pavatteti* and *pavaṭṭeti*.

P.p.p. *vatto*, *vutto*, *vaṭṭo*. *Vatto* and *vaṭṭo*, round, circular (Ab. 707, 1018). Subh. writes that *samavattakkhandho* means "having the shoulders equal and rounded" (B. Lot. 567). *Lománi kuṇḍalavattáni*, hair circular like rings, i.e. in curls (B. Lot. 571). *Vaṭṭadáṭhatá*, having the eye-teeth rounded (B. Lot. 599). *Vaṭṭaṅgulitá*, roundness of the fingers (B. Lot 584). *Vaṭṭadhátugharaṁ*, circular relic-house? (Att. 138). *Vaṭṭasakkhará*, a round bit of potsherd (Dh. 416). Neut. *vattaṁ* and *vuttaṁ*, verse, metre (Ab. 1047, comp *vuttodaya* = vṛitta + udaya). Neut. *vattaṁ*, duty (religious or social), service, task, practice, function, conduct (Ab. 758). There are fourteen vattas, or sets of priestly duties belonging to the various relations of monastic life, viz. *ágantukavattaṁ ávásikav.*, *piṇḍacárikav.*, *senásanav.*, *áraññav.*, *anumodanav.*, *bhattaggav.* (or *bhattav.*), *gamikav.*, *jantágharav.*, *vaccakuṭiv.*, *ácariyav.*, *upajjháyav.*, *antevásikav.* (or *sissav.*), *saddhivihárikav.* (Dh. 229, 402; Mah. 24). Others also are mentioned, as *bhikkhácariyavattaṁ*, the duties of a monk when on his begging rounds; *cetiyaṅgaṇavattaṁ*, the duties of the Bo-tree yard in a monastery (such as keeping it well swept, Dh. 229); *bhojanasáláatttaṁ*, the duties of the refectory. *Vattaṁ karoti*, to perform a duty (Dh. 106, 229). *Kattabbayuttakaṁ vattaṁ katvá*, having discharged the duties that were his due (Dh. 84). *Vattasampanno* (adj.), faithful in the discharge of one's duties, dutiful, devout (Dh. 81, 107, 402). *Vattapaṭivattaṁ*, different kinds of duties or services (F. Ját. 4; Dh. 85, 243, 326, 422). *Vattapaṭivattakárako*, one who performs every duty for another, a faithful attendant (Dh. 108, so *vattapaṭivattakaraṇam*. Dh. 151). Neut. *vaṭṭaṁ*, a circle, round, region, realm; going on, continuance, succession; Saṁsára or continued existence, transmigration, existence; subsistence, maintenance, alms, food. *Vaṭṭarivaṭṭarasena*, according to direct and inverse succession, round and back again (Ját. 75). *Saṁsáravaṭṭaṁ*, circle, revolution or realm of transmigration (Dh. 320, 421, 432). *Anamataggasmiṁ saṁsáravaṭṭe*, in the endless round of transmigration (Dh. 72). *Kilesavaṭṭaṁ*, the realm of kleça (Dh. 197). *Khandhavaṭṭaṁ*, the realm of the attributes of existence. *Khandavaṭṭassa khepitattá*, from Existence having been got rid of (Dh 278). *Vaṭṭabíjaṁ*, germ or seed of existence (Dh. 184). *Vaṭṭasandhi*, the bonds of existence (Dh. 284). *Vaṭṭadukkhaṁ*, the evil of transmigration, the suffering of existence (Dh. 195, 408, 423, 426). *Vaṭṭaddhá*, the road of transmigration (*addhá*, Dh. 281, comp. 392). *Vaṭṭaloko*, the realm of existence, the world of transmigration (Dh 338). *Vaṭṭe vicarati* or *vasati*, to wander through or dwell in transmigratory existence, to exist (Dh. 174, 280). *Pamattassa vaṭṭaṁ náma aparicchinnaṁ*, to the slothful man existence is unlimited, i.e. he goes on transmigrating for an unlimited time (Dh. 179, comp. 180) *Ye cattáro yogá mahájanaṁ vaṭṭe osídápenti*, the four yogas which make men to sink in (the slough of) existence (Dh. 180. comp 195). *Vaṭṭakathaṁ kathento*, expounding the doctrine of metempsychosis. *Tebhúmakavaṭṭaṁ*, the three-

staged realm of existence, according to Subh. consists of *kammavaṭṭaṁ, kilesav., vipákav.*, and this agrees with what D'Alwis says about *tivaṭṭaṁ*, the triple realm of existence (Alw. I. viii, see *Tebhumako*, where I wrote under the impression that it implied the káma, rúpa, and arúpa worlds, to which the word *bhúma* is especially applicable). *Tebhúmakáni vaṭṭáni*, the threefold realm of existence (Dh. 210, comp. *Saṁsáravaṭṭesu*, in the circles of transmigration, Ras. 22). *Dánavaṭṭaṁ*, continued almsgiving, a succession of charities, charitable or gratuitous maintenance (Dh. 128, 129). *Mahátissassa therassa . . dánavaṭṭam akárayi*, he provided regular almsgiving (a pension) for the thera M. (Mah. 226, at Mah. 227 Turnour renders *dánavaṭṭa* "maintenance by alms"). *Kapaṇavaṭṭaṁ gilánavaṭṭaṁ*, maintenance for paupers and sick persons (Mah. 221). *Saṅghassa dinnaṁ vaṭṭaṁ khádilvá*, having eaten the supplies of food intended for the clergy (Dh. 129). *Paṭiyáditaṁ yaṁ vaṭṭaṁ mayá . . vattaya*, all the food pensions established by me do thou keep up (Mah. 198). At Mah. 223 we have, *Abhayagirivihárassa pákavaṭṭáya dási ca*, which Turnour renders, "bestowed it on the A. vihára for the maintenance of that establishment." In *vattaṁ*, "duty," and *vaṭṭaṁ*, "circle, succession," we have another instance of differentiation.

Caus. *vatteti*, to cause to go on or proceed, to keep up, to practise. *Tvaṁ kevalaṁ devadhamme jánási yeva na pana tesu vattesi*, you certainly know the devadhammas well enough, but you do not practise them, or (taking the devadhammas as persons) you do not care about them, do not occupy yourself with them, Dh. 305, but three lines further we have *tesu vattámi*). *Vase v.*, to get into one's power, subdue (Mah. lxxxvi). *Assúni v.*, to shed tears (Mah. 116). *Paṭiyáditaṁ vaṭṭaṁ v.*, to keep up established pensions (Mah. 198). *Mahádánaṁ v.*, to keep up liberal almsgiving (Mah. 35). *Rájá dhammaṁ hi vattento*, for when a king practises righteousness or justice (Mah. 129). *Etam gihí vattayaṁ*, a layman practising or doing this. Caus. *vaṭṭeti*, to turn, to make round. *Hatthena vaṭṭetvá*, turning it round in his hand, or perhaps poising it with his hand (Alw. I. 75). Also caus. *vattápeti*, to cause to go on, and *vaṭṭápeti*, to cause to turn. *Lákháya vaṭṭápetvá*, having caused the boxes to be lacquered all round (Alw. I. 74, "secured round the lid with lacquer"). In the caus. again we have an instance of differentiation.

VATTHAGUYHAṀ, The pudendum, lit. "that which should be concealed by clothes" [वस्त्र + गुह्य]. Ab. 273. *Kosohitavatthaguyho* (adj.), having the privy member sheathed (B. Lot. 572; Mah. 137).

VATTHAKAṀ, A cloth, garment [वस्त्र + क]. Mah. 59.

VATTHAṀ, Cloth; clothes, raiment [वस्त्र]. Ab. 290; Mah. 139. *Kásávaṁ v.*, the yellow robe of a Buddhist monk (Dh. 2).

VATTHI (*m.* and *f.*), The abdomen, the bladder [वस्ति]. Ab. 276. *Aṇḍakose vatthikose sambhúto*, born from an egg (as birds), or from the womb (as quadrupeds, Sám. S. A.).

VATTHIKO (*adj.*), Belonging to cloth [वस्त्र + इक].

VATTHĪYATI, To wish for clothes [fr. वस्त्र]. Alw. I. 15.

VATTHU, and VATTHUṀ (both *neut.*), Substance, object, thing, matter; occasion, cause; plot or subject, story, narrative [वस्तु]. Ab. 969, 997. *Kasmiṁ vatthusmiṁ*, on what subject or matter? on what occasion? *Aṭṭha vatthúni*, eight subjects or things (Dh. 431). *Pácittiyavatthu*, a P. matter. *Ekavatthupariggaho* (adj.), embracing or dealing with only one subject (Alw. I. 106). *Idaṁ vatthuṁ sodhessámi*, I will clear up this matter (Dh. 340). *Dasa vatthúni*, ten matters or ten subjects upon which the schismatic Vajjian monks allowed their followers indulgences denied by Buddha (Mah. 15, where Turnour calls them "the ten indulgences;" Alw. I. 55; Pát. xxxix; comp. Alw. I. 53, note, where we have *dasa vatthuke* masc. acc. pl. for *vatthukáni*, the affix क being added metri causâ). *Dánav.*, a gift, offering (Mah. 87). *Uppanne vatthusmiṁ vadanto*, one who speaks when an occasion arises (Dh. 272). For *vatthukámo* see *Kámo*. *Maṭṭakuṇḍalivatthu*, the Story of Maṭṭakuṇḍalí (Dh. 98, 99). *Vatthuṁ Mahátakkárijátake ávibhavissati*, the story will be found in the M. Játaka (F. Ját. 16, comp. 1, 48). *Petavatthu*, stories of Pretas. *Vatthuṁ katheti*, to tell a story (Dh. 89, 99). Nom. *vatthuṁ* (F. Ját. 1, 16, 48; Ten J. 32, 107; Dh. 99, 202).

VATTHU (*m.*), A site, building ground, floor [वास्तु]. Ab. 225, 969, 997. *Vatthudesaná*, fixing or con-

secrating a site for a religious building (Pát. 4). *Maháoatthu, rájav., narindav.*, a palace (Mah. 66, 82, 210, 218, 231). *Antovatthumhi*, within the precincts of the palace (Mah. 253). Floor of a Cetiya (Mah. 205)

VATTHUKO (*adj.*), Substitute for वस्तु at the end of a compound. *Maraṇádivatthuká soká* (pl.), grief having death, etc., for its cause (Das. 10; comp. Dh. 100). *Dasavatthuko*, having eight components (Dh. 399, comp. 312). *Ekavatthuko*, of one (or of the same) substance.

VATTHUKO (*adj.*), Substitute for वास्तु at the end of a compound. *Cetiyaṁ uccavatthukaṁ*, a dagaba with a lofty foundation (Mah. 206).

VATTHULAṀ, VATTHULEYYAKAṀ, A plant which appears to be the वस्तुक or Chenopodium Album. Ab. 597.

VATTHUṀ, see *Vasati*, and *Vatthu*.

VATTHUTTAYAṀ, The Three Objects, namely Buddha, the Law, and the Church [वस्तु + त्रय]. Mah. 73; Att. 198, 218.

VATTHUVIJJĀ (*f.*), A magic art by which the proper site for a building, etc. is ascertained [वास्तु + विद्या]. *Vatthuvijjá ti saravatthu-árámavatthádínaṁ guṇadosasallakkhaṇavijjá, mattikádivisesam disvá pi hi vijjaṁ parijapitvá heṭṭhápaṭhaviyaṁ tiṁsaratanamatte ákáse ca asítiratanamatte padase guṇadosaṁ passanti*, an art for ascertaining the advantages or defects of a site for a pond, garden, etc.; having observed the peculiarity of the soil, whether clay or otherwise by muttering spells, they learn the advantages or defects (of the site) to a depth of 30 cubits below ground or a height of 80 in the air (Br. J. S. A.).

VATTI, To speak, to say; to speak to, address [वच्]. Saddaníti gives the present forms *vatti* and *vacati*, neither of which I have yet met with in texts, *vadati* in Pali being generally substituted for the present of वच्. Imperf. *avacá*, *avaca* (Alw. I. 7), 2nd pers. pl. *avacuttha* (Pát. 5; Alw. I. 72). Aor. *avoca* (Dh. 24, pl. *avocuṁ* Mah. 28), *avocatha* (Mah. 132). Fut. *vakkhati* (Dh. 129; Pát. 5; Alw. I. xvi, 31). Ger. *vatvá* (F. Ját. 9). Inf. *vattuṁ* (F. Ját. 10, 17, 50; Dh. 310; Ten J. 20). *Má evaṁ avaca*, say not so (Pát. 6, 100). With acc. of the person spoken to: *Rájá theraṁ avoca*, the king said to the thera (Mah. 85, comp. 28, 132). With acc. of the thing spoken: *Imá gáthá avoca*, spoke these stanzas (F. Ját. 18). With two acc. *Atha naṁ Satthá etad avoca*, and the Teacher said this to him (Ten J. 1, comp. Dh. 24). With *iti*: *Sadhúti vatvá*, saying, It is well (F. Ját. 17).—Pass. *uccati* (Ab. 39; Alw. I. 36; Mah. 56, 214), *vuccati* (Mah. 84), to be spoken, recited; to be spoken of, to be called, to be meant (pl. *vuccare*, Dh. 304). *Sa ve bálo ti vuccati*, he indeed is called Fool (Dh. 12). *Punappuna vuccamánam pi mantapadaṁ vattuṁ asakkontiṁ*, unable to say a word of the mantra though repeated to her over and over again (Dh. 159). *Nánánámehi vuccati*, is called by various names (Att. 8). *Kuhiṁ Ānandathero ti vuccamáne tu kehici*, while it was being said by some, Where is Ā.? (Mah. 13). *Jappá náma vuccati taṇhá*, jappá means lust (Alw. I. 107, comp. Pát. 93). With acc. of the thing spoken about: *Sahadhammikaṁ vuccamáno*, being spoken to about the S. (Pát. 5). *Jívatha bhante ti vuccamáná*, having "Jívatha bhante" said to them (Ten J. 20).—P.f.p. *vattabbo*, that ought to be said; that ought to be addressed, or called, or spoken to. *Aññasmiṁ vattabbe*, when one thing has to be said (Dh. 318). *Bhikkhúti pi vattabbo*, ought also to be called a "bhikkhu" (Dh. 310). *Jíváti vattabbo*, he must be said Jíva to (Ten J. 20). *Santaṁ atthíti vattabbaṁ*, of any disease you have you must say, "I have it" (Kamm. 6; here *vattabbaṁ* does not, I think, agree with *santaṁ* or *atthíti*, but is impersonal). Also p.f.p. *vacaníyo, vacaniyyo*. *Evaṁ assa vacaníyo*, must be spoken to as follows (Pát. 5, 95, 100). *Attánaṁ avacaníyaṁ karoti*, refuses to be spoken to, lit. makes himself not to be spoken to (Pát. 5). Also p.f.p. *vácco*, in the compound *váccalingo*, and *-iko*, declinable, adjectival (Ab. 99, 789, 803).—P.p.p. *utto, vutto*, said, spoken to. *Má voca pharusaṁ kañci vuttá paṭivadeyyu' taṁ*, speak not harshly to any one, if people are spoken (harshly) to they might retort upon you (Dh. 24). *Táhi kiṁ idan ti vuttá*, she having been said to by them, What is this? (Dh. 327). *Aṭṭhakatháya vuttanayena*, as told or said in the commentary (Dh. 418, comp. 3). *Vuttappakáraṁ dukkhaṁ*, suffering of the sort (above) spoken of (Dh. 393). *Vuttaṭṭhánamhi tehi*, in the places named by them (Mah. 12, comp. 110). *Appam pi vutto samáno*, being little spoken to. *Idaṁ vuttaṁ hoti*, this is what is meant (Dh. 381, 423). *Nidhi rájakule rája vuttá te pitará*, O king, have

the treasures in the palace been spoken of to you by your father? (Mah. 260). Loc. absolute: *Evaṁ vutte*, having said thus, lit. it having been thus said (Dh. 332). *Maraṇassa bhayenáti vutte*, on his replying, "From fear of death" (Mah. 33, 80). *No ti vutte*, on being told, No (Mah. 260). With instr. of the person speaking: *Satthárá kasmá evaṁ karosíti vutte*, the Teacher having said, "Why dost thou so?" lit. having been addressed by the Teacher (Dh. 333, Mah. 78; F. Ját. 6, 8). *Tehi tathá vutte*, the message having been thus delivered by them (Mah. 40). *Vutte uyyánaṁ phásukaṁ iti sukhaṁ vuttaṁ mahárája uyyánaṁ yatiphásukaṁ*, on its being said, "Is the garden convenient?" it was said to be delightful, "Great king, the garden is convenient for monks" (Mah. 85). Sometimes the construction is somewhat different, the locative not being impersonal, but agreeing with the person spoken to; *Evaṁ vuttesu*, on their being thus addressed (Mah. 136); *Kálaṁ vutte*, on his being told the time (Mah. 80, comp. *sahadhammikaṁ vuccamáno*). *Utto* is given at Sen. K. 494. The *v* in *vuccati* and *vutto* is euphonic, comp. *vuṭṭhánaṁ*.—Caus. *váceti*, to read, read out; to repeat, recite; to cause to read or repeat, teach (Alw. I. 80). *Potthakaṁ v.*, to read (aloud) a book (Mah. 195, comp. 252). *Lekhaṁ* or *akkharáni v.*, to read an inscription (Mah. 162; Ját. 8; similarly *paṇṇaṁ*, a letter, Alw. I. 102). *Dhammaṁ v.*, to read aloud the scriptures (Ten J. 32). With dat. *Mantaṁ tuyhaṁ vácessati*, will repeat the mantra to you (Dh. 159). With two acc. *Tíṇi máṇavasatáni mante váceti*, teaches 300 young brahmins the mantras (Sela S., comp. Mah. 29). P.p.p. *vácito* (Mah. 162). Also caus. *vácápeti*, to cause to be read or recited (Alw. I. 99).

VAṬṬI, and VAṬṬĪ (*f.*), A fringe; a rim, brim; a wick; a lump, ball [वर्ति. वर्ती]. *Muttá samuddá uggantvá tíre vaṭṭi viya ṭṭhitá*, pearls rising out of the sea stood like a fringe upon the shore (Mah. 69). Wick of a lamp (Dh. 236; Mah. 196, 212, 220). *Pattamukhavaṭṭi*, the brim of a bowl or vase. *Maricavaṭṭi*, a chilly or red-pepper pod (Mah. 160). *Cakkaválamukhavaṭṭi*, the edge or brim of a cakkavála (formed by a range of mountains, Ját. 64, 72). *Cakkassa nemivaṭṭi*, the felly or outer rim of a wheel (Ját. 64). *Supaṇṇarájassa piñjavaṭṭi*, the spreading tail of the Garuḷa king, said to be sixty yojanas in circumference.

VAṬṬIKĀ (*f.*), A thong (*varattá*); a wick; a rim; a lump, ball, pill [वर्तिका]. Ab. 526; Mah. 182. *Mukhavaṭṭiká*, the brim of a vase or jar (Mah. 112). *Maricavaṭṭiká*, a round chilly pod (Mah. 158, 160). At Dh. 297 the rim of a gong is called *mukhavaṭṭiyá*, which is perhaps an error for *-vaṭṭiká*, but may be वर्ति with an affix *yá* instead of *ká*.

VATTO (*p.p.p. vapati*), Shaven [उप्त]. *Vattasiro* (adj.), having the head shaved.

VATTO, VAṬṬO, "Round," see *Vattati*.

VAṬṬO, Expenditure [वर्त]. There seem from Ab. 1018 to be some vaṭṭas the first of which is kammá, but the S. equivalent appears to be vṛitta not varta. The Sinhalese marginal gloss says karmavipákádi.

VAṬṬO, "Rained," see *Vassati*.

VAṬṬULO (*adj.*), Circular [वर्तुल]. Ab. 707.

VATTUṀ, see *Vatti*.

VAṬUMAṀ, A road [वर्त्मन्]. Ab. 190; Ját. 12.

VATVĀ, see *Vatti*.

VAVAKAṬṬHO (*p.p.p.*), Withdrawn, secluded [p.p p. व्यवकृष्ट]. Dh. 270, line 8.

VAVATTHĀNAṀ, Fixing [व्यवस्थान]. E.Mon.262.

VAVATTHĀPANAṀ, Fixing [व्यवस्थापन].

VAVATTHĀPETI (*caus.*), To place, fix, settle, establish [व्यवस्थापयति]. Alw. I. cvii; Dh. 372. P.pr. pass. *vavatthápiyamáno* (Dh. 89).

VAVATTHITO (*p.p.p.*), Fixed, arranged, appointed [व्यवस्थित]. Pát. 29.

VĀYAMATI, To struggle, strive, endeavour [व्यायम]. *Amhe samagge kátuṁ váyami* (aor.), he strove to reconcile us (Dh. 105). With dat. *Arahattatthâya váyamissámi*, I will strive for Arhatship (Dh. 333). Imperat. *váyama* (Dh. 42). Ger. *váyamitvá* (Mah. 238).

VĀYĀMO, Toil, fatigue, exertion, effort, contention [व्यायाम]. Ab. 156, 914; Mah. 151.

VĀYANAṀ, Weaving [from वे]. Ab. 1070. *Váyanadaṇḍako*, a loom (Ab. 522).

VĀYĀPETI (*caus.*), To cause to be woven [caus. वे]. Pat. 11.

VAYAPPATTO, VAYASĀ, see *Vayo* (2).

VĀYASĀRI (*m.*), An owl [वायसारि]. Ab. 638.

VĀYASO, A crow [वायस]. Ab. 638.

VAYASSO, A friend [वयस्य]. Ab. 346; Ten J. 43. Fem. *vayassá*, a woman's female friend (Ab. 238).

VĀYATI, and VĀTI, To blow (as the wind); to breathe forth, emit (as an odour); to be emitted [वा]. *Vátá váyanti*, the winds blow (Mah. 72; Ját. 18; Gog. Ev. 20). *Vissagandhaṁ v.*, to emit a foul odour. *Káyato candanagandho váyati*, from my body a perfume of sandal is breathed forth (Dh. 309). Pres. *váti* (Alw I. 43; Dh. 11). Aor. *váyi* (Ját. 51). P p.p. *vato, váyito*. Masc. *váto*, wind (Ab. 37). *Puratthimádivátá*, the east wind and the other winds (Ját. 72; Mah. 3; Dh. 2; Ját. 18). The four winds are *puratthimo v.*, *pacchimo v.*, *dakkhiṇo v.*, *úttaro v.* (see Kh. 8). *Vátábudho*, rheumatism. *Váyito*, blown upon, agitated by the wind (*vátaváyito*).

VAYAṬṬHO (*adj.*), Young, in the prime of life [वयःस्थ]. Ab. 253.

VAYO, see *Vyayo*.

VAYO, and VAYAṀ, Youth, prime of life; any period of life, age [वयस्]. Ab. 1079. *Sabbavayesu*, at every time of life (Dh. 408). At Dh. 325 three periods of life are mentioned, *paṭhamavayo, majjhimavayo; pacchimavayo*, youth, middle age, old age. *Paṭhamena vayasa* (instr.), in the first stage of life, in the flower of his youth (B. Lot. 863). *Paripakko vayo*, mature age, old age (Dh. 46). *Vayo* (acc.) *anuppatto*, aged (*vayo anuppatto ti pacchimavayaṁ anuppatto*). *Ekúnatiṁso* (adj.) *vayasá*, when twenty-nine years of age (Mah. 10). *Katarasmiṁ vaye* (loc.) *vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Asítiko me vayo vattati*, my age is eighty (lit. my age is octogenarian). *Upanítavayo* (adj.), advanced in years. *Vayakalyáṇaṁ*, age-charm, viz. youth (Dh. 232). Loc. plur. *vayesu* (Dh. 325, 326). *Vayappatto* (vayas + prápta), come of age (at the 16th year), grown up (Att. 13; Dh. 78; Alw. I. xlv; F. Ját. 9, 16).

VĀYU (*m.*), and VĀYO, Air, wind [वायु]. Pl. *váyú*. *Váyu*, generally called in this connexion *váyodhátu*, is one of the four great elements (see *Mahábhúto*). The form *váyo* perhaps arose from the desire for uniformity in enumerating the four elements, as the 2nd and 3rd are *ápodhátu* and *tejodhátu* (when the *o* is radical), and then comes *váyodhátu*, which may originally have been *váyudhátu*. However this be, *váyo* has a separate existence, whether original or acquired, for Lot. 514 has *tejo váyo na gádhati*, and Ab. gives both forms (vv. 37, 38). The six váyus (*cha váyubhedá*), or vital airs, are *uddhaṅgamo, adhogamo, kucchiṭṭho, koṭṭhásayo, assáso, aṅgánusárí* (Ab. 38, 39; Man. B. 400). *Váyusakho*, fire (Ab. 34). *Váyosaṁvaṭṭo*, destruction of the universe by wind (see *Kappo*).

VE (*particle*), Indeed, truly, verily [वै]. Ab. 1150; Dh 2, 15, 30, 32, 56, 60.

VEBHĀRO, Name of a mountain. Ab. 606; Dh. 346.

VEBHASSAṀ, This word, which is a derivative of विभाष्, appears to mean bullying or threatening language. The comment says, *balavabhassabhávena attano bala-ppakasana-samutrásanena*, "by strong language, by frightening people to show one's strength" (Pát. 100, 102).

VEBHŪTIYAṀ, This word occurs in Hemavata S., and is rendered by Coomaraswamy "slander."

VEDAGŪ (*adj.*), Knowing the Vedas [वेद् + गु]. Brahmins are sometimes so called (e.g. Ten J. 48, *vedánaṁ páraṁ gatá ti pi vedagú, vedehi páraṅgatá ti pi vedagú*). But the term is also an epithet of a Buddha. Vij. quotes, *cattaro magge jánátíti vedagú*, and at Ten J. 48 it is said that those are also called *v.* who have gained a thorough knowledge of all conditions material and immaterial. We learn from Man. B. 436 that there is a noun *vedagú*, meaning the "inward life, or the internal living principle, by means of which figure is seen by the eye, sound is heard by the ear, etc."

VEDALLAṀ, Name of one of the nine aṅgas or divisions of the Buddhist scriptures according to matter. Buddhaghosa says of this aṅga, *Cúlavedalla-mahávedalla-sammádiṭṭhi-sakkapañhasaṅkhárabhájaniya-mahápuṇṇamasuttádayo sabbe pi vedaṁ ca tuṭṭhiṁ ca laddhá pucchitasuttantá vedallan ti veditabbaṁ* (Alw. I. 61). Burnouf believes it to be विदल्ल + य (vaidalya), see Lot. 754, which is doubtless the true etymology, though Kaccáyana makes it वेद् with an affix ल्ल (Sen. K. 396). E. Mon. 172.

VEDANĀ (*f.*), Feeling, sensation, perception; pain, suffering [वेदना]. Ab. 154, 762, 1095; B. Lot. 499. *Maraṇantiká v.*, the agonies of death, l'agonie (Dh. 214, comp. B. Lot. 339). *Pharusá v.*, severe pain (Dh. 25, comment says, "headache, etc."). *Khará vedaná* (pl.), sharp pains (comp. Dh. 279). Vedaná is one of the links of the Paṭiccasamuppáda. The 3 vedanás or sensations are *sukhá vedaná, dukkhá v., adukkhamasukhá v.*, pleasant sensa-

tion, painful or disagreeable sensation, and sensation which is neither pleasant nor painful.

VEDANĂKKHANDHO, The second Khandha, Sensation [वेदना + स्कन्ध]. It consists of the six vedanákáyas, *cakkhusamphassajá vedaná, sotas. v. ghánas. v., jivhás. v., káyas. v., manos. v.* (Sangíti S.), sensation springing from contact of the six senses with the outer world (comp. Man B. 403).

VEDANAM, Sensation [वेदन]. Ab. 762; Sen. K. 397.

VEDANATTANAM, Sensation. It appears to be वेदन with a curious affix त्वन (Sen. K. 397).

VEDANAṬṬHO (*adj.*), Agonized [वेदना + स्थ]. Mah. 251.

VEDANGAM. A Vedánga [वेदाङ्ग]. There are six, *sikkhá, chandoviciti, vyákaraṇam, nirutti, jotisattham, kappo* (Ab. 110).

VEDANĪYO, VEDAYITAM, VEDETI, see *Vidati.*

VEDEHO (*adj.*), Belonging to the Videhas [वैदेह]. *Vedeho*, the king of the Vedehas (Ten J. 55). Fem. *Vedehí. Vedehiputto*, son of Vaidehí. Sám. S. A. says, *Vedehiputto ti ayam Kosalarañño dhítáya putto na Videharañño, vedehí ti pana paṇḍitádhivacanam etam, yath' áha "vedehiká gahapatáni, ayyo Ānando vedehamuníti" tatráyam vacanattho.* From this it appears that there is a curious adj. *vedeho, vedehako* meaning "wise" (comp. Mah. 13, where Ānanda is called *vedehamuni*, which Turnour renders "accomplished in the Vedo," see his err.).

VEDHATI, To tremble, quake [व्यथ्]. *Na chhambhati na kampati na vedhati na paritassati* (Brahmáyu S.). Subh. quotes *nindápasamsásu avedhamáno*, unmoved in blame and praise, where we have the p. pres. Comp. *Pavedhati, Sampavedhati.*

VEDHAVERO, The son of a widow [वैधवेय]. Sen. K. 389.

VEDHI (*adj.*), Trembling [व्यथि]. In *avedhi* (adj.), unshaken.

VEDHĪ (*adj.*), Piercing, shooting, hitting [वेधिन्]. *Maṇivedhí*, boring gems (Ab. 866). *Akkhaṇavedhí*, and *vijjuvedhí*, an archer who shoots as quick as lightning (Ját. 58; Mah. 143, see *Válavedhí*).

VEDHO, Piercing [वेध]. Ab. 762. *Sirávedho*, phlebotomy (Mah. 244).

VEDI, and VEDĪ (*f.*), An altar; a bench; a ledge, cornice, eaves [वेदि, वेदी]. Ab. 222, 412. *Muddhavedi*, a "top-ledge," the cornice of a building (Mah. 193, 215). *Pásáṇavedim káresi mahábodhisamantato*, built a stone ledge or altar round the Bo-tree (Mah. 228). *Silávedi*, "a stone ledge or cornice" (Mah. 232). Comp. *Vediká.*

VEDĪ (*adj.*), Knowing [वेदिन्]. With acc. (Dh. 75 *pubbenivásam yo vedí*). Last part of compound (Mah. 250, line 9).

VEDIKĀ (*f.*), A bench; a cornice, eaves [वेदि + का]. Ab. 222; Mah. 162, 163, 180, 193, 211.

VEDISO (*adj.*), Belonging to the town of *Vidisá* [वैदिश]. Sen. K. 392.

VEDITABBO, see *Vidati.*

VEDO, Knowledge; pleasure, emotion, excitement; a (Hindu) Veda [वेद]. Ab. 108, 762, 847. *Vedajáto* (adj.), joyous, excited (Ját. 11). *Játavedo*, the excitement that had arisen (Dh. 100, here it has a bad sense, the excitement of anger). The three vedas (*tayo vedá*) are *irubbedo, yajubbedo, sámavedo* (Ab. 108; Alw. I. lxix). The fourth is *athabbanavedo* (Alw. I. cxxiv).

VEGĪ (*m.*), A courier [वेगिन्]. Ab. 379.

VEGO, Impetus, impulse, shock, attack; speed, velocity; stream; impulse of the mind, emotion, passion [वेग]. Ab. 40, 1115. *Assavegena pakkami*, went off at his horse's speed (Mah. 134). *Vegena gantum*, to walk fast (Dh. 98, 154; comp. Ten J. 114; Dh. 158). *Bhayavegena*, under the impulse of fear (Att. 205). *Pítivego*, joyful excitement (Alw. I. 80; Mah. 117). With affix ता, *vegatá*, speed (F. Ját. 17). With affix वत्, *pemavegavá*, impelled by affection (Mah. lxxxviii). Mah. 156.

VEHĀGAMANAM, Coming through the air [विह + आगमन].

VEHAPPHALO, Name of the inhabitants of the tenth Brahmaloka [बृहत्फल]. Man. B. 26; B. Int. 614. See *Satto.*

VEHĀSAṬṬHO (*adj.*), In the air [*vehása* + स्थ]. *Hiraññasuvaṇṇam bhúmigatañ ca vehásaṭṭhañ ca*, gold and bullion stored in vaults and attics (B. Lot. 863).

VEHĀSAYO, The air, sky [metathesis of विहायस]. Ab. 46; Ját. 65. *Vehásayam ṭhito*, poised in the air (Mah. 3).

VEHĀSO, The air, sky, heaven [a contraction of विहायस, as in *upaṭṭháka, pácittiya*]. Ab. 46. For the Sanskritic form see *Viháyaso. Vehásam abbhuggantva*, rising into the air (Att. 135; Mah.

81). *Vehásakuti* is a hut with an attic, I think (Pát. 13, 87).

VEJAYANTIKĀ (*f.*), Name of a tree [वैजयन्तिका]. Ab. 573.

VEJAYANTO, Name of the palace of Sakka [वैजयन्त]. Ab. 22.

VEJJHAṀ, A target [वेध्य]. Ab. 390

VEJJO, A physician [वैद्य]. Ab. 329; Dh. 81. *Vejjakammaṁ*, medical treatment (Mah. 242). *Vejjakammaṁ karonto*, practising as a physician (Dh. 89). *Vejjasálá*, a hospital (Mah. 245).

VEKALLAṀ, Deficiency [वैकल्य]. Dh. 265, 398; Att. 218.

VELÁ (*f.*), Time; shore; boundary; multitude [वेला]. Ab. 66, 660, 848. Loc. *veláyaṁ*, *veláya*, in due time, seasonably (F. Ját. 53; Dh. 160). *Aruṇaveláya*, at dawn. *Táyaṁ veláyaṁ*, at that time, on that occasion (Gog. Ev. 28; Dh. 391). *Andhakáraveláyaṁ*, when it gets dark (Ját. 7). *Bhojanaveláya*, at meal time (Att. 213, comp. Dh. 83, 279; B. Lot. 432). Sea-shore, beach (Mah. 117).

VELLITO (*p.p.p.*), Shaken, trembling; crooked [वेल्लित]. Ab. 709, 1072.

VEḶU, and VEṆU (*m.*), A bamboo, reed; a flute [वेणु]. *Veḷu* (Mah. 68; Dh. 211, 332). *Veṇu* (Ab. 511, 600; Sen. K. 539; Pát. 84).

VEḶUMAYO (*adj.*), Made of bamboo [वेणु+मय]. Mah. 193.

VEḶURIYAṀ, A precious stone, perhaps lapis lazuli [वैदूर्य, for the short *u* comp. *suriya*]. Ab. 490, 421; Mah. 69; B. Lot. 320; Pat. 79.

VEḶUVANAṀ, A bamboo-grove; name of a monastery presented by King Bimbisára to Gautama Buddha [वेणु + वन]. Man. B. 194; Dh. 120; F. Ját. 1; Ten J. 53.

VEMAJJHAṀ, The middle, centre [वि + मध्य] Ab. 767, 1091; Ját. 8; Ten J. 112. *Vemajjhe* (loc.) *maṇḍapassa*, in the centre of the hall (Mah. 163).

VEMAṬIKO (*adj.*), Inconsistent, variable [विमति + क]. Sen. K. 418 (pro *vemániko*). Comp. Mah. 113, *nibbematiko Buddhassa sásanaṁhi sace ahaṁ*, if I am undeviating in the religion of B. *Vematikasílaṁ*, keeping the precepts "without any fixed attention."

VEMĀTIKO (*adj.*), Born of a different mother [comp. वैमात्र]. Mah. 21.

VEMATTAṀ, Difference [वि-मात्र]. Ab. 767. With affix ता, *vemattatá* (B. Lot 786).

VEMO, A loom [वेम]. Ab. 522.

VENATEYYO, A Garula [वैनतेय]. Ab. 633; Sen. K. 416.

VEṆAVIKO, A flute-player [वैणविक]. Ab. 511.

VENAYIKO (*adj.*), Versed in he Vinaya [वैनयिक]. Sen. K. 391.

VENEYYO (*p.p.p.*), Tractable, that can be converted [विनेय with vriddhi, which we sometimes have in p.f.p.. comp. *páṭikaṅkha*, *pátimokkha*]. Used of a person about to be converted (Dh. 94, Vij. renders "convertible brethren").

VEṆI (*f.*), A woman's hair simply platted without ornament [वेणि]. Ab. 258. *Veṇigáho*, taking hold of a woman's hair (Pát. 4, 69).

VEṆIKO, A lute-player [वैणिक]. Ab. 510.

VEṆO, A worker in bamboo or wicker work [वेण]. Ab. 509. Pát. 83 says it is one of the low castes, it has nothing to do with वेणु. At Pát. 84 read *veṇajáti*.

VEṆU, see *Veḷu*.

VEṆUDHAMO, A flute-player [वेणुध्म]. Ab. 511.

VEṆUKĀRO, One who works in bamboo or wicker work [वेणु + कार]. Pát. 84 (= *veṇo*).

VEPACITTI (*m.*), Name of an Asura [विप्रचित्ति]. Ab. 45; Dh. 193.

VEPĀKĪ, see *Samarepákí*.

VEPANAṀ, VEPATHU (*m.*), VEPO, Trembling, tremor [वेपन, वेपथु, वेपस्]. Sen. K. 528.

VEPULLAṀ, Development [वैपुल्य]. Pát. xx. *Sativepullappatto*, a man of great intellectual development (Vij. this should clearly be the reading at Dh. 281, line 2).

VERAJJAKO (*adj.*), Belonging to various provinces or kingdoms [वि-राज्य + क]. *Verajjaká bráhmaṇá* (Alw. I. lxix). I find the following glosses: *vividhehi rajjehi ágatá verajjaká*; and, *Aṅgamagádhádihi náṇappakárehi verajjehi*...

VERAṀ, Wrath, anger, hatred; sin [वैर]. Ab. 86, 164, 1109; Dh. 1; Mah. 246.

VERAMAṆĪ (*f.*), Abstinence [fr. विरम्]. Ab. 160. With abl. of the thing abstained from (Kh. 3).

VERAVASIKO (*adj.*), I think this compound is वैर-वश + इक, falling under the influence of hatred or revenge (Ten J. 114).

VERĪ (*adj.*), Hating, hostile, revengeful [वैरिन्]. At Dh. 36 we have a curious loc. pl. *verinesu*.

Masc. *veri*, an enemy (Ab. 344; Dh. 8; Mah. 246, 261).

VERIVĀ (*m.*), An enemy [वैरिन् + वत्]. Dh. 8.

VEROCANO, The sun [वैरोचन]. Ab. 62.

VESĀKHO, Name of a month, April-May [वैशाख]. Ab. 75. *Vesákhamáso* (Mah. 7). *Vesákhapújá*, a festival held in the month of V. (Mah. 212, 222, comp. 234). Mah. 169.

VESĀLĪ (*f*), Name of a town in the Licchavi country [वैशाली]. Ab. 199; B. Int. 86; Dh. 184. 211, 219, 360

VESĀLIKO, and -YO (*adj.*), Belonging to Vesálí [last + क and य]. Mah. 15.

VESAMAṀ, Inequality [विषम + य]. Sen. K. 397.

VESĀRAJJAṀ, Confidence [वैशारद्य]. A Buddha has four vesárajjas or subjects of confidence or fearlessness (Dh. 118: B. Lot. 346, 396). They are the consciousness that he has attained omniscience, that he has freed himself from human passion, that he has rightly described the obstacles to a religious life, that he has rightly taught the way to obtain salvation (see E Mon. 291).

VESĀYĪ (*m.*), A name of Yama Ab. 44

VESAYIKO (*adj.*), Belonging to a sphere of action [वैषयिक].

VESĪ (*f.*), and VESIYĀ (*f.*), A harlot [वेश्या] Ab. 233; Dh. 335, 358

VESIYĀNO, A Vaiçya [for the form we may perhaps comp. *addhána, gimhána, vassána, sotthána*].

VESMAṀ, A house [वेश्मन्]. Ab. 206.

VESO, Dress, apparel, equipment: disguise [वेष]. Ab. 282. *Rájavesaṁ paháya*, laying aside his kingly attire (Ras. 18). *Dema no vesadhárino*, we give it to one who wears our dress (Mah. 29). *Buddhavesadharo*, assuming the appearance of a Buddha (Mah. 108). *Paribbájakavesena*, in the guise of an ascetic (Mah 47, comp F. Ját 54). *Aññátakavesena*, in unrecognizable dress, in disguise (Ten J. 107: Ját. 14).

VESSABHŪ (*m.*), Name of a Buddha [विश्वभू]. Man. B. 95; Mah. 2; Dh. 117, 344.

VESSĀMITTO, Name of a Ṛishi [वैश्वामित्र]. Ab. 109.

VESSĀNARO. Fire [वैश्वानर] Ab. 35.

VESSANTARO, Name of a king who was the Bodhisatta in the last birth but one (the last was in the Tusita heaven) [विश्वान्तर]. Man. B. 116; Ját. 2; B. Lot. 411; Dh. 117, 335.

VESSAVAṆO, A name of Kuvera [वैश्रवण]. Ab. 32; Dh. 304; Man. B. 24.

VESSO. A Vaiçya [वैश्य]. Ab. 445; Mah. 11, 123; Man. B. 66.

VETĀḶAM. A magic art. *Vetálan ti ghanatáḷaṁ mantena matasarirutthápanaṁ*, bringing dead bodies to life by spells (Br. J. S. A.).

VETĀLIKO, A bard whose duty it is to awaken a king at dawn with music and song [वैतालिक]. Ab. 396.

VETANAṀ, Hire, wages [वेतन]. Ab. 531. Of a doctor's fee (Dh. 93).

VETANIKO, A hired servant, labourer [वैतनिक]. Ab. 514.

VETARAṆĪ (*f.*), The river of hell [वैतरणी]. Ab. 658.

VETASO. The ratan reed, Calamus Rotang [वेतस]. Ab. 553

VEṬHAKO (*adj.*), Surrounding, enveloping [वेष्टक]. Ab 138: Mah. 68.

VEṬHANAṀ, Surrounding, enveloping; a turban, diadem: an envelope, wrap [वेष्टन]. Ab. 1131; Ját. 60. 65. Metaphorically: *Attabhávaṁ jhánavethanena vethetvá*, clothing himself with meditation as with a garment (Dh 299).

VEṬHETI (*caus.*), To surround, encompass, envelope, wrap. clothe [वेष्टयति]. Dh 100, 175, 299: Alw. I 74, 78; Mah. 139, 152. P.p.p. *vethito* (Ab. 745)

VETHO, Surrounding, etc. [वेष्ट]. Ab. 1131

VETTAM, A stick, staff [वेत्त] Att. 198; Ját. 52.

VEVAÇANAṀ, A synonym [fr. विवच्]. Ab. 120, 837.

VEVAṆṆIYAṀ, Change, diversity [वैवर्ण्य].

VEVAṆṆO (*adj.*), Various, different [वि-वर्ण]. Alw. I. xlv.

VEYYĀBĀDHIKO, An adj formed from *vyábádho.*

VEYYAGGHO (*adj*), Belonging to a tiger [वैयाघ्र]. Dh. 52; Alw. N. 92, 94. Masc. *veyyaggho*, a car covered with a tiger's skin (Ab 372).

VEYYĀKARAṆAṀ, Answer; explanation, exposition, exegesis [वैयाकरण]. *Tatra veyyákaraṇaṁ bhavati*, the answer to this is (B. Lot. 515, comp. *pañhassa veyyákaraṇáya*, and Pát. 2). One of the aṅgas of the Buddhist Scriptures is V. or Exposition; it contains the whole Abhidhammapiṭaka, the sutras which have no gáthás, and all the other words of Buddha not included in the remaining

eight aṅgas (*sakalaṁ abhidhammapiṭakaṁ niggáthakasuttaṁ yañ c'aññam pi aṭṭhahi aṅgehi asaṅgahítaṁ Buddhavacanaṁ*). Alw. I. 61; E. Mon. 172.

VEYYĀKARAṆO, and -ṆIKO, A grammarian [वैयाकरण, and व्याकरण + इक]. Sen. K. 391; Alw. I. lxx.

VEYYĀVACCAṀ, Service or duty performed by an inferior for a superior [व्यावृत + च]. Pát. 107; Sen. K. 417. At Mah. 167 Turnour renders *veyyávaccaṁ akási*, "showed him the usual attentions." *Veyyávaccakaro*, one who does business or executes a commission for another, an agent (Pát. 9, 79; Gog. says "a person who attends to your concerns," comp. Dh. 238, 239).

VEYYĀVAṬIKAṀ, Same meaning as last [व्यावृत + इक]. Sela S. At Dh. 95 we have *-tikaṁ*, which is perhaps also right.

VI, A preposition much used in composition with verbs and their derivatives, frequently with the sense of separation, difference, opposition [वि]. Ab. 1171.

VIBBHAMANAṀ, Roaming (fr. next). Dh. 403.

VIBBHAMATI, To roam, wander [विभ्रम्]. Dh. 403; Ras. 19. P.p.p. *vibbhanto*, confused (Ját. 68).

VIBBHAMO, Whirling; agitation, hurry, flurry; amorous dalliance [विभ्रम]. Ab. 174, 1087. *Vibbhamaseyyá*, a swoon (Att. 41). *Cittav.*, madness (Ab. 172).

VIBHĀ (*f.*), Light, lustre [विभा]. Sen. K. 523.

VIBHĀGO, Division [विभाग].

VIBHAJANAṀ, Division, sharing with others (fr. next).

VIBHAJATI, To divide, apportion; to distinguish, go into details, be minutely accurate [विभज्]. *Khettaṁ vibhajitvá*, having divided the field (between himself and his brother, Dh. 126). *Tidhá v.*, to divide into three (Dh. 188). *Kammaṁ satte vibhajati yadidaṁ hinappaṇítatáya*, Karma allots beings to poverty or grandeur (Gog. Ev. 32). *Saṅkhittena bhásitassa vitthárena atthaṁ vibhajati*, to distinguish or explain in detail the meaning of what is concisely expressed (Alw. I. xxvii). Ger. *vibhajja*. *Vibhajjavyákaraṇíyo pañho*, a question that must be answered after distinguishing, i.e. one that must receive a qualified reply (see *Pañho*). Buddha is said to be *vibhajjavádí*, which Turnour renders not inappropriately, "of the religion of investigated truth" (Mah. 42); perhaps "religion of Logic or Reason" would not be too free a rendering. I understand the expression to mean that Buddhism does not deal merely in generalities, like the heretical religions, but both in doctrine and discipline goes into the minutest details, considering a thing in all its bearings, meeting difficulties and providing for contingencies. Subh. quotes from a Ṭíká, *vibhajja vibhajitvá vadati sílenáti vibhajjavádí*. At Pát. ix we have, *amhákaṁ mahárája satthá khandhádínaṁ vibhajitattá vibhajjavádí sammásambuddho*, Great King, our teacher the All-wise Buddha holds a doctrine of distinction, because distinction is made of the Skandhas and so forth. *Sásanaṁ hi vibhajjavádo*, for Buddhism is the religion of Logic. P.f.p. *vibhattabbo*. *Vibhattabbadhanaṁ*, wealth to be divided (between heirs, Ab. 898). P.p.p. *vibhatto*. *Suvibhatto*, well distributed, correctly divided, well proportioned, regular (B. Lot. 575, 593; Dh. 201, of a maṇḍapa, well planned). *Saṅkhittena bhásitaṁ avibhattaṁ*, concisely expressed, not distinguished or detailed. Caus. *vibhájeti*.

VIBHAṄGO, Division; distinction, determination, explanation [विभङ्ग]. Ab. 1055. *Cívarav.*, distribution of robes (Pát. 106). *Dhátuv.*, the distribution of Buddha's relics (Mah. 181). *Mahávibhaṅgo*, "Great Division," is a name for that portion of the Vinaya which deals with the 227 Pátimokkha precepts (Br. J. S. A.). The sections of the Vinaya dealing with the precepts for monks and for nuns are called respectively *bhikkhuvibhaṅgo* and *bhikkhuniv*. *Vibhaṅgaṁ* or *vibhaṅgappakaraṇaṁ* is the name of one of the Abhidhamma books (for the neut. comp. *kammavácaṁ*). It contains eighteen vibhaṅgas or disquisitions, the first of which is *khandhavibhaṅgo*. E. Mon. 170; Alw. I. 61.

VIBHĀSĀ (*f.*), An alternative [विभाषा]. Ab. 1189.

VIBHĀTI, To glitter [विभा]. Att. 190. P.p.p. *Vibhátáya rattiyá*, at dawn, lit. when night had become bright (Dh. 222). Neut. *vibhátaṁ*, daybreak (Ab. 68).

VIBHATTI (*f.*), In gram. inflection of nouns and verbs, declension, conjugation [विभक्ति]. *Paṭhamá vibhatti*, the first inflection of the nominal theme, the nominative case (Sen. K. 226). *Sattamí v.*, the seventh inflection of the verbal root, the optative case (Sen. K. 427).

VIBHATTO, see *Vibhajati.*

VIBHĀVANAṀ, Making clear, ascertainment [वि-भावन]. Dh 303.

VIBHĀVARĪ (*f.*), Night [विभावरी]. Alw. I. c.

VIBHĀVETI (*caus.*), To understand clearly [वि-भावयति]. Kh 8

VIBHĀVĪ (*adj.*), Wise [विभाविन्]. Ab. 228; Alw. I. 112.

VIBHAVO, Power, prosperity, majesty, splendour; property, wealth [विभव]. Ab. 485; Mah. 215, 262; Dh. 99. *Kim anena rajjavibhavena*, what is the use of this possession of a kingdom? (Att. 212). *Mahávibhavo* (adj.), having great possessions (Dh. 80). *Kuto vibhavato,* from any thing (Dh. 350). *Sirivibhavo*, majesty and might (Ras. 25) *Mahatá vibhavena*, with great state or pomp (Mah. 159).

VIBHAVO, Absence or cessation of existence, non-existence, Nirvána [वि-भव]. *Vibhavo* sometimes means Nirvána or annihilation, as at Ját. 4; and Yátr. quotes from Saddaníti, *vibhavo ti nibbánaṁ - bhavato vigatattá bhavato vigato vibhavo.* The terms *bhavataṇhá* and *vibhavataṇhá* have a special signification; the former applies to the *sassataditthi* and means a desire for an eternity of existence, the latter applies to the *ucchedaditthi* and means a desire for annihilation in the very first form of existence (Vij.). Both of these doctrines are odious to Buddhists, the first striking at the doctrine of Nirvána, and the second at that of Karma (see Man. B. 496, note, which fully confirms Vijesinha's explanation). At Ten J. 116 the sportsman says he was told by some non-Buddhist teachers that *idh' eva jívo vibhavaṁ upeti*, "in this very existence a being undergoes annihilation," and the gloss observes that they were *ucchedavádino* At Dh. v. 282 *bhavo* and *vibhavo* are used in the sense of "spiritual progress and decline" (comment *vaddhi* and *avaddhi*).

VIBHĀVO, Condition or sentiment of the body or mind [विभाव].

VIBHEDANAṀ, Division [विभेदन]. Kh. 23.

VIBHEDIKĀ (*f.*), The Palmyra tree [fr. विभिद्]. Ab. 603.

VIBHINNO (*p.p.p.*), Scattered; divided, at variance [विभिन्न]. Alw. I. x.

VIBHĪTAKO, and -KĪ (*f.*), and -KAṀ, Beleric myrobolan [विभीतक]. Ab. 567 (*t* is a misprint); Att. 86, 213.

VIBHŪ (*m.*), A lord, ruler [विभु]. Sen. K. 523.

VIBHŪSANAṀ, Adornment [विभूषण]. Ját. 8; Kh. 3.

VIBHŪSITO (*p.p.p.*). Adorned [विभूषित]. Mah. 157.

VIBHŪTI (*m.*), Splendour, dignity [विभूति]. Mah. 211; Ját. 50.

VIBODHANAṀ, Awakening [विबोधन].

VIBUDDHI (*f.*), Enlightenment [fr. विबुध्].

VIBUDHO, A learned or wise man; a deva [वि-बुध]. Ab. 11; Alw. I. x.

VICAKKHANO (*adj*), Knowing, wise, discerning, sensible, skilful [विचक्षण]. Ab 228; Das. 6; F. Ját. 50; Mah. 117, 121, 169, 228.

VICĀRAKO, One who investigates, a judge [विचा-रक]. Mah. 216.

VICĀRAṆĀ (*f.*), and -ṆAM, Investigation, doubt [विचारणा]. Ab. 154; Pát. xv.

VICARAṆAṀ, Going about [fr. विचर्]. Dh. 104; Das. 39

VICARATI, To walk or go about [विचर्]. *Cárikaṁ v.,* = *cárikaṁ carati* (Mah. 12). Aor. *vicari* (Dh. 124). Dh. 264, 300. P.p.p. neut. *vicaritaṁ*, wandering? (Dh. 410). Caus. *vicáreti*, to cause to go about; to cause to go on, carry on; to investigate. At Dh. 212 *avicaretvá*, not making others go about (waiting on Buddha). *Kammante v*, to carry on business (Das. 30, comp. Alw. I. 79). *Rajjaṁ v.*, to carry on or administer the government (Mah. 216, 254). To investigate, examine (F. Ját. 51).

VICĀRO, Investigation, examination [विचार]. Ab. 1114; Man. B. 408, 422; E. Mon. 268, 270.

VICAYO, Research, investigation [विचय]. Ab 774; B. Lot. 798; Alw. I. 106.

VĪCCHĀ (*f.*), Succession [वीप्सा]. Ab. 1174.

VICCHAḌḌETI, To throw away [वि + छृद्].

VICCHIDDAKAṀ, One of the Asubha kammatthánas, obtained by the contemplation of a corpse fissured from decay [वि + छिद्र + क].

VICCHIKO, A scorpion [वृश्चिक]. Ab. 621. The zodiacal sign Scorpio (Ab. p. 11, note).

VICCHINDATI, To break off, interrupt [विच्छिद्] Pát. 29. *Avicchinno*, unimpaired (Att. 216).

VICCUTO (*p.p.p.*), Fallen down [विच्युत].

VICEYYO (*p.f.p.*), Accompanied with discrimination [विचेय]. Mah. 23.

VĪCI (*m f.*), A wave; leisure [वीचि]. Ab. 662, 1059.

VICIKICCHĀ (*f.*), Doubt, uncertainty [विचिकित्सा]. Ab. 170; Man. B. 418. See *Saṁyojanaṁ*.

VICIKICCHATI, To doubt, hesitate [विचिकित्सति]. Alw. I. 107. P.p.p. neut. *vicikicchitaṁ*, doubt (Kh. 9).

VICINATI, To seek, search, investigate, examine; to gather, collect [विचि]. Alw. I. 106 (*vicinati*). *Pupphaṁ vicinanto*, gathering flowers (Dh. 209). To look for, seek (Att. 217). *Sakalajambudípaṁ vicinitvá*, having searched through all India (Ras. 19). Fut. *vicinissati* (Dh. 209). Caus. *Saraṁ vicinápetvá*, having caused the pond to be examined or searched (Dh. 224).

VICINTAKO (*adj.*), Devising, finding out (fr. next).

VICINTETI, To think, consider, imagine [विचिन्त्]. Dh. 5b; Mah. 17, 107, 153, 207.

VICITI (*f.*), Examination [विचिति]. Ab. 110.

VICITO (*p.p.p.*), Separated [p.p.p. fr. विचि "to separate"]. *Vicitakáḷakaṁ bhattaṁ*, rice from which the black grains are picked out (Brahmáyu S.).

VICITRO, and **VICITTO** (*adj.*), Variegated, painted, ornamented, embroidered, etc. [विचित्र]. Dh. 109; Ját. 18; Ab. 838. *Vicitravíjaní*, a painted fan (F. Ját. 46, or perhaps rather, carved). *Vicitradhammadesaná*, a varied exposition of the Truth (Dh. 314).

VICUṆṆO (*p.p.p.*), Crushed [fr. विचूर्ण]. Ját. 26.

VIDAḌḌHATĀ (*f.*), Gallantry, wit [विदग्धता]. Att. 199.

VIDAHATI, To allot, assign, appoint, fix, order, prescribe; to provide, practise [विधा]. *Vadhaṁ v.*, to order to execution or punishment (Att. 203). *Ārakkhaṁ v.*, to post a guard (Mah. 160). *Buddhasásane dhanaṁ vidahituṁ*, to devote my wealth to the religion of B. (Ras. 37). Ger. *vidháya*. *Vidháya sájane*, having provided for his relations (Mah. lxxxix). Pass. *vidhíyati* (Att. 212). *Vyápárá sabbabhútánaṁ sukhattháya vidhíyare*, occupation is appointed for the welfare of all beings (Att. 195). *Rájadaṇḍo mayi vidhíyatu*, let me be punished, lit. let punishment be allotted in my case (Att. 205). P.f.p. *vidheyyo*, obedient, tractable (Ab. 730; Dh. 95). P.p.p. *vihito*, done, performed; assigned, appointed. *Yathávihitakammáni akaṁsu*, performed their duties as they are assigned to them (Mah. 66). *Vejjehi vihitaṁ bhesajjaṁ*, medicines prescribed by the doctors (Mah. 196). *Anekavihitaṁ*, in various ways (Alw. N. 71, it is used adverbially, I think). *Aññavihito*, and with affix क, *aññavihitako*, engaged upon something else, busy (Dh. 327). With affix ता, *aññavihitatá*, being engaged upon something else (Alw. I. 102).

VIDĀLANO (*adj.*), Breaking up (fr. next). *Kaṅkháṭhánavidálano* (adj.), "solving doubtful points" (Trenckner).

VIDĀLETI (*caus.*), To break open, split, rip up [caus. विदल्]. Mah. 128. P.p.p. *vidálito* (Dh. 146).

VIDĀRAṆAṀ, Rending [विदारण]. Ab. 991.

VIDĀRITO (*p.p.p.*), Rent, split [विदारित]. Ab. 991.

VIDĀRO, Tearing [विदार]. Ab. 759.

VIDATI, To know, ascertain [विद्]. I have met two or three times with this anomalous present (e.g. *vidanti etenáti vedo*), and it will be convenient to bring under it the various Pali derivatives of विद्. The Sansk. वेत्ति is entirely lost, and for the most part *jánáti* is the substitute for विद् in class 2, but there is a curious form *vediyati*, often contracted to *vedeti* (comp. *paṭisaṁvediyati* and *-eti*), which is used in the sense "to feel, experience." At Dh. 149 *paccayaṁ vedayanti* seems to mean "feel security, experience confidence." Sometimes *vedeti* may possibly be the caus. वेदयति, as at Ját. 27. From *vediyati* we have p.p.p. neut. *vedayitaṁ*, sensation, feeling (Ab. 154; Alw. N. 72). *Viduṁ* or *vidú* is the S. perf. 3rd pl. विदुः. *Taṁ Labhíyavasabhaṁ vidú*, they called him L. (Mah. 143). *Khañjadevo ti taṁ vidu*, they called him Kh. (Mah. 142). The regular Sansk. future *vedissati* is occasionally met with, e.g. *parisuddhá ti vedissámi*, I shall know you are innocent (Pát. 2). The ger. *viditvá*, having learnt, known, perceived, ascertained, considered, occurs pretty frequently (Das. 35; Mah. 79; Dh. 8, 9, 98). P.f.p. *vedaníyo* and *-niyyo*, intelligible (Gog. Ev. 6). Also p.f.p. *veditabbo*, to be known or understood (Alw. I. 77; Dh. 222, 313). *Attho pi 'ssa aṭṭhakatháya vuttanayen' eva veditabbo*, and its meaning is to be understood as explained in the commentary (Dh. 418). P.p.p. *vidito*, known, understood, etc. (Ab. 724, 757; Mah. 104; Ten J. 48).—The pres. according to the 6th class, *vindati* = विन्दति, occurs pretty frequently with the meaning "to find, to get, possess, enjoy" (Dh. 11, 49; Mah. 2). Inf. *vindituṁ* (Ját. 8).—According to the 6th class we have *vijjati* = विद्यते, to be, to

exist, to be found, to be obtained (Dh. 34; B. Lot. 576). Pl. *vijjare* (Mah. 251). *Mama vijjati sahâyako*, I have a friend (Mah. 138, comp. Dh. 17). *Gorakkh' etta na vijjati*, there is no cattle-keeping there (Kh. 11, comp. 7, Dh. 26). *Na vijjati so jagatippadeso*, there does not exist a region in the earth . . (Dh. 23). P.pr. *vijjamâno*, existing. With affix क, *Gehe vijjamânakaṁ sabbaṁ vikkinitvâ*, having sold everything that there was in the house (Dh. 324). P.p.p. neut. *vittaṁ*, property, wealth, possession (Kh. 7; Ab. 485). With affix क, *ûnavittako* (adj.), deficient in property, poor (Alw. I. 75 the term. belongs to the whole compound).

VIDATTHI (*f.*), A span of twelve aṅgulas [वितस्ति]. Ab. 195, 267; Mah. 166: Alw. I. 76. D'Alwis has published an interesting treatise to show that *sugatavidatthi* (Pât. 10, 106) means, not "Buddha's span," but "an ordinary span." I do not however think that he has proved his case.

VIDDASU (*adj.*), Skilled, wise [probably विद्वस्]. Ab. 229 *Aviddasu* (adj), ignorant, foolish (Dh. 47).

VÎDDESÎ (*m.*) An enemy [विद्वेषिन्]. Ab. 345.

VIDDESO, Enmity, hatred [विद्वेष]. Ab. 164.

VIDDHAṀSANAṀ, Crushing, destruction (from next). Dh. 312; Att. xvii.

VIDDHAṀSETI, -SÂPETI (*caus.*), To crush, destroy, overthrow, scatter, disperse [विध्वंसयति]. Das. 9. Of demolishing a building (Mah. 206, 209). Pass. *viddhaṁsîyati* (Alw. I. iv). P.p.p. *viddhaṁsito* (Dh. 320).

VIDDHAṀSO, Demolition, etc. [विध्वंस]. Mah. 234.

VIDDHASTO (*p.p.p.*), Broken, fallen to pieces [विध्वस्त]. Dh. 127.

VIDDHO, see *Vijjhati*.

VIDDUMO, Coral [विद्रुम]. Ab. 491.

VIDEHÂ (*m.pl.*), Name of a people [विदेह]. Ab. 185; Ten J. 56. *Videharaṭṭhaṁ*, the V. country (Ten J. 54).

VIDHÂ (*f.*), Pride [विधा]. Ab. 168, 846. The three forms of pride are *seyyo 'h' asmîti vidhâ, sadiso 'h' asmîti vidhâ, hîno 'h' asmîti vidhâ*, the pride that says, "I am better than you," the pride that says, "I'm as good as you," the pride that says, "You're a better man than me" (another MS. reads *'ham asmîti*). Comp. *Vidho*.

VIDHAMANAṀ, Dispelling (fr. next). Dh. 312.

VIDHAMATI, To scatter, dispel [विध्मा]. *Mârabalaṁ* (Dh. 118, 319). *Andhakâraṁ* (Ten J. 47). Caus. *vidhameti* (Ras. 38; Jât. 75).

VIDHÂNAṀ, Arrangement, disposal, assignment; act, performance; precept, rule, rite, ceremony [विधान]. Ab. 1047. *Vidhânaññû* (adj.), skilled in rules or ceremonies (Mah. lxxxvi, = vidhânajña). Mah. 170.

VIDHAVÂ (*f.*), A widow [विधवा]. Ab. 235.

VIDHÂVATI, To run about [विधाव्]. *Cittaṁ v.*, the thoughts wander (Jât. 7). F. Jât. 4.

VIDHÂYA, VIDHEYYO, see *Vidahati*.

VIDHI (*m.*), Rule, precept; ceremony; luck, destiny [विधि]. Ab. 90, 1049. *Yathâvidhiṁ*, with due form, duly (Mah. 53, 56). *Sakkârapûjâvidhinâ* (instr.), with the due forms of hospitality and respect (Mah. 82). *Vidhinâ samalaṅkataṁ*, duly decorated (Mah. 159). Mah. 241.

VIDHÎYATI, see *Vidahati*.

VIDHO, Form. measure, kind, sort; part, fold [विध]. Ab. 846. At the end of compounds. *Cuddasavidhena*, in 14 parts. *Bhavo duvidhena hoti*, B. is of two sorts. The foll. are adjectives. *Navavidho* ninefold (Alw. I. 78). *Dasaddhavidho*, fivefold (Mah. 161). *Evaṁvidho*, of such kind, such. *Nânâvidho*, various. *Akaṭavidho*, belonging to the uncreate sort, uncreate (Sâm. S.). Comp. *Vidhâ*.

VIDHU (*m.*), The moon [विधु].

VIDHÛNATI, To shake [विधू]. F. Jât. 57.

VIDHÛPANAṀ, A fan [fr. धूप् with वि]. Pât. 105, 111.

VIDHÛPITO (*p.p.p.*), Scattered, destroyed [fr. धूप् with वि]. Ras. 78.

VIDHURAṀ, Absence, seclusion [विधुर]. Ab. 765.

VIDISÂ (*f.*), An intermediate point of the compass [विदिश्]. Ab. 29; Att. 143.

VIDITO, VIDITVÂ, see *Vidati*.

VIḌOJO, A name of Indra [विडोज]. Ab. 20.

VIDÛ (*adj.*), Knowing, skilled; wise [विदु, विद्, विद्]. Ab. 229; Kh. 21. *Lokavidû*, knowing the world, epithet of Buddha (Kh. 21; Alw. I. 77). *Sabbavidû*, omniscient (Dh. 63, comp. Mah. 88, line 8). *Ṭhânâṭhânavidû*, knowing right and wrong sites (Mah. 88). *Adhippâyavidû vidû*, the wise (king) who was skilled in knowing intentions (Mah. 121). For *vidû* "they knew," see *Vidati*.

VIDURO (*adj.*), Wise [विदुर]. Ab. 229.

VIDÛSITO (*p.p.p.*), Corrupted [p.p.p. विदूषयति]. Mah. 161.

VIDVĀ (*adj.*), Wise [विद्वस्]. Ab. 228. *Avidvá* (adj.), ignorant, foolish. Masc. *vidvá*, a wise man, learned man, savant (Alw. I. 112).

VIGACCHATI, To depart [विगम्]. Dh. 228. P.p p. *vigato*, gone, disappeared, dispelled, ceased (Dh. 97; Mah. 215). *Avijjá vigatá*, ignorance was dispelled (Gog. Ev. 10). *Deve vassitvá vigate*, when the weather had got fine after rain, lit. the cloud having rained and then cleared away (F. Ját. 47, comp. Dh. 88, where for *vigame* I think *vigate* should be read, "the middle watch having passed away"). *Vigaticcho* (adj.), free from desire, lit. from whom desire has departed (Dh. 64). *Vigatavaláhako* (adj.) *nabho*, a cloudless sky.

VIGĀHATI, VIGĀHETI, To plunge or wade into; to enter [विगाह्]. *Salilaṁ vigáhetvá*, having waded into the water (Mah. 117, comp. Ras. 78). *Parisaṁ v.*, to enter an assembly (F. Ját. 11, comp. Kh. 8). Ger. *vigayha* (Ras. 78; F. Ját. 11; Kh. 8). Pass. *vigayhati* (Ras. 89). Caus. *vigahápeti*, to cause to enter or penetrate (Dh. 177).

VIGAMO, Departure, dispelling [विगम]. *Valáhakav. ahosi*, the clouds cleared off (Dh. 155).

VIGARAHATI, To reproach, rebuke, censure [विगर्ह्]. Dh. 395, 400.

VIGATO, see *Vigacchati*.

VIGAYHA, see *Vigáhati*.

VIGGĀHAKO (*adj.*), Quarrelsome [fr. caus. विग्रह्].

VIGGAHAVĀ (*adj.*), Having the form of; handsome [विग्रहवत्].

VIGGAHO, The body; strife; in gram. resolution of a word into its elements, analysis [विग्रह]. Ab. 151, 400, 1046; Dh. 104 *Manussav.*, a human being (Pát. 3; Pát. 67 says, *purisav. náma yaṁ mátu kucchismiṁ paṭhamaṁ cittaṁ uppannaṁ paṭhamaṁ viññánaṁ pátubhútaṁ yáva maraṇakálaṁ etthantare eso manussav. náma*). *Aññatra viññuná purisaviggahena*, without the presence of a discreet person (Pát. 12). *Suviggaho* (adj.), handsome (Mah. 117).

VIGGHO, An obstacle [विघ्न].

VIGHĀSĀDO, One who eats the remains of food [next + अद्]. Ab. 467; Dh. 274.

VIGHĀSO, Remains of food, broken meat, scraps, orts [fr. विघस्]. Ab. 467

VIGHĀṬANAṀ, Overthrow, removal (fr. next).

VIGHĀṬETI (*caus.*), To overthrow, remove, batter down [caus. विघट्]. Mah. 152.

VIGHĀTO, Destruction; annoyance, vexation; opposition [विघात]. Mah. 72; Dh. 258. *Icchâv.*, defeat of one's wishes (Att. 207).

VIGUṆṬHITO (*p.p.p.*), Arrested, foiled [p.p.p. वि + गुण्ठ्]. Att. 194.

VIHAGO, A bird [विहग]. Ab. 624. With *adhipo*, *vihagádhipo*, a Garula (Ab. 633).

VIHĀHISI, see *Viharati*.

VIHANGAMO (*adj.*), Going through the air, flying [विहंगम]. Masc. *vihaṅgamo*, a bird (Ab. 624).

VIHAṄGO, A bird [विहंग]. Ab. 624.

VIHAÑÑATI, To be vexed, grieved, afflicted [विहन्यते]. Dh. 3, 12. P.p.p. *vihato*, destroyed, impaired (Dh. 80, 233).

VIHARATI, To dwell, sojourn, live [विहृ]. Dh. 18. *Sukhaṁ v.*, to live happily (Dh. 36, 68; Ten J. 47). Opt. 2nd pl. *viharemu*, *vihareyyáma* (Ten J. 47). Aor. *viháci* (Mah. 39; Dh. 303, 328; Ten J. 107; Das. 39). Fut. 2nd sing. *viháhisi* (Dh. 68). Comp. *Viháro*.

VIHĀRĪ (*adj.*), Dwelling, living [विहारिन्]. *Sukhavihárí*, living happily, enjoying ease or peace of mind. *Sádhuvihárí*, well-conducted, living righteously (Dh. 58, comp. 11). *Ekav.*, living alone (Dh. 107).

VIHĀRIYO (*adj.*), Living [विहार + य]. *Mettáv.*, living in the exercise of *mettábhávaná* (Dh. 66).

VIHĀRO, Rambling, roaming, recreation; a Buddhist monastery or convent; state of life, condition; stopping, staying, sojourn, living, abiding, dwelling [विहार]. Ab. 857; B. Lot. 317; E. Mon. 21; B. Int. 286. *Jaṅghávihárаṁ anucaṅkamáno*, wandering about on foot (Sela S.). *Catu-iriyápathavihárena viharati*, to live in the exercise of the four noble postures (Ten J. 47). *Araññako v.*, a monastery in a forest (Dh. 85). *Maháv.*, the Great Monastery. *Jetavanav.*, the monastery of Jetavana. *Divávihárаṁ karoti* or *kappeti*, to enjoy a noonday rest, take a siesta (Mah. 7, 121). *Vihárakusalo*, skilled in recreation (Mah. 121). *Kena nu vihárena ajja mama putto Kassapo viharati*, I wonder in what state of existence my son K. is living to-day (Dh. 183). *Asaṁsaṭṭhav.* (adj.), living apart from the laity (Ját. 1). *Sukhav.*, comfort, bliss. *Diṭṭhadhammasukhav.*, happiness or comfort in this life. *Diṭṭhadhammasukhavihárаṁ anuyutto v.*, to live devoted to a life of ease (Dh. 104). *Phásuv.*, comfort. The three viháras, or blissful states of existence, are *dibbo viháro, brahmav., ariyav.*, state of being a

deva of the kámaloka, state of being a Brahma angel, state of being a saint (one walking in the Paths). The term *brahmavihâro* is used in two or three shades of meaning, and is partly connected with the ecstatic meditation (see *Brahmavihâro*). At Kh. 16 *brahmaṁ vihâraṁ* means "holy state," not "abode."

VIHATO, see *Vihaññati*.

VIHATTHO (*adj.*), Perplexed [विहस्त]. Ab. 736.

VIHĀYA, see *Vijahati*.

VIHĀYASĀ (*adv.*). Through the air [विहायसा]. Mah. 72, 195.

VIHĀYASO, The air, sky [विहायस]. Ab. 1112. Comp. *Vehâsayo*.

VIHĀYITAṀ, A gift [विहायित]. Ab. 420.

VIHESĀ (*f.*), Annoyance, vexation, worry, weariness, fatigue [fr. विहिंस्]. Pát. 17; Gog. Ev. 6.

VIHESAKO (*adj.*), Annoying, troubling, wearying (comp. last). Pát. 12, 86. Fem. *vihesikâ* (Pát. 100, 102).

VIHEṬHAKO (*adj.*), Harassing [विहेठक]. Pát 102.

VIHEṬHANAṀ, Harassing, hurting [विहेठन]. In the phrase *yuddho aññamaññaviheṭhano*, strife inflicting losses on both sides (Mah. 117), we have perhaps an adj. *viheṭhano*, injuring, harassing.

VIHEṬHETI (*caus.*), To annoy, harass, hurt [caus. वि + हेठ्]. Dh. 34; Mah. 255. P.pr. of pass. *viheṭhiyamâno* (Dh. 98, being hard pressed by questions).

VĪHI (*m.*). Rice, paddy [व्रीहि]. Ab. 450, 452; Mah. 129.

VIHIṀSĀ (*f.*), Hurting, injury, cruelty (fr. next).

VIHIṀSATI, To hurt, injure [विहिंस्]. Dh. 24.

VIHĪNO, see *Vijahati*.

VIHITO, see *Vidahati*.

VIJAHATI, To leave, forsake, relinquish, reject [विहा]. *Vijahati* (Dh. 99). P.pr. *vijahanto* (Dh. 95). Ger. *vihâya* (Att. 194; Mah. 75), *vijahitvâ* (Dh. 130; Alw. I. 64). *Attabhâvaṁ vijahitvâ*, quitting his present form (Ras. 19, 24, comp. Dh. 130). P.p.p. *vihîno*, abandoned, bereaved (Dh. 146), *vijahito*, forsaken, neglected (Dh. 193).

VIJAMBHATI, To rouse oneself, display activity [विजृम्भ्]. Ját. 12 (of a lion).

VIJĀNANAṀ, Knowing, etc. (fr. next).

VIJĀNAṀ, Understanding [fr. विज्ञा]. *Suvijâno* (adj.), easy to understand (comp. *Pajânaṁ*).

VIJĀNĀTI, To discern, distinguish, be wise, perceive, learn, understand, know exactly, find out, ascertain [विज्ञा]. Dh. 12. Pres. 2nd sing. *vijânâsi* (Dh. 340). Imperat. 2nd pers. *vijâna* (Att. 124). Opt. *vijâneyya* (Dh. 70; Gog. Ev. 6). Aor. *vijâni* (Mah. 79). Ger. *viññâya* (Att. 201), *vijâniya* (Mah. 2, 54, 250). Inf. *viññâtuṁ*. P.pr. *vijânaṁ*, *vijânanto*, discerning, wise (Dh. 31, 67; Mah. 136). *Avijânaṁ*, not knowing or understanding (Dh. 7, 11; Ras. 35). *V.* generally governs an acc., but at Dh. 34 and Mah. 167 we have the construction with *iti*. Pass. *viññâyati* (Alw. I. 27). P.f.p. *viññeyyo*, that should be known or understood, intelligible, cognisable (Alw. I. vi; B. Lot. 566; Ab. 129). Also p.f.p. *vijâniyo* (Mah. 22). P.p.p. *viññâto* (Ját. 2). *Viññâtasâsano*, learned in religion, devout (Mah. 80, Pát 75, comp. Mah. 250). Caus. *viññâpeti*, to speak to, address, inform, teach; to make a representation or appeal, to solicit, beg. *Parisaṁ v.*, addresses or teaches an assembly (B. Lot. 566). *Manusse viññâpentâ*, appealing to the multitude (Dh. 338). *Paṇîtabhojanâni viññâpeyya bhuñjeyya*, should ask for (or obtain by asking) and eat sweet food (Pát. 14, comment says *viññâpeyyâti yâceyya*, comp. Dh. 145). With a double acc. *Gahapatiṁ cîvaraṁ viññâpeyya*, should ask a householder for a robe (Pát. 8). At Pát. 105 we have an interesting double causative *viññâpâpeti*, to cause to be asked for.

VĪJANĪ (*f.*), A fan [comp. वीजन]. Ab. 316; F. Ját. 46; Mah. 164; Alw. I. xcvi.

VIJANO (*adj.*), Lonely, deserted [विजन]. Ab. 353.

VIJĀTĀ, see *Vijâyati*.

VIJAṬANAṀ, Disentangling (fr. next).

VIJAṬETI, and VIJAṬĀPETI, To comb out, disentangle; metaphorically, to unravel, explain [denom. fr. जटा with वि]. Pát. 10, 80.

VĪJATI, To fan a person [वीज्]. Dh. 106. P.pr. *vîjamâno* (Mah. 73; Dh. 198, 241). Caus *vîjeti*. *Nâgena vîjayantaṁ*, having himself fanned by an elephant (Mah. 33).

VIJĀYANAṀ, Bringing forth, delivery (fr. next). *Vijâyanagharaṁ* = *sûtigharaṁ*.

VIJĀYATI, To bring forth young [विजन्]. Aor. *vijâyi* (Dh. 78, 120). Fut. *vijâyissati*. *Puttaṁ vijâyitvâ*, having given birth to a son (Mah. 23). Of an animal (Dh. 199). P.p.p. fem. *vijâtâ*, a woman who has had a child (Ab. 235). *Dasak-*

khattuṁ vijátá, having ten times been a mother, having had ten children (Dh. 233). With acc. *Puttaṁ vijátá*, having brought forth a son.

VIJAYO, Victory, triumph; name of the first Aryan coloniser and sovereign of Ceylon [विजय]. Ab. 402; Mah. 47, 159. *Vijayuttaro*, name of Sakka's conch or trumpet (Mah 180).

VIJETI, and **VIJINATI**, To conquer, master, triumph over [विजि]. Fut. *vijessati* (Dh. 9), *vijinissati* (Dh. 209). Aor. *vijayi* (Mah. 51). Ger. *vijitvá* (Att. 192). P.p.p. *vijito*, conquered (Ab. 1028; Dh. 58), won, gained. *Vijitabhúmippadeso rájá*, a king by whom a district has been conquered (Dh. 406). *Vijitasaṅgámo* (adj.), by whom the battle has been won, victorious (Mah. 155, 217). Neut. *vijitaṁ*, a kingdom, realm (Ab. 189, 1028; Dh. 109, 232; Ten J. 113).

VIJIGUCCHATI, To loathe [वि + जुगुप्स्].

VIJINANAṀ, Conquering (fr. *Vijeti*).

VIJITĀVĪ (*adj.*), Victorious [विजित+विन्]. Dh. 74; B. Lot. 580.

VIJITO, see *Vijeti*.

VIJĪVITO (*adj.*), Dead [विजीवित]. Att. 215.

VIJJĀ (*f.*), Knowledge, learning, scholarship, science; wisdom [विद्या]. Ab. 153, 1034. *Vijjácaraṇasampanno*, endowed with knowledge and conduct (Alw. I. 77, comp. Dh. 26). *Vijjásippaṁ*. sciences and arts (Mah. 250). *Vijjámayo* (adj.), sprung from knowledge (Man. B. 504). The threefold knowledge (*tivijjá, tisso vijjá*, Ab. 1034; Man. B. 495; Dh. 182) is the knowledge of the three great truths, *aniccaṁ, dukkhaṁ, anattaṁ* (see *Lakkhaṇaṁ*). There are also three other vijjás, *pubbenivásánussatiñáṇaṁ, sattánaṁ cutúpapáte ñáṇaṁ, ásavánaṁ khaye ñáṇaṁ* (Dasuttara S.). The eight vijjás, or branches of knowledge possessed by an Arhat, are, *vipassanáñáṇaṁ, manomayiddhi, idhippabhedo, dibbasotaṁ, parassa cetopariyañáṇaṁ, pubbenivásánussatiñáṇaṁ, dibbacakkhu, ásavakkhayañáṇaṁ* or *ásavasaṅkhayo* (Alw. I. xxxiv; Man. B. 414).

VIJJATI, see *Vidati*.

VIJJHANAṀ, Piercing (fr. next). Ab. 366; Dh. 196.

VIJJHATI, To pierce, perforate; to strike, hit, break through; to hurt, wound; to shoot with an arrow [व्यध्]. Aor. *vijjhi* (Mah. 152). Ger. *vijjhitvá* (F. Ját. 6). Inf. *vijjhituṁ* (Ten J. 115). *Akkhí me vátá vijjhanti*, the wind hurts my eyes (Dh. 82). *Sálehi v.*, to pierce with stakes (Dh. 127). Pass. *vijjhati* (*ime sattá haññantu vá vijjhantu vá*). P.p.p. *viddho* (Ab. 748). *Taruṇamakuláni páṇakaviddháni*, tender flower-buds bored by insects (Dh. 209). *Mukhe viddho 'smi*, I am hit, or wounded, in the face (Mah. 156). Caus. *vijjhayati* (Ját. 45), *vijjhápeti*. P.p.p. caus. *vedhito* (Ab. 748).

VIJJHĀYATI, To burn out, go out, be extinguished [वि + क्षै, comp. *Jháyati*]. Kh. 28. *Dve akkhíni dípasikhá viya vijjháyiṁsu*, his two eyes were extinguished like the flame of a lamp (Dh. 89).

VIJJOTATI, To shine [विद्युत्]. Caus. *vijjoteti*, to illumine, illustrate (Ját. 1).

VIJJU (*f.*), and **VIJJUTĀ** (*f.*), Lightning [विद्युत्]. Ab. 48. Loc. *vijjuyaṁ* (Ab. 871). Pl. *vijjú* (Mah. 72). *Vijjuvedhi*, an archer who shoots as quick as lightning (Mah. 143). *Vijjutá* at Ab. 48 and Mah. 182.

VIJJULLATĀ (*f.*), Forked lightning [विद्युल्लता]. Att. 211; Mah. 260.

VIJJUTĀ, see *Vijju*.

VIKACO (*adj.*), Blossoming [विकच]. Ab. 542.

VIKALO (*adj.*), Defective, wanting; deprived of [विकल]. *Cakkhuvikalo*, blind (Dh. 88). *Andho desakavikalo*, a blind man without a guide (Sen. K 468).

VIKĀLO, Afternoon, evening; wrong time [विकाल]. *Vikálacariyá*, going on the begging rounds in the afternoon; this was strictly forbidden to Buddhist monks, who were required to complete their rounds in the early morning (Ten J. 118). *Vikálabhojanaṁ*, taking food at a wrong time, said of a meal taken by a Buddhist priest at any but the appointed time, which was between sunrise and noon (E. Mon. 94; Kh. 3; Pát. 14, comment says *vikálo náma majjhantike vítivatte yáva aruṇuggamanaṁ*). *Vikále* (loc.) *kuláni upasaṅkamitvá*, having visited a family late in the evening, or at a forbidden time (Pát. 112, it is explained to mean after sunset, comp. Das 8). In Sig. S. we have *vikálavisikhácariyánuyogo*, which Gogerly renders "being addicted to wandering about the streets at unseasonable hours."

VIKAṄKATO, Name of a plant (*sádukaṇṭa*) [विकङ्कत]. Ab. 559.

VIKAPPANĀ (*f.*), Apportioning, assignment (fr. *vikappeti*). Pát. 48.

VIKAPPANAM̊, Option, alternative; indecision [विकल्पन]. Ab. 1189, 1199; Pát. 78.

VIKAPPETI (*caus.*), To apportion, assign [विकल्पयति]. Pát. 16, 48, 103. P.p.p. *vikappito* (Pát. 76, 81).

VIKAPPO, Option, uncertainty; thinking over, considering [विकल्प]. Ab. 112, 954, 1138. At Pát. 8, 11, *cívare vikappam̊ ápajjeyya* is rendered by Dickson "give directions about the robe," and this I think is borne out by the comment at p. 78; but perhaps the strictly literal interpretation might be "falls into a discussion about the robe."

VIKĀRO, Change, alteration; perturbation; wrong state of mind [विकार]. Ab. 765; F. Ját. 11. *Indriyavikáro*, perturbation of mind (Das. 3). *Caj' etam̊ vikáram̊*, dismiss from thee this evil thought (Att. 206). *Ime ucchuvikárá*, these products of the sugar-cane (sugar-cane in altered forms, Ab. 462)

VIKAROTI, To alter [विकृ]. Aor. *vi-akási* (F. Ját. 11). P.f.p. *vikáriyo* (Cl. Gr. 144). P.p.p. *vikato*.

VIKASĀ (*f.*), Bengal madder [विकसा]. Ab. 582.

VIKASATI, To expand, blossom [विकस्]. P.pr. *vikasamáno*. P.p.p. *vikasito*, blown, blossoming (Ab. 542).

VIKĀSĪ (*adj.*), Illumining, delighting [विकाशिन्]. Mah. 115.

VIKATĪ (*f.*), Change; emotion, anger, etc.; sort, kind; altered form, product [विकृति]. Ab. 401, 765. *Pítivikatihatacetano* (adj.), in whom all thought of joy and anger is destroyed (Att 203). *Esá p' eká púvavikati bhavissati*, this must be some sort of cake (Dh. 139). *Nánappakárá ábharaṇavikatiyo*, various sorts of ornaments (Ját. 59). *Pakká vá apakká vá sabbá pi ucchuvikati pháṇitan ti veditabbam̊*, every product of the sugar-cane whether cooked or raw is to be looked upon as pháṇita (Pát. 81, comp. *Vikáro*).

VIKATIKĀ (*f.*), A woollen coverlet embroidered with figures of lions, tigers, etc. Ab. 314.

VIKATO (*p.p.p. vikaroti*), Changed [विकृत].

VIKAṬO (*adj.*), Changed, altered [विकट]. Ab. Ab. 1019. Neut. *vikaṭam̊*, filth.

VIKIRAṆAM̊, Dispersing; investment of money [विकिरण]. Dh. 312.

VIKIRAṆO (*adj.*), Dispersing, spending, squandering [विकिरण]. Fem. *vikiraṇí*. Masc. *vikiraṇo*, the gigantic swallow-wort, Calotropis Gigantea (Ab. 581).

VIKIRATI, To scatter, sprinkle, spread abroad; to overwhelm [विकॄ]. Ger. *vikiritvá* (Ját. 55; Dh. 135). Inf. *vikiritum̊* (Dh. 182). Pass. *vikiríyati* (Alw. I. iv). P.p.p. *vikiṇṇo*. *Vikiṇṇakeso* (adj.), with dishevelled hair (Ját. 47). Caus. *vikirápeti* (Dh. 176).

VIKKAMO, Advancing, walking; strength, heroism, prowess [विक्रम]. Ab. 398, 953; Alw. I. x.

VIKKANTO (*p.p.p.*), Stepping, walking; heroic [विक्रान्त]. Ab. 380. At B. Lot. 576 perhaps we should read *nágavikkantacáro*.

VIKKAYĪ (*m.*), **VIKKAYIKO**, A vendor [विक्रयिन्, विक्रयिक]. Ab. 470, 511.

VIKKAYO, Sale [विक्रय].

VIKKETĀ (*m.*), [विक्रेतृ]. A vendor. Ab. 470.

VIKKEYYO (*p.f.p. vikkiṇati*), Saleable, for sale [विक्रेय]. Ab. 471.

VIKKHĀLANAM̊, Washing (fr. next). Att. 192.

VIKKHĀLETI (*caus.*), To wash [विक्षालयति]. *Mukham̊ v.* (Dh. 165; Alw. I. 97).

VIKKHAMBHANAM̊, This word, which is the equivalent of विष्कम्भण, occurs in the compounds *vikkhambhanappahánam̊*, *vikkhambhanavimutti*, and probably means, as in Sansk., "obstructing, stopping." Vij. says, "*vikkhambhanappahána* is the removal of the nívaraṇas, etc., by samádhi, as by striking a pot on the surface of the water to free it (the water) from moss floating upon it, *ghaṭappahárena' eva udakapiṭṭhe seválassa tesam̊ nívaraṇádidhammánam̊ pahánam̊*." Ten J. 48; Dh. 151; Ras. 85.

VIKKHAMBHITO (*p.p.p.*), Obstructed, stopped [विष्कम्भित]. *Tattha kámacchando vyapádo ti imáni dve samápattiyá vá avikkhambhitáni maggena vá asamucchinnáni* (Par. S. A.).

VIKKHAMBHO, Diameter [विष्कम्भ]. Mah. 112.

VIKKHĀYITAKAM̊, One of the Asubha Kammaṭṭhánas, obtained by the contemplation of a corpse gnawed by animals [fr. खाद् with वि, the *k* being abnormally doubled, as in *abhikkánta* = abhikánta, *paṭikkúla*, etc.]. I find in Vis. M., *ito vá etto vá vividhákárena soṇasigáládíhi kháyitan ti vikkháyitam̊*.

VIKKHEPO, Scattering, confusion; perplexity, puzzle, disorder of mind [विक्षेप]. B. Lot. 413. *Vikkhepam̊ vyákaroti*, to give a perplexed and

unintelligible answer (B. Lot. 410). *Vikkhepo me hoti*, I get puzzled or put out (Dh. 324). *Amarávikkhepo*, perplexity like the *amará* fish, which is very slippery and wriggles through your hands (Vij.). This term is applied by the Buddhists to the teaching of Sañjaya Belaṭṭhiputta (see *Titthiyo*). Its applicability will be seen from the full. passage which I extract from his reply to Ajátasattu, . . *n'eva hoti na na hoti tathágato param maraṇá ti iti ce me assa, n'eva hoti na na hoti t. param maraṇá ti iti ce taṁ vyákareyyaṁ, evan ti pi me no, tathá ti pi me no, aññathá ti pi me no, no ti pi me no, no no ti pi me no*, If I thought that the individual neither exists nor does not exist after death, if I should answer thee, 'The individual neither exists nor does not exist after death,' I do not think it is so, I do not think it is thus, I do not think it is otherwise, I do not think it is not, I do not think it is not not (see Lot. 460; Man. B. 473). This reasoning is called *amarávitakko*, "slippery reasoning."

VIKKHIPATI, To scatter [विक्षिप्]. P.p.p. *vikkhitto*, scattered, dispersed, confused. *Cittam vikkhittaṁ*, wandering or perplexed thoughts (Dh 200, comp. 134).

VIKKHOBHETI (*caus.*), To agitate [विक्षोभयति].

VIKKIṆĀTI, To sell [विक्री]. Mah. 24. Fut. *vikkiṇissati*. Ger. *vikkiṇitvá* (Alw. I. 73; Dh. 199, 324). P.pr. *vikkiṇanto* (Dh. 114). P.f.p. *vikkeyyo, vikkiṇiyo*, saleable, for sale (Ab. 471; Dh. 231).

VIKOPANAM, Injuring (fr. next). Ab. 852.

VIKOPETI (*caus.*), To cause or suffer to be injured [caus. वि-कुप्]. Ját. 20.

VIKUBBANAM, Assuming a different form by supernatural power, magical or miraculous transformation [fr. विकृ]. Mah. 116; Man. B. 500.

VIKŪJATI, To chirp, warble [विकूज्]. Ját. 52.

VILAGGO (*p.p.p.*), Fastened [विलग्न]. Masc. *vilaggo*, the waist (Ab. 271, 1039).

VIḶAMBANAM, Disguise, masquerade [विडम्बन]. Att. 199.

VILAMBATI, To loiter, tarry [विलम्ब्]. Dh. 115. P.p.p. neut. *vilambitaṁ*, delay (comp. Ab. 40 *avilambitaṁ*, speed).

VIḶAṄGAM, The plant Erycibe Paniculata [विडङ्ग]. Ab. 586.

VILAPATI, To lament, wail; to talk idly, to lie [विलप्]. Dh. 222; Das. 31; Pát. 3.

VILĀPO, Lamentation [विलाप]. Ab. 123.

VILĀSO, Sport, pastime; dalliance; charm, beauty [विलास]. Ab. 174; Att. 191, 192. With affix वत्, *vilásavá* (adj), sportive (Mah. 170).

VILAYO, Destruction [विलय]. *Vilayaṁ neti*, to kill (Mah. 50, 52).

VILEKHITO, (*p.p.p.*), Rendered by Gog. "smooth" (of a robe when well woven) [p.p.p. caus. विलिख्]. Pát. 11.

VILEKHO, Perplexity [विलेख]. Pát. 17.

VILEPANAṀ, Toilet perfume [विलेपन]. Ab. 306.

VILIMPATI, To smear, to anoint [विलिप्]. Ját. 55; Das. 30; Dh. 316. P.p.p. *vilitto* (Dh. 233; Mah. 244). Caus. *vilimpeti, vilimpápeti*, to smear (Mah. 261; Ját. 50; Das. 41).

VILĪNO (*p.p.p.*), Clinging, adhering [विलीन]. *Vilínasneho, vilínatelaṁ*, the fat that adheres to the muscles (Ab. 282. 873).

VILĪVAKĀRO, A basket-maker (Ab. 509).

VILOCANAṀ, The eye [विलोचन].

VILOKANAṀ, Looking, a look [विलोकन]. Dh. 117; Ját. 49.

VILOKETI, To look at, look over, examine [विलोक्]. Mah. 131; Das. 24; Dh. 117. P.p.p. neut. *vilokitaṁ*, a look.

VILOLETI (*caus.*), To stir, move about [विलोडयति]. Ját. 26.

VILOMETI, To disarrange, invert (denom. fr. next). Kh. 21.

VILOMO (*adj.*), Against the grain, reversed, different, wrong [विलोम]. Alw. I. 54, 63. *Vilománi* at Dh. v. 50 is explained by the comment to mean "harsh words," but perhaps "faults. sins," is rather what is intended.

VILOPAKO (*adj.*), Pillaging, larcenous [fr. caus. विलुप्]. Ját. 5.

VILOPO, Plunder, pillage [विलोप]. Ját. 7; Att. 211; Dh. 300.

VILUMPATI, To plunder [विलुप्]. Dh. 201; Das. 21. P.p.p. *vilutto* (Mah. 205).

VILŪNO (*p.p.p.*), Cut off [विलून].

VIMADDUTTHO, Scent arising from the trituration of perfumes [विमर्दोत्थ]. Ab. 145.

VIMALO (*adj.*), Pure, clear, spotless [विमल]. Ab. 670; Ját. 18; Dh. 73.

VĪMAṀSĀ (*f.*), Investigation, examination, trial [मीमांसा with consonant dissimilation]. Ab. 154; B. Lot. 311.

VĪMAṀSANAṀ, Trying, testing [मीमांसन]. Mah. 136; F. Ját. 57.

VĪMAṀSATI, To think over, consider, reflect upon; to examine, investigate, try, test [मीमांस् see *vimaṁsá*]. Ten J. 109; Mah. 23; F. Ját. 12, 37, 54; Mah. 23, 79, 252. *Samatthabhávaṁ therassa vímaṁsanto*, trying the power of the thera, testing his capabilities (Mah. 41). *Vijitanagaragáhatthaṁ vímaṁsanto*, revolving in his mind the way to take the city of V. (Mah. 151).

VIMĀNAṀ, and -NO, A pagoda or palace of seven stories; the abode of a deva, a celestial mansion; a residence, abode [विमान]. Ab. 25, 917; Dh. 363). *Nágav.*, Nagá abode or palace (Mah. 22, comp. Dh. 190 *asurav.*). The vimánas of the devas are splendid pagoda-shaped palaces, movable from place to place by an effort of the will. A deva may even descend to the earth in this mansion, using it as a car or chariot (Dh. 99). The size and splendour of a vimána depends on the heaven to which the deva belongs, and on the degree of his merit. Maṭṭakuṇḍalin had a golden palace 120 leagues in breadth (Dh. 95).

VIMANO (*adj.*), Perplexed, distressed [विमनस्]. Ab. 723.

VIMATI (*f.*). Perplexity, doubt [विमति]. Ab. 170; Mah. 44.

VIMAṬṬHO (*p.p.p.*), Soft [विमृष्ट]. *Ubhatobhágavimaṭṭhaṁ vatthaṁ*, cloth with a nap on both sides (Par. S.).

VIMHĀPETI (*caus.*), To astonish [विस्मापयति]. Mah. 107.

VIMHAYO, Astonishment [विस्मय]. Mah. 27; Ab. 1149.

VIMHITO (*p.p.p.*), Astonished, amazed [विस्मित]. Mah. 44, 82.

VIMOCANAṀ, Release [विमोचन]. Mah. 220.

VIMOHAKO (*adj.*), Bewitching, deluding [fr. विमोहयति].

VIMOKHO, Release, escape, deliverance, salvation; release from human passion, Arhatship; release from existence, Nirváṇa or annihilation [विमोक्ष]. At Dh. 282 Vimokha is said to be threefold, *suññatavimokho, animittav., appaṇihitav.*, or void, unconditioned, and passionless (see Nibbánaṁ, p. 270, *b*). At B. Lot. 831 Arhatship and Annihilation are distinguished as *saṅkhatárammaṇavimokho* and *asaṅkhatárammaṇavimokho*. The eight Vimokhas belong to the ecstatic meditation. The first three are as follows, *rúpí rúpáni passati ayaṁ paṭhamo vimokho, ajjhattaṁ arúpasaññí bahiddhá rúpáni passati ayaṁ dutiyo v., subhan t' eva adhimutto hoti ayaṁ tatiyo v.* The next four are the four Arúpa meditations (*ákásánañcáyatanaṁ*, etc.), and the eighth is *saññávedayitanirodho* (see *Nirodho*). Rarely, as at Kh. 14, we have the spelling *vimokkha*. B. Lot. 824.

VIMUKHO (*adj.*), Averted, neglectful [विमुख] Mah. 136.

VIMUÑCATI, To release; to give up, to spend [विमुच्]. Ger. *vimuñciya* (Mah. 161). Pass. *vimuccati*, to be released (Dh. 118). Aor. pass. *vimucci*. P.p.p. *vimutto*.

VIMUTTĀYATANAṀ, Point of emancipation [विमुक्ति + आयतन]. There are five of these enumerated in Saṅgíti and Dasuttara SS. They are the complete understanding of the Dhamma and consequent serenity of mind (*cittaṁ samádhiyati*); 1st, by hearing the Dhamma preached by Buddha or some pious spiritual teacher, 2nd, by preaching the Dhamma to others, 3rd, by reciting the scriptures (*sajjháyaṁ karoti*), 4th, by pondering them in the mind, 5th, by grasping and retaining a *samádhinimittaṁ* (see *Nimittaṁ*).

VIMUTTI (*f.*), Release, emancipation, Arhatship, Nirváṇa or Annihilation [विमुक्ति]. Ab. 9; B. Lot. 824. The five vimuttis are *tadaṅgav., vikkhambhanav., samucchedav., paṭippassaddhiv., nissaraṇav.* (Ten J. 48, see *Samucchedo*).

VIMUTTO (*p.p.p. vimuñcati*), Released, emancipated [विमुक्त]. *Vimuttamánaso* (adj.), having the mind emancipated (Dh. 62). *Taṇhakkhaye vimutto*, emancipated by the destruction of human passion, an Arhat (Dh. 63, comment says *arahatte asekháya vimuttiyá*).

VIMUYHATI, To be confused, bewildered [विमुह्]. Kh. 13.

VINĀ (*adv.*), Without, except [विना]. Ab. 1137. With acc. *Viná pupphaṁ*, without flowers (Ab. 540); *Taṁ v.*, without him (Mah. 11, comp. 41); *Satiṁ v.*, without recollection, thoughtlessly; *Geharakkhanake v.*, except people to watch the house, i.e. leaving them behind (Mah. 239). With instr. *Viná dosena*, without any fault of hers (Mah. 259, comp. 235). With abl. *Viná dhammá*, without the Law (Ras. 17); *Ñátisaṅghá v. hoti*, he is deprived of his relatives (Das. 38). *Vinábhávo*, difference (Das. 9, 36).

VĪṆĀ (*f.*), The Indian lute [वीणा]. Ab. 138. *Vīṇāhattho* (adj.). holding a lute (Mah. 180). *Vīṇāvādī* (m.), a flute-player (Ab. 510). *Vīṇāguṇo*, a string of a lute (Ab. 882).

VINĀMETI (*caus.*), To bend about, twist [विनामयति].

VINANDHATI, To encircle, cover [वि-नह्]. Ger. *vinandhitvā* (Mah. 119). P.p.p. *vinaddho*, bound, covered, interlaced (F. Ját. 6; Ab. 141; Dh. 316).

VINĀSETI, see *Vinassati.*

VINĀSĪ (*adj.*), Destructive [विनाशिन्]. Fem. *vināsinī* (Mah. 186).

VINĀSO, Loss; destruction, ruin [विनाश]. Ab. 770. *Mahárajjavinásena*, through the loss of his kingdom (Mah. 260). *Akkhivinásaṁ patto*, has lost his sight, lit. has come to loss of eyes (Dh. 211). *Vinásaṁ patto*, ruined, perished (Dh. 418; Ras. 29). *Mahávinásaṁ pápuṇi*, came to great grief, was utterly ruined (Ten J. 53). *Sīlavinâso*, loss of morality, breach of the vow of chastity (Dh. 156).

VINASSATI, To be lost; to perish, be destroyed [विनश्]. Kh. 13; Gog. Ev. 8, 15. P.p.p. *vinaṭṭho*. Caus. *vinâseti*, to destroy, ruin, spoil. lose (Alw. I. 63). P.p.p. *vinâsito* (Mah. 238).

VINATĀ (*f.*), The mother of the Garuḷas [विनता]. Ab. 628.

VINATAKO, Name of one of the Kulácalas [विनत + क]. Ab. 27.

VINĀYAKO, A spiritual leader or teacher, a Buddha [विनायक]. Ab. 2.

VINAYANAṀ, Instruction, conversion [विनयन]. B. Lot. 335.

VINAYO, Putting away, avoidance; subduing, conversion; training, discipline; name of a portion of the Buddhist scriptures [विनय]. *Maccheravinayo*, putting away selfishness (Dh. 186, 190, comp. Ras. 84). *Sattavinayaṁ kâtuṁ*, to effect the conversion of the people (Mah. 88). *Gihivinayo*, discipline or duties of a layman (Sigálováda Sutta is sometimes so called). At Ras. 85 we are told that there are two sorts of *vinaya* or discipline, *saṁvarav.* and *pahánav.*, discipline of restraint, and discipline of getting rid of (evil states). *Vinayo* is the ecclesiastical code, or common law, by which the Buddhist monks are governed, and is contained in the Vinaya Piṭaka (see *Tipiṭakaṁ*). The Vinayapitaka consists of five books, entitled respectively, *Párájikaṁ*, *Pácittiyaṁ*, *Mahávaggo*, *Cúlavaggo*, and *Parivâro*. Buddhaghosa's commentary on the Vinaya is called *Samantapásádiká*. E. Mon. 167; B. Int. 35, 232; Mah. lxxv. *Vinayadharo*, one who is versed in the Vinayapiṭaka (Alw. I. 94; Pát. 17). *Vinayaññū*, = विनय + ज्ञ, knowing the V. (Mah. 13, *vinayaññūnaṁ maggena* is the reading of my MS.). There is a division of the Vinaya called *khandhakaṁ*, and from Buddhaghosa's account of the 1st council it would appear that it is a collective name for the Mahávagga and Cúlavagga (comp. E. Mon. 115). It is divided into minor khandhakas, one of which is mentioned at Mah. 103, the *vassupanáyikaṁ khandhakaṁ*, or section dealing with the mode of commencing the Vassa residence. At Pát. 28 the *uposathakkhandhakaṁ* is mentioned. At Pát. 69 we are told that "the parivásadána, etc. are described in detail in the Samuccayakkhandhaka. Subh. writes to me that the *dvásīti khandhakavattáni* are 82 precepts contained in the Kammakkhaka and Parivásika khandhakas. In the terms *sativinayo*, *amúḷhavinayo*, I am inclined to think that vinaya means "removal (of blame), acquittal." If so *amúḷhav.* means acquittal on the ground of restored sanity." Vij. has sent me the Pali text of the incident that led to the enactment of this adhikaraṇasamatha. A monk named Gagga in a fit of madness did many foolish and unworthy things, and, when called to task on his recovery by his brother monks, he said he had no recollection of what had occurred, as it was done under aberration of mind. Some of the monks continuing to chide, the more sober-minded (*appicchá*) were indignant, and brought the matter before Buddha, who gave the foll. judgment. *tena hi bhikkhave saṅgho Gaggassa bhikkhuno amúḷhassa amúḷhavinayaṁ detu, evañ ca pana bhikkhave dátabbo, tena bhikkhave Gaggena bhikkhuná saṅghaṁ upasaṅkamitvá . . saṅghe evaṁ assa vacaníyo, ahaṁ bhante ummattako ahosiṁ . . so 'haṁ bhante amúḷho saṅghaṁ amúḷhavinayaṁ yácámi*, if this be the case, priests, let the clergy grant to the monk Gagga, who is in his right mind, an acquittal on the ground of his present sanity: and thus let it be granted: let the clergy be approached by Gagga and thus addressed by him, "Lords, I

have been insane, but now am in my right mind, and on that ground crave for an acquittal" (see Pát. 63, from which we learn that the amúḷhavinaya is given by a ñatticatutthakammavácá).

VINDANO (*adj.*), Finding, getting (fr. *vindati*). F. Ját. 51.

VINDATI, see *Vidati.*

VINETI, To remove, put away; to subdue, conquer, restrain; to instruct, educate, train [विनी]. F. Ját. 49. Imperat. *vinayatu* (Mah. 253). Opt. *vineyya* (Kh. 16; Das. 37). Ger. *vinayitvá.* P.pr. *vinento* (Ras. 88). Of converting the heathen (Mah. 2). P.p.p. *viníto* (Alw. I. xiii). Of a trained horse (Ab. 369). *Ariyadhamme aviníto,* untrained in the doctrine of the saints (Alw. N. 72). *Suviníto,* well-bred.

VINIBANDHO, Bondage [fr. वि-नि-बन्ध्].

VINICCHAYO, Investigation, trial; ascertainment, decision [विनिश्चय]. *Dhammav.* at Dh. v. 144 is explained by the comment as *káraṇákáraṇajánanaṁ,* knowing right and wrong causes or things. *Iechantehi vinicchayaṁ,* "by those who sought redress," lit. trial (Mah. 128, comp. Das. 2). *Vinicchayaṭṭhánaṁ,* a court of justice (Ten J. 2). *Vinicchayamahámacco,* or *-mahámatto,* the lord chief justice (Mah. 237; Alw. I. 99). *Vinicchayaṁ anusásati* or *deti,* to give judgment (said of the judge, Ten J. 2; Das. 25). *Aṭṭav.,* deciding a case (Ten J. 1). *Vinicchayakatháya vattamánáya,* when an inquiry is going on, "when a case is under consideration" (Pát. 18). *Vinicchayadhammo,* righteous judgment (Dh. 378).

VINICCHINATI, To investigate, try; to judge, decide, determine [विनिश्चि]. Opt. *vinicchineyya* (Dh. 377; Ten J. 1). Aor. *vinicchini* (Ten J. 2). Ger. *vinicchinitvá* (Dh. 378; Ten J. 1; Alw. I. 99). P.pr. *vinicchinanto* (Ten J. 1). *Aṭṭaṁ v.,* to judge, decide a case (Das. 11; Ten J. 1). *Taṁ pañhaṁ avinicchinitvá uṭṭhahiṁsu,* broke up without settling the question (Pát. xvi).

VINIDHĀYA (*ger.*), Having deposited [विनिधाय]. Att. 141.

VINIGGAMO, Departure [विनिर्गम]. Mah. 131.

VINIGGATO (*p.p.p.*), Departing; free from [विनिर्गत]. Att. 202.

VINĪLAKO (*adj.*), Purple, black and blue [विनील + क]. Ten J. 54. *Vinílakaṁ* is one of the Asubha Kammaṭṭhánas, obtained by the contemplation of a corpse black with decay.

VINIMMUTTO, and VINIMUTTO (*p.p.p.*), Released; discharged (as an arrow) [विनिर्मुक्त, and वि-नि-मुक्त]. Dh. 322; Pát. xviii.

VINIPĀTIKO (*adj.*), This term is applied to beings belonging to the four Apáyas [विनिपात + इक]. By *ekacce vinipátiká,* "some of the V.s" (see *Sattáváso*), are meant beings who by good actions have obtained release from the worst condition of their páya existence (*ekacce vinipátiká ti catu-apáya-inimmuttaká,* Mahánidána S. Aṭṭh.). Instances re given, as that of the yakkhiní Uttaramátá, who having listened to a discourse of Buddha became a Sotápanná.

VINIPĀTETI (*caus.*), To do away with, destroy [विनिपातयति]. Ten J. 34.

VINIPATITO (*p.p.p.*), Fallen down [विनिपतित].

VINIPĀTO, State of punishment or suffering [विनिपात]. This term is a synonym for the four Apáyas (B. Lot. 866).

VINĪTO, see *Vineti.*

VINĪVARAṆO (*adj.*), Unbiassed [वि + *nivaraṇa*].

VINIVAṬṬATI, To roll back [विनिवृत्]. Ját. 69. Caus. *vinivaṭṭeti,* and *-tteti,* to turn over and over, to mingle (Dh. 245, 280; Ját. 25).

VINIVEṬHANAṀ, Unwrapping, explaining, refuting [वि-नि-वेष्ट + अन].

VINIVIJJHATI, To pierce through and through [वि-नि-व्यध्]. Dh. 220.

VIÑJHO, The Vindhya mountain-range [विन्ध्य]. Ab. 606. *Viñjhâṭaví,* the great Vindhya forest (Mah. 171).

VIÑÑĀṆAṀ, Intelligence, knowledge; consciousness; thought, mind [विज्ञान]. Ab. 152. *Patto buddhiñ ca viññáṇaṁ,* having attained wisdom and intelligence (Ras. 28, comp. 26, and see *Viññutá*; should *buddhiṁ* be *vuddhiṁ*?). *Matá dárukkhandhasadisá apagataviññáṇá,* dead, deprived of consciousness, like logs of wood (Dh. 179, comp. 8). *Cakkhuv.,* eye-consciousness sight (B. Lot. 511). *Manov.,* mind-consciousness, thought (Ditto). *Ayaṁ kho me káyo . . idañ ca pana me viññáṇaṁ ettha sitaṁ ettha paṭibaddhaṁ,* this is my body, and this again is my Mind, residing in my body, imprisoned within it (Sám. S.).

Viññáṇa is one of the Khandhas (Dh. 420; B. Int. 502), and in this sense is generally rendered "consciousness," a term, however, which is inadequate to express all that is meant by viññáṇa. It may I think sometimes with advantage be ren-

dered by Thought or Mind, the more so as both *cittaṁ* and *mano* are more or less accurate synonyms for it. It will be seen further that it consists mainly of thoughts or mental impressions of various sorts. Viññáṇa as the thinking part of the individual is the most important of the five khandhas, and if any one khandha can be said to constitute the individual it is this. In Buddha's words, *viññáṇassa nirodhena etth' etaṁ uparujjhati*, by the destruction of Mind the whole being perishes. Of the four mental khandhas the superiority of V. is strongly asserted in the first verse of Dhammapada: *Manopubbaṅgamá dhammá manoseṭṭhá manomayá*, the mental faculties (*vedaná, saññá* and *saṅkhára*) are dominated by Mind, they are governed by Mind, they are made up of Mind (that this is the true meaning of the passage I am now convinced, see Alw. N. 70-75).

As one of the Khandhas and a metaphysical term, Viññáṇa has no less than eighty-nine subdivisions, which I will now briefly elucidate from Visuddhi Magga and Abhidhammatthasaṅgaha. First we have the broad division into *kusalaviññáṇaṁ*, *akusalav.*, and *avyákatav.*, meritorious thought, demeritorious thought and indifferent thought. Kusalaviññáṇa consists of 8 kámávacarakusalacittas, 5 rúpávacarakusalacittas, 4 arúpávacarakusalacittas, and 4 lokuttarakusalacittas. Akusalaviññáṇa consists of 8 lobhasahagatacittas, 2 paṭighasampayuttacittas, and 2 momúhacittas. Avyákataviññáṇa has two broad subdivisions into vipáka and kiriyá. To the former belong 7 akusalavipákacittas, 8 kusalavipákahetukacittas, 8 sahetukakámávacaravipákacittas, 5 rúpávacaravipákacittas, 4 arúpávacaravipákacittas and 4 lokuttaravipákacittas: to the latter belong, 3 ahetukakriyácittas, 8 sahetukakámávacarakriyácittas, 5 rúpávacarakriyácittas, 4 arúpávacarakriyácittas (these numbers added together will be found to amount to 89, which is the number given by Hardy at Man. B. 419). It is impossible in a work of this extent to enumerate the whole of the 89 cittas, but I will give a few as specimens, and add a quotation from Vis. M. which will give a fair idea of the nature of the Buddhist metaphysics.[1]

The foll. is the text of the seven akusalavipákacittas, or thoughts having an evil result: *Upekkhásahagataṁ cakkhuviññáṇaṁ, upekkhásahagataṁ sotaviññáṇaṁ, upekkhásahagataṁ ghánaviññáṇaṁ, upekkhásahagataṁ jivháviññáṇaṁ, dukkhasahagataṁ káyaviññáṇaṁ, upekkhásahagataṁ sampaṭicchanacittaṁ, upekkhásahagataṁ santíranacittaṁ*, eye-consciousness attended with indifference (viz. attended by neither pain nor pleasure), ear-consciousness attended with indifference, nose-consciousness attended with indifference, tongue-consciousness attended with indifference, touch-consciousness based on suffering, acquiescing thought attended with indifference, deciding thought attended with indifference. The five Rúpávacarakusalacittas are the good thoughts or states of mind leading to the five Jhánas, *vitakkavicárapítisukhekaggatásahitaṁ paṭhamajjhánakusalacittaṁ, vicárapítisukhekaggatásahitaṁ dutiyajjhánakusalacittaṁ, pítisukhekaggatásahitaṁ tatiyajjhánakusalacittaṁ, sukhekaggatásahitaṁ catutthajjhánakusalacittaṁ, upekkhekaggatásahitaṁ pañcamajjhánakusalacittaṁ*. The five Rúpávacaravipákacittas are five states of mind in which the five Jhánas result, *vitakkavicárapítisukhekaggatásahitaṁ paṭhamajjhánavipákacittaṁ*, and so on as in the last category. The four Arúpávacarakriyácittas are four thoughts combined with action (?) causing birth in the four Arúpa brahmalokas, *ákásánañcáyatanakriyácittaṁ, viññáṇañcáyatanakriyácittaṁ*, etc. The four Lokuttarakusalacittas are four states of mind leading to the four Paths, *sotápattimaggacittaṁ, sakadágámimaggacittaṁ, anágámimaggacittaṁ, arahattamaggacittaṁ*. The four Lokuttarávipákacittas are four states of mind leading to the four Fruitions, *sotapattiphalacittaṁ*, and so on.[1]

I will conclude by quoting Buddhaghosa's brief account in Vis. M. of the eight Kámávacarakusalacittas, as it affords a good specimen of the practical bearing of Buddhist metaphysics, and of the life that animates compositions which at first sight might be mistaken for lists of barren technicalities. *Tattha kámávacaraṁ somanassupekkháñáṇasaṅkhárabhedato aṭṭhavidhaṁ seyyathidaṁ, somanassasahagataṁ ñáṇasampayuttaṁ asaṅkháraṁ sasaṅkhárañ ca tathá ñáṇavippayuttaṁ, upekkhásahagataṁ*

[1] I hope to take an early opportunity of printing the text of Abhidhammatthasaṅgaha (a modern Burmese work), which is an able and lucid compendium of the Abhidhamma.

[1] The enumerations in the above paragraph are taken from Abhidhammatthasangaha.

ñáṇasampayuttaṁ asaṅkháraṁ sasaṅkháraṅ ca tathá ñáṇavippayuttaṁ.[1] *Yadá hi deyyudhammapaṭiggáhakádisampattiṁ aññaṁ vá somanassahetuṁ ágamma haṭṭhapahaṭṭho atthi dinnan ti ádinayappavattaṁ sammádiṭṭhiṁ purakkhatvá asaṁsídanto anussáhito parehi dánádíni puññáni karoṭi tadá 'ssa cittaṁ somanassasahagatañáṇasampayuttaṁ asaṅkháraṁ hoti. Yadá pana vuttanayena haṭṭhatuṭṭho sammádiṭṭhiṁ purakkhatvá pi amuttacágatádivasena saṁsídamáno vá parehi vá ussáhito karoti tadá 'ssa tad eva cittaṁ sasaṅkháraṁ hoti: imasmiṁ hi atthe saṅkháro ti etaṁ attano vá paresaṁ vá vasena pavattassa pubbapayogassádhivacanaṁ. Yadá pan' assa ñátijanassa paṭipattidassanena játaparicayá bálaká bhikkhú disvá somanassajátá sahasá kiñcid eva hatthagataṁ dadanti vá vandanti vá tadá tatiyaṁ cittaṁ uppajjati. Yadá pana detha vandatháti ñátihi ussáhitá evaṁ paṭipajjanti tadá catutthaṁ cittaṁ uppajjati. Yadá pana deyyadhammapaṭiggáhakádínaṁ asampattiṁ aññesaṁ vá somanassahetúnaṁ abhává ágamma catusu pi vikappesu somanassarahitá honti tadá sesáni cattári upekhásahagatáni uppajjantíti, evaṁ somanassupekháñáṇasaṅkhárabhedato aṭṭhavidhaṁ kámávacarakusalaṁ veditabbaṁ.* I translate this passage thus: "Now the Kámávacara Viññáṇa is eightfold from its division under the heads of joy, indifference, knowledge and spontaneity,[2] as follows: Viññáṇa accompanied with joy and connected with knowledge, and either spontaneous or unspontaneous, and in the same way unconnected with knowledge; and viññáṇa accompanied with indifference and connected with knowledge, and either spontaneous or unspontaneous, and in the same way unconnected with knowledge. For when a man gives alms and does other meritorious actions not listlessly, not incited by others, but gladly and cheerfully, for the sake of benefitting the recipient of the gift, etc, or for some other pleasurable motive, while he is influenced by right views expressed in such phrases as 'there is almsgiving' (compare the opposite view *n'atthi dinnaṁ*, p. 511 *b*, line 1), then he has spontaneous thoughts attended with joy and connected with knowledge. On the other hand, when a man, with a glad and cheerful heart as aforesaid, while acting according to the dictates of steady liberality, or other virtue, nay while still influenced by right views, yet acts mechanically or by the suggestion of others, then these same thoughts of his are called unspontaneous. For in this connexion the word Saṅkhára designates an inducement proceeding either from oneself or from others. Again, when youthful monks, emulous from witnessing the good conduct of relatives, filled with pleasure, impulsively (*sahasá*) give away whatever they happen to have in their hands, or perform an act of religious worship, then the third mental state is acquired. And when they act in the same way because they are incited by their relatives saying 'Give,' or 'Worship,' then the fourth state is acquired. But when owing to the recipients of gifts, etc., being unbenefitted, or from the absence of other pleasurable motives, they are deprived of satisfaction in each of the four alternatives, then the remaining four (states of mind), which are accompanied with indifference, are called into existence. And thus the kámávacarakusala Viññáṇa may be considered as eightfold from its division under the heads of joy, indifference, knowledge, and spontaneity."

The word *paṭisandhiviññáṇaṁ* occurs in a remarkable passage at Dh. 255. When the Arhat Godhika died and consequently ceased to exist, Mára the Buddhist Satan, who had as he thought prevented his attaining Arhatship, is represented as exclaiming, *kattha nu kho imassa paṭisandhiviññáṇaṁ patiṭṭhitaṁ*, which may be freely rendered "where has this man's soul fixed itself?" i.e. in what form has he been reborn? Buddha addressing his disciples says, "Priests, Mára the Evil One seeks for the soul of the noble-born Godhika, and asks where his soul has fixed itself: but I tell you, priests, that Godhika has entered Nirváṇa without his soul fixing itself anywhere." And he says to Mára, "What, O wicked one, have you to do with the place of rebirth of Godhika? a hundred or a thousand such as you can never find his place of rebirth (as it does not exist)." Paṭisandhiviññáṇa means then the viññáṇa (fifth khandha) which passes into a new state of exist-

[1] The foll. is the full text, *Somanassasahagataṁ ñáṇasampayuttaṁ asaṅkhárikaṁ ekaṁ sasaṅkhárikaṁ ekaṁ, somanassasahagataṁ ñáṇavippayuttaṁ asaṅkhárikaṁ ekaṁ sasaṅkhárikaṁ ekaṁ, upekhhásahagataṁ ñáṇasampayuttaṁ asaṅkhárikaṁ ekaṁ sasaṅkhárikaṁ ekaṁ, upekkhásahagataṁ ñaṇavippayuttaṁ asaṅkhárikaṁ ekaṁ sasaṅkhárikaṁ ekan ti imáni aṭṭha kámávacarakusalacittáni náma* (Abh. Saṅgaha).

[2] See art. *Saṅkháro*, p. 455 (b), lino 14.

ence when a man dies, lit. "rebirth-consciousness or rebirth-mind." I have said for convenience sake "passes into a new state," but it must be remembered that in reality it is not the same viññāṇa, but a new one (corresponding to it and as it were carrying it on) which starts into existence instantaneously on the destruction of the old viññāṇa (see *Khandho*, p. 198, *b*, lines 29 and foll.).

VIÑÑĀṆAÑCĀYATANAṀ, Realm of infinity of intelligence, name of the second Arúpabrahmaloka; it is so called because the beings who inhabit it are filled with the idea that viññāṇa is infinite (*anantaṁ viññáṇan ti*). Properly speaking the wòrd is the equivalent of विज्ञान+आनन्त्य+आयतन, but it will be easily seen that in reality a syllable is omitted: *viññáṇánañcáyatanaṁ* would be the full form, but that word being unmanageably and inelegantly long, the second of the two successive *án*'s is omitted, to the great improvement of the sound. Man. B. 26; B. Lot. 812.

VIÑÑĀṆAṬṬHITI (*f.*), Station or abode of Intelligence [विज्ञान + स्थिति]. The text of the four V.s is as follows: *Rúpúpáyaṁ vá ávuso viññáṇaṁ tiṭṭhamánaṁ tiṭṭhati rúpárammaṇaṁ rúpappatiṭṭhaṁ nandúpavesanaṁ vuddhiṁ virúḷhiṁ vepullaṁ ápajjati, vedanúpáyaṁ vá ávuso viññáṇaṁ . . etc. . . saññúpáyaṁ vá . . saṅkhárúpáyaṁ vá . .*, "when Intell ence takes its stand it does so with Form for its mode of action, with Form for its object, with Form for its basis, and so acquires increase, growth, extension, . . etc." In other words Viññāṇa dominates and feeds upon the other four Khandhas (Saṅg. S.). The seven V.s are enumerated in Mahánidána S. (the Aṭṭh. says *viññáṇaṁ tiṭṭhati etthâti viññáṇaṭṭhiti viññáṇapatiṭṭhánaṭṭhánass' etaṁ adhivacanaṁ*). They are seven modes of intelligence possessed by different beings, and are identical with the Sattávásas omitting the fifth (the asaññasatta angels), and the last.

VIÑÑĀPANO (*adj.*), Informing, instructing [विज्ञापन]. Fem. -*ní* (Dh. 72).

VIÑÑĀPETĀ (*m.*), One who informs (fr. next).

VIÑÑĀPETI, see *Vijánáti*.

VIÑÑATTI (*f.*), Information, intimation; intimation of a want, asking [विज्ञाप्ति]. Ab. 1058. *Viññattipaṭilábho*, obtaining by begging (Pát. 104). A monk's begging for alms is called *viññatti*, but it should consist merely in presenting himself with his almsbowl before the house, and standing silent and motionless; *vaciv.*, or speaking a request for alms, is strictly forbidden, and so is any gesture (*káyav.*) by which the attention of the householders may be drawn to him (E. Mon. 72, see *Rúpaṁ*).

VIÑÑĀYA, and VIÑÑEYYO, see *Vijánáti*.

VIÑÑŪ (*adj.*), Intelligent, wise, learned, discreet [विज्ञ]. Ab. 229; Kh. 11; B. Lot. 566; Dh. 12, 41; Pát. 12.

VIÑÑŪTĀ (*f.*), Intelligence [last + ता]. *Viññútaṁ pattakálato paṭṭháya*, from the time she had attained intelligence, i.e. I think, from the time she had reached years of discretion (Dh. 327).

VINODAKO (*adj.*), Dispelling (from *vinodeti*).

VINODANAṀ, Dispelling, removal [विनोदन]. Mah. 198.

VINODETI (*caus.*), To dispel, put away, get rid of [विनोदयति]. Dh. 61, 125, 293; Mah 40, 111.

VIPACCANĪKO (*adj.*), Hostile [वि-प्रत्यनीक]. B. Lot. 324.

VIPACCATI (*pass.*), To be cooked, scorched, etc. [विपच्यते]. Att. 209.

VIPĀCETI (*caus.*), To work oneself up into indignation, to be indignant, angry, annoyed [विपाचयति]. Pát. x, xxviii; Alw. I. 72 (where it is rendered "speak disparagingly," but I think wrongly).

VIPAJJATI, To fail (opposed to *sampajjati*); to perish [विपद्]. *Kammaṭṭhánaṁ v.*, the endeavour to attain Jhána fails (Ját. 7). *Te there caṅkamante yebhuyyena vipajjiṁsu*, these (insects) as the thera walked up and down perished in great numbers (Dh. 88). P.p.p. *vipanno*. *Sílavipanno*, one who has failed to keep the moral Law. With affix ता, *diṭṭhivipannatáya*, through a failure of doctrine or true belief (Dh. 410).

VIPĀKĪ (*adj.*), Having a result [विपाकिन्]. *Samavipákí*, having the same consequences (Dh. 90, the term. belongs to the whole compound).

VIPAKKHAKO (*adj.*), Opposite [next + क]. Ab. 669.

VIPAKKHO (*adj.*), Opposite; hostile [विपक्ष]. Masc. *vipakkho*, an enemy (Ab. 345). *Vipakkhasevī*, one who serves the enemy, a traitor (F. Ját. 1).

VIPĀKO, Result, product, consequence; good result, fruit, profit, reward; evil result, retribution [विपाक]. *Ayaṁ me pañcamo supino imasse kp*

vipáka, this is my fifth dream, what will come of it? (Das. 25). *Vipáko hoti acintiyo*. infinite advantage is derived (Mah. 108). The good or evil result of good or bad works is called *vipáko* (see *Kammaṁ*; Dh. 12, 13). *Akusalav.*, reward of demerit, retribution (Att. 204). *Sukhavipáko* (adj.), having a happy result. *Kammavipáko*, result of actions, moral retribution. *Sanditthiko v.*, immediate reward or punishment, retribution in this world as opposed to retribution in a later existence (Mah. 260). *Diṭṭhadhamme vá samparáye vá vipákaṁ na deti*, brings no retribution either in the present life or in a future state of existence (Dh. 293).

VIPALLĀSO, and VIPARIYĀSO, Reversal, change [विपर्यास]. Ab. 776, 1188. *Liṅgav.*, change of gender (Dh. 286).

VIPANNO, see *Vipajjati*.

VIPARĀMOSO, Highway robbery [fr. वि-परा-मुष्].

VIPARĀVATTO (*p.p.p.*), Reversed, changed [वि परा-वृत्त].

VIPARIṆĀMETI (*caus.*), To transform oneself [caus. वि-परि-नम्]. *Na vipariṇámentíti pakatiṁ na jahanti* (Sám. A.).

VIPARIṆĀMO, Change, reverse [fr. वि-परि-नम्]. *Jívitaṁ vipariṇámadhammaṁ*, life is subject to changes and chances. *Vipariṇámadukkhaṁ*, the evil or suffering caused by change or reverses (Alw. I. 108).

VIPARIṆATO (*p.p.p.*), Changed [वि-परि-नत]. Altered for the worse, depraved (Pát. 4, 69).

VIPARĪTO (*p.p.p.*), Reversed, opposite, contrary, different, changed; wrong, false [विपरीत]. B. Lot. 787; Dh. 358. With affix ता, *viparítatá*, change, transformation (Kh. 21).

VIPARIYĀSO, see *Vipalláso*.

VIPARIYAYO, Reversal, change [विपर्यय]. Ab. 776.

VIPASSAKO (*adj.*), Contemplating; endowed with *vipassaná* (fr. *vipassati*). Dh. 334, 336.

VIPASSANĀ (*f.*), Seeing clearly, spiritual insight (fr. next, in Sansk. it would be vidarçana). Ab. 153, 331. V. is produced by the successful exercise of ecstatic meditation, and is an attribute of Arhatship (E. Mon. 253, 288; Man. B. 232, 414, 422, 494, 499; Dh. 109; Mah. 32). See *Samatho*.

VIPASSATI, To see clearly, to obtain spiritual insight [विदृश्]. Dh. 32, 67, 337.

VIPASSĪ (*adj.*), Seeing clearly, wise [वि + पश्य + इन्, it answers to विदर्शिन्]. Ab. 229. Name of a Buddha (Mah. 2; Man. B. 95).

VIPĀTETI (*caus.*), To crush [विपातयति]. Dh. 13.

VIPĀTIKĀ (*f.*), An abscess on the foot [विपादिका]. Ab. 325.

VIPATTI (*f.*), Misfortune; failure [विपत्ति]. Ab. 385. *Sílav.*, failure or breach of morality (Dh. 86; Pát. 63). *Akkharavipattiyaṁ hi atthassa dunnayatá hoti*, for there is miscarriage of meaning involved in a failure of the letters; viz. if the spelling is wrong the sense is lost (Sen. K. 200).

VIPEKKHATI, To stare about [विप्रेक्ष्].

VIPINAṀ, A grove, wood [विपिन]. Ab. 536.

VIPIṬṬHIKAROTI, To throw behind one [वि + पृष्ठ + कृ with *a* changed to *i* and shortened].

VIPOTHETI (*caus.*), To bruise [वि-पोथयति].

VIPPAJAHATI, To abandon, give up [वि-प्र-हा]. Opt. *vippajaheyya* (Dh. 40). Ger. *vippaháya* (Dh. 16). P.p.p. *vippahíno*, deprived of (at the end of a compound).

VIPPAKĀRO, Change of state; impropriety [विप्रकार]. Jat. 61; Dh. 94, 95, 118, 207, 341; Mah 246.

VIPPAKATO (*p.p.p.*), Imperfectly executed, left unfinished [विप्रकृत]. Mah. 239.

VIPPAKAṬṬHAKO (*adj.*), Distant [विप्रकृष्टक]. Ab. 706.

VIPPAKIRATI, To scatter [विप्रकृ]. Dh. 99. P.p.p. *vippakiṇṇo* (Ját. 7).

VIPPAKKHITTO (*p.p.p.*), Scattered about [वि-प्र-क्षिप्त].

VIPPALADDHO (*p.p.p.*), Disappointed, deceived [विप्रलब्ध]. Att. 41.

VIPPALAMBHETI (*caus.*), To mock, delude [वि-प्रलम्भयति].

VIPPALAPATI, To chatter, talk nonsense; to lament [विप्रलप्]. Ját. 61; Das. 7, 32.

VIPPALĀPO, Wrangling [विप्रलाप]. Ab. 124.

VIPPAMUÑCATI, To cast off, free oneself from [विप्रमुच्]. Dh. 67. P.p.p. *vippamutto*, released (Dh. 17, 38; Kh. 9).

VIPPANAṬṬHO (*p.p.p.*), Ruined, sunk, lost [वि-प्रणष्ट].

VIPPASĪDATI, To become calm or serene [विप्र-सद्]. Dh. 15, 273. P.p.p. *vippasanno*, clear, limpid, serene (Dh. 15, 73, 102; Mah. 170).

VIPPAṬISĀRĪ (*adj.*), Remorseful [next + इन्]. Ten J. 13.

VIPPAṬISĀRO, Remorse, regret, repentance [वि-प्रतिसार]. Ab. 169; Dh. 222.

VIPPAVASATI, To go abroad, leave home, be away from home, be absent [विप्रवस्]. *Ekaṁ rattiṁ v.*, to spend a night away from home. Inf. *vippavatthuṁ. Aññatra saṅghasammutiyá bhikkhussa vippavatthuṁ na vaṭṭati*, without the permission of a chapter a monk may not leave home (Sen. K. 329). P.p.p. *vippavuttho*, living abroad or away from home, absent. *Avippavutthasati* (adj.), whose thoughts are not all abroad, not absent-minded (Dh. 181). With instr. *cívarena v.*, to be without a robe, be parted from it (Pát. 11).

VIPPAVĀSO, Absence [विप्रवास]. *Satiyá v.*, absence of mind, inattention, thoughtlessness (Dh. 179, 389). *Ticívarena avippavâso*, not parting with the three robes (Ras. 70; Pát. 11).

VIPPAVIDDHO (*p.p.p.*), Pierced through and through [विप्रविद्ध]. Ját. 61.

VIPPAVUTTHO, see *Vippavasati.*

VIPPAYOGO, Separation [विप्रयोग].

VIPPHANDATI, To struggle, writhe [विष्पन्द्]. Dh. 403. P.p.p. *diṭṭhivipphanditaṁ*, sceptical agitation (Vij.).

VIPPHANDATTAṀ, State of writhing [विष्पन्द + त्व]. *Avipphandattaṁ upanetabbo*, he must be reduced to a state of quiescence (Att. 194).

VIPPHARAṆAṀ, Thrilling, pervading (of joy) [fr. विस्फर्, विस्फुर्]. Att. 213.

VIPPHĀRIKO (*adj.*), Pervading, spreading, diffusing (fr. next). Dh. 254. Comparat. *vipphárikataro* (Mahánidána S. Aṭṭh.).

VIPPHĀRO, = स्फार.

VIPPHULINGAṀ, A spark of fire [विस्फुलिङ्ग]. Ab. 35.

VIPPHURAṆAṀ, Another form of *vippharaṇaṁ*. D'Alwis renders *mahatá gimhavipphuraṇena*, "by the dissemination of great heat" (Att. 82, 210).

VIPPHURATI, To vibrate, wave, flash [विस्फुर्]. *Vipphurantavâlavíjano* (adj.), having waving fans (Ját. 51).

VIPPO, A Brahmin [विप्र]. Ab. 408.

VIPUBBAKAṀ, One of the Asubhakammaṭṭhánas, obtained by the contemplation of a festering corpse [वि + पूय + क].

VIPULO (*adj.*), Large, great, broad, extensive [वि-पुल]. Ab. 700; Dh. 6, 51; Alw. I. xiii.

VIRACITO (*p.p.p.*), Made, composed [विरचित]. Kh. 24 (of a book).

VIRĀDHETI, see *Virajjhati.*

VIRĀGO, Absence of desire or human passion, Arhatship, Nirvána [विराग]. Ab. 8; Kh. 7; Dh. 48, 61, 411; Gog. Ev. 6.

VIRAHITO (*p.p.p.*), Bereft of, exempt from [विर-हित]. Kh. 31; B. Lot. 297. With instr. *Dhutavatena v.*, destitute of all practice of the dhutaṅga precepts (Dh. 379).

VIRĀJATI, To shine, be conspicuous or eminent [विराज्]. Mah. 245. P.p.p. *virájito*, irradiated (Ten J. 46, it can hardly I think be the p.p.p. from *virájeti*).

VIRĀJETI, see next.

VIRAJJATI, To be displeased, disgusted, to loathe [विरज्यति]. Aor. *virajji* (Dh. 315). Inf. *virajjituṁ*. P.p.p. *viratto*, detached, turning from; free from attachment. *Kilesesu virattacitto*, with a mind estranged from worldly pleasure (Ját. 61; Dh. 315; Kh. 9). *Viratto pajávaggo*, "the disaffected populace" (Att. 213). Caus. *virájeti*, to put away, divest oneself of. *Kámarágaṁ v.* (Alw. N. 121). *Bhave chandaṁ v.*, to put away desire for existence (Dh. 316, also read *-ráj-* at Dh. 205). *Tatiyajjhánena pítiṁ virájeti*, divests himself of príti by attaining the 3rd Jhána.

VIRAJJHATI, To fail, go wrong, miss, lose [वि-राध्यति]. Fut. *virajjhissati* (Ját. 17). Ger. *virajjhitvá* (Ten J. 40; F. Ját. 10). Caus. *virádheti*, to miss, fail (Att. 193, 195). P.p.p. *virádhito. Avirádhitaṁ*, without missing (used adverbially).

VIRAJO (*adj.*), Free from corruption or human passion [विरजस्]. Dh. 69. Epithet of an Arhat (Dh. 69, 72; Kh. 6; Ras. 28).

VIRALAÑJANO (*adj.*), Thinly peopled [विरल + जन]. Att. 204.

VIRALO (*adj.*), Delicate, fine [विरल]. Ab. 707; Att. 213.

VIRAMAṆAṀ, Abstaining (fr. next). Mah. 82.

VIRAMATI, To abstain, refrain, desist [विरम्]. F. Ját. 19. Imperat. 2nd pers. *viramassu* (Dh. 97). With abl. *Pápadhammato v.*, to refrain from sin. With dat. *Viramath' áyasmanto mama vacanáya*, do not speak to me, or, stop speaking to me (Pát. 5). P.p.p. *virato*, abstaining. With abl. *Pánátipátá v.*, abstaining from life-slaughter (Ten J. 116, 118).

VIRATI (*f.*), Abstinence [विरति]. Ab. 160; Mah:

126; Man. B. 492. *Akattabbav.*, abstinence from what is wrong. With abl. (Kh. 5).

VIRATO, see *Viramati.*

VIRATTO, see *Virajjati.*

VIRAVATI, To cry aloud, shout, cry out; to rattle, jingle [विरु]. Ját. 51. *Mahárávaṁ viraviṁsu*, they uttered a great shout (Mah. 75, comp. Dh. 315 *mahávíravaṁ viravamáná*, and Ját. 25). *Putta puttáti viravantí*, crying out, My son, my son (Dh. 329). *Gadrabharávaṁ viravanto*, braying like an ass (Mah. 250). Of a swan's cry (Dh. 416, comp. F. Ját. 49). Fut. *viravissati* (Dh. 155). Caus. *viráveti*, to sound. *Ghaṇṭaṁ v.*, to ring a bell (Mah. 128).

VIRAVO, and **VIRĀVO**, Crying, shouting, clamour [विरव, विराव]. Ab. 128 (*d*); Ját. 25 (*a*), 74 (*d*); Dh. 315 (*a*).

VIRECANAṀ, Purging; a purgative [विरेचन].

VIREKO, Purging, diarrhœa [विरेक].

VIRIYAṀ, Strength, vigour, energy, fortitude, effort, exertion; dignity, influence [वीर्य]. Ab. 156, 1094 (where, strangely enough, we have *viriyo*); Man. B. 409; Dh. 26. *V. árabhati*, or *karoti*, to make an effort (Mah. 13). *Viriyakaraṇaṁ, viriyárambho*, making an effort, energy (Das. 38; Dh. 111). *Áraddhaviriyo* (adj.), energetic, strenuous (Dh. 2). *Hínaviriyo* (adj.), lazy, listless (Dh. 21). *Viriyapáramitá*, the perfection of Fortitude. The *cattári viriyaṅgáni*, or four branches of fortitude, are when through excessive exertion the flesh and blood dries up, and only skin, bone and sinew remain (*tacassa ca nahâruno avasissanaṁ aṭṭhissa maṁsalohitasussanaṁ*, Ab. 157).

VIRIYAVĀ (*adj.*) Energetic [वीर्यवत्]. Dh. 433.

VĪRO (*adj.*), Strong, mighty, heroic [वीर]. Ab. 102, 380. Sometimes an epithet of a Buddhist saint (Dh. 74, comp. Ját. 9, *Buddhapaccekabuddhádí vírapurisá*). At the end of a compound: *Buddhavíro*, mighty Buddha; *súravíro*, a mighty hero.

VIROCANO (*adj.*), Shining [विरोचन]. Das. 45.

VIROCATI, To shine, be brilliant or splendid; to be eminent, conspicuous [विरुच्]. Ját. 18; Att. 200. P.pr. *virocamáno* (Ras. 17, 28).

VIRODHANAṀ, Opposition, contradiction [विरोधन].

VIRODHĪ (*adj.*), Opposing, obstructing, adverse [विरोधिन्]. Ab. 125. Masc. *virodhí*, an enemy, opponent (Ab. 345).

VIRODHITO (*p.p.p.*), Rendered hostile [विरोधित].

VIRODHO, Opposition; contradiction, inconsistency; enmity [विरोध]. Ab. 164; Dh. 283. *Vriodhaṁ dassayi*, pointed out the fallacy of his arguments (Mah. 251). *Aññathá aṭṭhakathávacanaṁ aññamaññavirodhaṁ ápajjati*, in any other interpretation the statements of the commentaries fall into discrepancy.

VIRODHOTTI (*f.*), Contradiction, quarrel [विरोधोक्ति]. Ab. 124.

VĪRŪ (*f.*), A spreading creeper [वीरुध्]. Ab. 550 (Clough has *ví-*).

VIRUDDHO, see *Virujjhati.*

VIRŪDHANAKO (*adj.*), Growing [from विरुह्]. Pát. 72.

VIRUJJATI (*pass.*), To fall to pieces, to decay [pass. विरुज्]. Dh. 315.

VIRUJJHANAṀ, Being obstructed (fr. next).

VIRUJJHATI (*pass.*), To be obstructed, annoyed, disturbed, troubled [विरुध्यते]. Dh. 18, 283. P.p.p. *viruddho*, annoyed; hostile; opposite, different (Dh. 72; Pát. 66). *Viruddhattho* (adj.), opposite, reversed (artha, Att. 203). *Buddhavacanena saddhiṁ viruddhe akaṁsu*, made (the vedas) at variance with the word of B. (Alw. I. cxxiv).

VIRŪḶHI (*f.*), Growth, increase [fr. विरुह्]. Mah. 87; Pát. xx; Kh. 10.

VIRŪḶHO (*p.p.p.*), Grown, blossoming [विरूढ]. F. Ját. 49; Ras. 89. *Virúḷho* or *Virúḷhako* is the name of the Regent of the South, and chief of the Kumbhaṇḍas (Ab. 31; Man. B. 24).

VIRŪPAKKHO, Name of the Regent of the West, and chief of the Nágas [विरूपाक्ष]. Ab. 31; Man. B. 24.

VIRŪPO (*adj.*), Deformed, monstrous, ugly [विरूप]. *Virúparúpí*, assuming horrible shapes (Mah. 72). *Virúpavesadhárí* (adj.), wearing disordered dress (Ját. 47). With affix त्व, *virúpattaṁ*, deformity (Ab. 1169).

VĪSA, see *Vísaṁ.*

VISABHĀGO (*adj.*), Not common to all, different, dissimilar [वि + *sabhága*]. Ten J. 51, 105; Pát. 27.

VISADATTAṀ, Purity [विशद + त्व]. Ab. 793.

VISADHARO, A snake [विषधर]. Ab. 654.

VISADO (*adj.*), Pure, white; clear, manifest [विशद]. Ab. 1073.

VISĀDO, Dejection [विषाद्]. Ab. 1193.

VISAHATI, To be able, to dare, to venture [विषह्]. F. Ját. 12; Dh. 105, 161. Aor. *visahi*, fut. *visahissati* (Dh. 187).

VISAJJA, VISAJJETI, see *Vissajjati*.

VISAKAṆṬHAKAṀ, A sort of sugar. Ab. 462.

VISĀKHĀ (*f.*), Name of a Nakkhatta; name of a celebrated female saint, a contemporary and disciple of Buddha [विशाखा]. Ab. 59; 437; Dh. 78; Ját. 18; Mah. 1, 169, 196.

VISALLO (*adj.*), Free from pain or grief [विशल्य]. Ras. 80.

VISĀLO (*adj.*), Wide, extensive, great [विशाल]. Ab. 700; Mah. 115. Fem. *visálá*, the bitter apple, Cucumis Colocynthis (Ab. 597). *Visálakkho* (adj.), large-eyed. With affix ता, *visálatá*, breadth, greatness (Ab. 295).

VISAṀ, Poison, venom [विष]. Ab. 655; Dh. 22. *Visavejjo*, a physician who cures snake-bite (Ras. 34). *Visapíto saro*, a poisoned arrow (Ab. 390). *Visosadhaṁ*, a remedy against snake-bite, an antidote (Ras. 34). *Visena hanti*, to poison a person (Mah. 209, and *visaṁ deti*, to administer poison).

VĪSAṀ (*fem. num.*), Twenty [विंशत्]. *Vísaṁ khettáni*, 20 fields (Mah. 245). *Vísaṁhatthasatam uccaṁ*, 120 cubits high (Mah. 161). *Vísaṁvassasatiko*, 120 years old (Brahmáyu S.). *Vísaṁyojanasataṁ gantvá*, having gone 120 yojanas (Dh. 384). *Aṭṭhavísaṁ*, 28 (Alw. I. 104). *Vísayaṭṭhi* (f.), a measure of 20 rods (Ab. 996). *Aṭṭhavísamahávuddhaṁ*, 28 great battles (Mah. 194). *Sattádhikavísanakkhattá*, 27 lunar mansions (Ab. 60). Gen. *vísáya* (Alw. N. 36). *Pañcavísa*, 25 (Mah. 8). Comp. *Vísati*.

VISAMO (*adj.*), Uneven, unequal; unjust, lawless, wicked [विषम]. *Visamácáro* (adj.), lawless, vicious (Mah. 46). *Visamacariyá*, misconduct, vice (comp. Mah. 53). Neut. *visamaṁ*, an inaccessible place (Ten J. 56, *girivisamaṁ*).

VISAṀVĀDAKO (*adj.*), Deceiving, lying (fr. *visaṁvádo*).

VISAṀVĀDETI (*caus.*), To break one's word to a person, deceive, disappoint [विसंवादयति].

VISAṀVĀDO, Deceiving, disappointing, etc. [विसंवाद्].

VISAṀYOGO, and VISAÑÑOGO, Separation, disjunction [विसंयोग]. The four v.s are *kámayogavisaṁyogo, bhavayogav., diṭṭhiyogav., avijjáyogav.*, or abandonment of the four yogas.

VISAṀYUTTO, and VISAÑÑUTTO (*p.p.p.*), Separated, detached [विसंयुक्त]. Dh. 74 (*sabbayogavisaṁyutto*). Detached from the world, free from the ties of human passion (Dh. 69, 71, 72, 73).

VISĀṆAṀ, A horn, an elephant's tusk [विषाण]. Ab. 497, 867.

VISAṄKHĀRO, Destruction, annihilation [वि-सं-स्कार]. Dh. 28, 270, 320.

VISAṄKHITO (*p.p.p.*), Destroyed, annihilated [वि-संस्कृत]. Dh. 28, 320.

VISAÑÑĪBHUTO (*adj.*), Unconscious, swooned away [वि-सञ्ज्ञा-भूत with *á* changed to *í*]. Ját. 67.

VISAÑÑITĀ (*f.*), Unconsciousness, syncope [वि-सञ्ज्ञिन् + ता]. Ab. 173. *Visaññitaṁ patto*, having swooned away (Das. 4).

VISAÑÑO (*adj.*), Unconscious [वि + सञ्ज्ञा]. (Das. 4).

VISAÑÑOGO, VISAÑÑUTTO, see *Visaṁy-*.

VISAPHALATĀ (*f.*), Unprofitableness [वि-सफल + ता]. Dh. 409.

VISAPPANAṀ, Spreading [विसर्पण]. Ab. 769.

VISĀRADO (*adj.*), Bold, confident, ready, self-possessed; wise, skilled [विशारद]. Ab. 228, 958; Mah. 32, 241, 251. *Vinaye v.*, learned in the Vinaya (Pát. xiii).

VISĀRĪ (*adj.*), Spreading [विसारिन्]. *Avisárí* (adj.), not spreading or losing itself (of the sound of a voice, Ab. 129, B. Lot. 566).

VISARO, A multitude [विसर]. Ab. 629.

VĪSATI (*fem. num.*), Twenty [विंशति]. *Tisso vísatiyo*, three twenties, 60. *Dvávísatiṁ* (acc.) *vassáni*, for 22 years (Mah. 21). *Yuddhesu aṭṭhavísatiyá* (loc.), in 28 battles (Mah. 156, comp. 182). *Catuvísatiyá* (gen.), *Buddhánaṁ santike*, in the presence of the 24 Buddhas (B. Lot. 345). It will be seen from the last three examples that this numeral is generally used in the singular in apposition with a plural noun in the same case. Comp. *Vísaṁ*.

VĪSATIMO (*adj.*), Twentieth [विंशतितम]. Mah. 126. *Aṭṭhavísatimo*, 28th (Mah. 242).

VISAṬO, and VISĀTO (*p.p.p.*), Spread, diffused [विसृत]. Ab. 746; Sen. K. 498; Ras. 87, 88; B. Lot. 378.

VISAṬṬHI (*f.*), Emission [विसृष्टि]. Pat. 4.

VISATTIKĀ (*f.*). Desire, lust [विषक्त + इका]. Ab. 162; Dh. 60.

VISAYI (*n.*). An organ of sense [विषयि]. Ab. 149.

VISAYO, District, region, country; realm, domain, range, sphere, scope; an object of sense [विषय]. Ab. 94, 186, 806. *Yonav.*, the Yona country (Mah. 74). *Mama visayagatá manussá*, the inhabitants of my kingdom (Att. 205). *Asabbavisayaṭṭhánaṁ*, a place which is not accessible to all, a private room (Ab. 215). *Pañcavisayarasá*, the five indulgences of the senses (Att. 193, comp. 192). *Visayasukhaṁ*, sensual pleasure (Att. 212). The six objects of sense are *rúpaṁ, saddo, gandho, raso, phasso, dhammo* (Ab. 94, comp. *Árammaṇaṁ*; the five are the first five of these, comp. Man. B. 402). *Te jánituṁ tava ca avisayo .. Buddhánam eva visayo*, to know them is beyond your range, it is the peculiar province of the Buddhas (Dh. 183, comp. *Khettaṁ*). Like the Kantian philosophy, Buddhism has four great Problems or unthinkable ideas, one of which is *lokovisayo*, the Origin of Matter (Man. B. 9).

VISESAKO, A sectarial mark on the forehead [विशेषक]. Ab. 300.

VISESANAṀ, Distinguishing [विशेषण]. Ab. 1177.

VISESAÑÑŪ (*adj.*), Knowing distinctions, discerning, critical [विशेषज्ञ].

VISESETI (*caus.*), To distinguish, define, specify [विशेषयति]. Dh. 308. P.p.p. *visesito* (Mah. 70). See latter part of next art.

VISESO, Distinction, discrimination, speciality, specification; sort, kind; peculiar merit or advantage, excellence, superiority [विशेष]. Inst. *visesena*, especially, in particular, even more; *avisesena*, generally (Dh. 99; Ras. 88; Pát. xl). *Ayaṁ imesaṁ visesena pápo*, this man is more a sinner than they (Sen. K. 398). *Sakabuddhivisesena*, according to their respective attainments. Abl. *visesato*, specially, distinctively, emphatically (Mah. 252). *Visesato jánáti*, to know a thing with its distinctions, to know it thoroughly (Dh. 5). *Visesasáraṁ dánaṁ*, charity which has a special or peculiar worth (Mah. 165). *Mattikádivisesaṁ disvá*, having observed the peculiarities of the soil, whether clay or otherwise (see *Vatthuvijjá*). *Paññávisesasahito*, endowed with the various sorts of wisdom (Mah. 161). *Mahantaṁ visesaṁ pápuṇi*, obtained great advantage (Dh. 402). *Aparimáṇe Buddhavisese ṭhatvá*, resting in the infinite superiority (or special qualities) of a Buddha (Dh. 134). *Sabbe lokiyalokuttará visesá*, all temporal and spiritual blessings (Dh. 195). According to Vij. *visesabhágiyo samádhi* means "distinctive Samádhi, leading to the attainment of various supernatural powers" (B. Lot. 792). When in the ecstatic meditation a special thought has been successfully grasped, and jhána induced, this is called *visesádhigamo*, specific attainment (Dh. 127). Similarly, *visesaṁ nibbattetuṁ*, to produce the specific idea, to enter on Jhána (Dh. 328). *Adhigatavisesá háyanti*, they fall away from the degree of Jhána already attained. In this connexion we have the verb *viseseti* meaning to obtain a specific object of meditation (*árammaṇa*), one specialized and localized, so to speak. At Dh. 195 we are told of a monk who practising kammaṭṭhána failed to reach arhatship. Exclaiming *visesatvá kammaṭṭhánaṁ katháphessámi*, "I will get myself taught a special kammaṭṭhána," he set off to visit Buddha, but on his way came across a forest conflagration, which supplied him with the special idea he required. At Dh. 210 a similar story is told, the distinctive kammaṭṭhána in this case being the sight of a mirage (comp. Dh. 328).

VISESSO (*p.f.p.*), Principal, chief [विशेष्य]. Ab. 691.

VISIBBATI, To unsew, unpick [वि-सिव्]. Pát. 106.

VISĪDATI, To be afflicted [विषद्]. Dh. 31.

VISIKHĀ (*f.*), A street, road; an arrow [विशिखा]. Ab. 202; Att. 194.

VISĪLO (*adj.*), Immoral [विशील].

VISIṬṬHO (*p.p.p.*), Superior, excellent [विशिष्ट]. Ab. 696.

VISĪVANAṀ, Warming oneself (fr. next). Pát. 15 (Dickson has *visívanápekho*, which is the true reading).

VISĪVETI, To warm oneself (Dh. 175). I think this word represents वि-श्यापयति, to un-congeal, to thaw, to warm. For the *v* comp. *posávana*, *ubbillávita*.

VISODHANAṀ, Cleansing; emending [विशोधन].

VISODHETI, see *Visujjhati*.

VISOKO (*adj.*), Free from sorrow [विशोक]. Dh. 17.

VISOSETI, see *Visussati*.

VISSAGGO, In the phrase *bhattavissaggaṁ karoti*, which seems to mean to make a meal (despatch the rice?). Mah. 16.

VISSAJJANĀ (*f.*), An answer, reply (fr. *vissajjeti*). Alw. I. 106, 107; Mah. 19.

VISSAJJANAṀ, A gift [विसर्जन]. Ab. 420.

VISSAJJATI, To send forth, emit, throw, shoot, etc.; to let go, dismiss; to answer; to leave, forsake; to spend [विसृज्, for the double *s* comp. *okkassa* = avakṛishya, *sassirika, soppana, ossajjati*, etc.]. A form with a single *s* may perhaps occur as an archaism, but I have only met with it once, in Par. S., *visajja* (ger.) *pallaláni*, leaving the marshes, where however the metre necessitates a short syllable. The caus. *visajjeti* with a single *s* occurs several times in Turnour's Mahávansa, but each time metri causâ. *Ettakaṁ vissajitvána*, having set aside or omitted thus much (Alw. I. 63, this is the only place where I have met with the single *j*, which is probably metri causâ). *Tesaṁ pañhaṁ vissajjanti*, they answer their questions (Dh. 121). *Sattiṁ vissajji*, hurled his spear (Dh. 115). *Taṁ vissajjitvá*, having given it away (Dh. 248). P.p.p. *vissaṭṭho*, loosed, released, etc. (F. Ját. 18 let go; Mah. 64 dismissed; F. Ját. 51; Dh. 232, 341). *Vissaṭṭho* as applied to the human voice probably means distinct, well enunciated (B. Lot. 566; Ab. 129). Caus. *vissajjeti*, with same meanings as *vissajjati*. *Suṅkaṁ vissajjentu*, let them (the tax-gatherers) remit their taxes (Alw. I. 74, comp. 73). *Iṭṭhárammaṇe mánasaṁ vissajjetvá*, allowing his mind to dwell upon a pleasant object of contemplation (lit. casting or letting loose his mind, Dh. 111). *Sáliyavakhettesu vissajjeti*, turns the ass into the rice and barley fields (F. Ját. 15). *Catupaṇṇása-koṭidhanaṁ vissajjetvá*, having expended 54 koṭis of treasure (Dh. 78). *Daṇḍakaṁ vissajjetvá*, letting go the stick (from his mouth, F. Ját. 17, comp. Dh. 86). *Dadhighaṭaṁ vissajjesi*, poured out the bowl of curds (F. Ját. 5). *Te .. vissajjetvána bhikkhavo*, having sent forth those priests (Mah. 2). *Lekhaṁ v.*, to send a letter (Mah. 53, 203). To send a person away, dismiss, take leave of him (Mah. 23). *Vissajjessámi naṁ*, I'll release him, let him go (Ten J. 115; Dh. 192). *Acoro ce vissajjenti*, if he is innocent, they release him (Alw. I. 99). *Pañhaṁ v.*, to answer a question (Ten J. 12; Mah. 13; Pát. 1, see correct reading *viss-* in the footnote). *Pakkhe vissajjetvá otari*, dropping its wings, swooped down (Dh. 154). To give away (Dh. 113, 408; Pát. 10). *Satiṁ v.*, to lose one's memory (Dh. 397). To drop or shed (of a plant shedding its leaves, Dh. 423). *Ure saraṁ vissajjesi*, discharged an arrow at her breast (Dh. 173). *Samuddasmiṁ vi(s)sajjayi*, committed her to the deep, "launched her forth into the ocean" (Mah. 131). P.p.p. *vissajjito*. *Imáni cattári padáni imehi catúhi padehi vissajjitáni*, those four lines are answered by these four (Alw. I. 106, comp. Mah. 13). *Kaṇḍo tena v.*, the arrow shot by him (Mah. 143). *Visajjayi*, with one *s* metri causâ, occurs at Mah. 23, 53, 131, and *visajjito* at 143. Also caus. *vissajjápeti*, to cause to be let loose, released, etc. (Dh. 144, 158, 395; Mah. 151). *Vissajjápesi ságare*, sent them adrift upon the ocean (Mah. 46).

VISSAKAMMO, Name of the celestial architect, a deva of the cátummahárájika heaven, who acts as architect and artist to the devas [विश्वकर्मन्]. Dh. 117, 190; Mah. 111, 165.

VISSAṀ, A smell like raw meat [विस्र]. Ab. 146.

VISSAMANAṀ, Resting (fr. next). Dh. 188.

VISSAMATI, To cease from toil, rest, repose [विश्रम्]. Dh. 163, 202, 355, 401; Ten J. 36.

VISSAMBHO, Trust, confidence, intimacy [विस्रम्भ]. Ab. 353.

VISSĀṆANAṀ, Gift, donation [विश्राणन]. Ab. 420.

VISSANDATI, To flow, well up, overflow [विस्यन्द्]. Ját. 51. Caus. *vissandeti*. *Vissandayanto mukhato*, causing it to flow over the brim (Mah. 24).

VISSARATI, To forget [विस्मृ]. With acc. (Mah. 160).

VISSARO, Outcry (?) [विस्वर].

VISSASATI, To confide in, trust to [विश्वस्]. With loc. *tásu vissase*, should put confidence in them (Att. 194). At Dh. 145 we have aor. *vissási*, which is probably an error for *vissasi*. P.p.p. *vissattho*, confident, bold, unsuspecting; intimate, friendly. *Vissatthá hotha má bháttha*, be reassured, fear not (Ját. 26). With affix ता: *Tassa vissatthataṁ ñatvá*, perceiving that he was without suspicion (Mah. 134). Mah. 222, 236.

VISSĀSIKO (*adj.*), Intimate, confidential, trusty [विश्वासिक]. F. Ját. 17; Dh. 214, 418.

VISSĀSIYO (*adj.*), Confidential, trustworthy [विश्वास्य]. Dh. 214.

VISSĀSO, Intimacy, confidence, trust [विश्वास]. Ab. 353. Sincerity, faith (Man. B. 283). *Vissásaparamá ñáti*, the best kinsman is a man you

can trust (Dh. 37, *ñáti* pl. should probably be read). *Bhikkhu vissása' m' ápádi*, priest, do not be confident, lit. enter not into confidence (*vissásaṁ má ápádi*, Dh. 48). *Játavissáso* (adj.), restored to confidence, "in a tractable frame of mind" (Mah. 247). *Tena saddhiṁ vissásaṁ akaṁsu*, made friends with him, got intimate with him (F. Ját. 17).

VISSATTHO, see *Vissasati*.

VISSAṬṬHO, see *Vissajjati*.

VISSAVATI, To ooze [विस्रु].

VISSO (*adj.*), Whole, entire [विश्व]. Dh. 47.

VISSUSSATI, To be dried up [विशुष्]. I have only met with this word at Gog. Ev. 15, where possibly the *ss* may be due to attraction to *ussussanti* immediately preceding. Caus. *visoseti*, to dry up (Ras. 77, read *-sos-*).

VISSUTO (*p.p.p.*), Renowned [विश्रुत]. Ab. 724; Mah. 21, 121; Alw. I. xiii.

VISÚCIKÁ (*f.*), Cholera [विसूचिका]. Ab. 328.

VISUDDHAYATI, To become bright or clear [denominative fr. विशुद्ध]. Alw. I. 17.

VISUDDHI (*f.*), Purity, holiness, rectitude, correctness; Nirváṇa [विशुद्धि]. Ab. 9; Dh. 49. *Visuddhimaggo*, the Way of Holiness, name of a famous work of Buddhaghosa, which forms a sort of cyclopædia of Buddhist theology (Mah. 252, see a specimen under *Viññáṇaṁ*). *Visuddhibráhmaṇo*. one who is a brahmin (not by birth but) by a holy life, an Arhat (Ten J. 48). *Visuddhidevo*, one who is an angel by a holy life, an Arhat (Daś. 45). *Dassanassa v.*, purity of vision, correctness of belief (Dh. 48). *Kammav.*, purity of action, good karma (Dh. 3). Hardy alludes to five visuddhis, of which he mentions three, *sílav.*, *diṭṭhiv.*, *cittav.*, purity of life, of belief, of mind (Man. B. 414). At E. Mon. 193 he mentions in addition, *kaṅkhávitaraṇav.*, *maggámaggañáṇadassanav.* *paṭipadáñáṇadassanav.*, and *ñáṇadassanav.* (these are the titles of the last four chapters of Visuddhi Magga). According to Hardy *visuddhisílaṁ* means keeping the precepts perfectly, and *avisuddhisílaṁ* keeping them imperfectly (Man. B. 193).

VISUJJHATI, To be cleansed, to be pure [विशुध्]. Dh. 30. P.p.p. *visuddho*, clear, bright, pure, holy, sanctified; correct, orthodox (Alw. I. 64; B. Lot. 866). Caus. *visodheti*, to cleanse, clear, purify. *Laṅkádípaṁ visodhetuṁ*, to purge the island of Ceylon, convert it to Buddhism (Mah. 2). *Dibbacakkhuṁ v.*, to make clear the divine eye, viz. to obtain supernatural insight (Dh. 87, 319). *Ñañño aññaṁ visodhaye*, one man cannot sanctify (or justify) another, viz. cannot bear his sins, work out his Karma (Dh. 30). *Nibbánagamanaṁ maggaṁ khippam eva visodhaye*, he will clear the road that leads to N., i.e. make it easy, and so enter upon it (Dh. 51, comp. 50).

VISÚKAṀ, A show, spectacle, worldly amusement [Burnouf refers it to सूच्]. B. Lot. 444, 465; Kh. 18. In Sutta Nipáta I find *diṭṭhivisúkáni*, the puppet-shows of heresy.

VISUṀ (*adv.*), Separately, individually [विषु with added *ṁ*, as in *kuvaṁ*, *kudácanaṁ*, *sudaṁ*, *cirassaṁ*]. *V. vasissáma*, we will live apart (Dh. 153). *Anukampáya mayi pi te visuṁ hotu*, let thy mercy be extended to me also individually (Mah. 6, lit. let it be for mercy to thee individually in my case also). *Ánápayitvá nánapásaṇḍike visuṁ*, having caused the various non-Buddhist religionists to be brought to him one by one (Mah. 23). *Visuṁ bhikkhusahassena catuhi* (error for *caturo?*) *parivárite there pesesi*, sent four theras each attended by a thousand monks (Mah. 40, comp. 74). *Visuṁ karoti*, to separate, sever (Att. 215, *sísaṁ sandhito v. karitvá*). *Pújá 'kaṁsu visuṁ visuṁ*, each made their separate offerings (Mah. 109). *Visuṁ visuṁ pure rajjaṁ kamato anusásayuṁ*, "separately, in distinct successions, reigned each in their respective capital" (Mah. 9).

VIṬABHÍ (*f.*), The fork of a tree (comp. *viṭapo*). Ab. 547; Pát. xxxi.

VITACCHIKÁ (*f.*), Scabies [विचर्चिका]. Ab. 327. This is an interesting case of consonant dissimilation.

VITACCHITO (*p.p.p.*), Planed, smoothed [from वितक्ष्]. *Suvitacchito*, well carded (of a woollen robe, Pát. 11).

VÍTADDARO (*adj.*), Fearless [वीत + दर, the *d* is possibly doubled metri causâ]. Dh. 69.

VITAKKANAṀ, Reasoning [वितर्कण]. Ab. 1191.

VITAKKETI, To reason, argue, consider, reflect [वितर्क्]. Ras. 89.

VITAKKO, Reflection, thought, argument, reasoning [वितर्क]. Ab. 155; Att. 212; Man. B. 408, 422; E. Mon. 255, 270. See *Jhánaṁ*, *Kusalavitakko*. *Micchávitakká*, wrong, unlawful thoughts

(Dh. 413). For the three sorts of evil thought see *Akusalavitakko*: they are sometimes called simply *tayo vitakká*, e.g. Dh. 63, 289; and sometimes *tayo micchávitakká*, e.g. Dh. 383, 413.

VÍTAMALO (*adj.*), Pure, clear, spotless [वीतमल]. Ját. 29.

VITAṆḌĀ (*f.*), Frivolous or captious discussion [वितण्डा]. Ab. 112. See *Lokáyataṁ*.

VIṬAṄKO, and -KAṀ, A dove-cot, aviary [विटङ्क]. Ab. 221.

VITAÑÑATI (*pass.*), To be spread, diffused [pass. वितन्]. Att. 211.

VITĀNO, and NAṀ, Spreading, expansion; multitude; a canopy, awning [वितान]. Ab. 299, 631, 974; Dh. 291; Mah. 88, 179 (line 4 from bottom).

VIṬAPĪ (*m.*), A tree [विटपिन्]. Ab. 539.

VIṬAPO, The fork of a tree; a clump, thicket [विटप]. Ab. 547, 1122; Dh. 155.

VĪTARĀGO (*adj.*), Free from human passion, an Arhat [वीतराग]. Ab. 10; Dh. 18, 64.

VITARAṆAṀ, Donation, gift; abandoning, escaping from [वितरण]. Ab. 420; E. Mon. 193.

VITARATI, To continue, go through; to perform [वितॄ]. Ten J. 19. Aor. pl. *vitariṁsu* (Mah. 249). P.p.p. *vitiṇṇo*, escaped from, abandoned, rejected. *Vitiṇṇakaṅkho* (adj.), free from doubt (Dh. 25, 97). *Vitiṇṇaparaloko* (adj.), who does not trouble himself about future life (Dh. 32, by whom the next world is rejected or neglected).

VITATHO (*adj.*), False, unreal [वितथ]. Ab. 126; Ját. 19. *Vitathabhávo*, falsehood (Dh. 340).

VITATO (*p.p.p.*), Extended, diffused, overspread [वितत]. Neut. *vitataṁ*, drums covered with leather on both sides (Ab. 141). *Vallíhi v.*, overspread with creepers (Mah. 106).

VĪTHI (*f.*), A row, line; a road; a bazaar, street [वीथि]. Ab. 202, 539, 939; Dh. 85. *Víthigato* (adj.), walking in the street (Mah. 153). *Rája-víthi*, high road, king's highway (Mah. 125). Of the path or course of a star or planet (Ját. 25).

VĪTHIKO (*adj.*), Substitute for *víthi* at the end of a compound, *cáruvíthiko*, having a delightful street (Mah. 212, but it may possibly be वीथिका).

VĪTIHĀRO, In *padav.*, a long footstep, stride [व्यतिहार]. Ját. 53.

VĪTIKKAMATI, To exceed, transgress [व्यतिक्रम्]. Dh. 405.

VĪTIKKAMO, Going beyond bounds, transgression, sin [व्यतिक्रम]. Ab. 430.

VĪTINĀMANAKO (*adj.*), Spending one's time, living [*vítinámanaṁ*, from next, + क]. Dh. 289.

VĪTINĀMETI (*caus.*), To spend or pass the time, to live; to wait [caus. वि-अति-नम्]. *Jhána-sukhena vítinámeti*, lives in the bliss of Jhána (Alw. I. 80). *Muhuttaṁ vítinámayaṁ*, waiting awhile (Mah. 244). With acc. *Imaṁ temásaṁ katihi iriyápathehi vítinámessatha*, in how many attitudes will you spend this quarter? (Dh. 81). *Antovassaṁ v.*, to spend Lent (Dh. 105). *Kálaṁ v.*, to pass the time (Dh. 182). *Kevalaṁ vítinámesi rattiṁ*, passed the whole night (Mah. 248).

VITIṆṆO, see *Vitarati*.

VĪTIPATATI, To fall away, transgress [वि-अति-पत्]. Dh. 229.

VĪTISĀRETI (*caus.*), To remind mutually [वि-अति-सारयति]. See *Sárániyo*.

VĪTIVATTO (*p.p.p.*), Having passed, exceeded; past [p.p.p. व्यतिवृत्]. *Sabbasaṁyojaniye ca vítivatto*, and having escaped from all bonds. *Gacchato pan' assa parivárá bhikkhú gaṇanapa-thaṁ vítivattá*, and as he advanced the monks that followed him exceeded computation (Br. J. S. A.). *Gaṇanávítivattá* (pl.), innumerable (Mah. 29). *Idha me máso vítivatto*, here I have spent a month (Dh. 266). *Majjhantike vítivatte* (loc. abs.), when midday is past (Pát. 89). *Sattasu sádhu-kíḷanadivasesu vítivattesu*, when the seven days of jubilee had elapsed (Br. J. S. A.). *Bhagavati pa-rinibbute lokanáthamhi catussatádhike dvisahasse vítivatte terasame saṁvacchare*, in the 2413th year that has elapsed since the death of Buddha (Subh.).

VĪTO, see *Víyati*.

VĪTO (*p.p.p.*), Devoid of, free from [वीत]. As the first part of compounds. *Vítabhayo*, free from fear (Mah. 78). *Vítataṇho*, free from desire (Dh. 63). *Vítamoho* (Dh. 64).

VITTAṀ, see end of art. *Vidati*.

VITTHAMBHANAṀ, Instability [fr. विष्टम्भ].

VITTHĀRETI (*caus.*), To expand, detail [विस्तारयति]. *Vitthāretvá katheti*, to relate in detail (Dh. 341, comp. 139). P.f.p. *vitthāretabbo*, that ought to be given in full (B. Lot. 388). P.p.p. *vitthárito*. *Vatthuṁ Takkáriyajátake vitthári-taṁ*, the story is given in full in the T. Játaka (F. Ját. 48, comp. Dh. 393). *Ativitthárito*, diffuse, prolix (Mah. 1).

VITTHĀRIKO (*adj.*), Extended, diffused [विस्तार + इक]. Ját. 28, 29.

VITTHĀRO, Width, breadth; extension, amplification, detail [विस्तार]. Ab. 768. *Caturásíti yojanasahassáni vittháreṇa,* 84,000 yojanas in breadth (Gog. Ev. 14, comp. Kh. 20). *Vittháreṇa katheti,* to relate in detail (Dh. 329, comp. Alw. I. xxxvii, 78, B. Lot. 305). Abl. *vittháráto,* in breadth (Pát. 111; Ját. 49), in detail (Ten J. 107).

VITTHĀSI, This is an aor. from विचस् (Kamm. 5). Dickson renders it "do not hesitate."

VITTHATO (*p.p.p.*), Extended, wide [विस्तृत]. Ab. 269, 746; Pát. 11. *Paṭhavísamá vitthatá paññá,* wisdom broad as the earth (Dh. 385). *Paññásayojanavitthato,* fifty yojanas wide (Dh. 86, comp. Alw. I. 79, Mah. 3). *Guṇavitthatakitti* (adj.), the fame of whose virtues has spread far and wide (Mah. 104). *Sattayojanadígháya vitthatáya tiyojanaṁ senáya,* with an army seven yojanas long and three yojanas broad (Mah. 112).

VITTHIṆṆO (*p.p.p.*), Extensive, large [विस्तीर्ण]. Ab. 701.

VITTI (*f.*), Joy; feeling, sensation [विन्ति]. Ab. 87, 1058, 1095.

VITŪDATI, To strike, sting [वितुद्]. See *Satti* for a p.pres. *vitúdanto.* At Dh. 146 there appears to be a p.pres. *vitudaṁ,* but the whole passage is very corrupt. P.p.p. neut *vitunnaṁ,* the potherb Marsilia Quadrifolia (Ab. 596).

VIVADANAṀ, Causing separation [fr. विवद्]. It is the opposite of *saṁvadanaṁ*: Br. J. S. A. says, *vivadanan náma sace viyujjitukám' attha ajj' eva viyujjatha iti vo punasampayogo na bhavissatíti evaṁ viyogakaraṇaṁ.*

VIVADATI, To dispute, quarrel [विवद्]. Pát. 62; B. Lot. 316 (*vivadamáno*). P.f.p. *vivaditabbo.*

VĪVADĀTO, = व्यवदात (F. Ját. 25).

VIVĀDO, Dispute, contention; litigation [विवाद]. Ab. 117, 400. There are six vivádamúlas (or roots of contention), quarrelsomeness, hypocrisy, envy, etc.

VIVĀHANAṀ, Getting a husband for a girl [fr. विवह्]. *Viváhanan ti imaṁ dárikaṁ asukassa náma dárakassa asukanakkhattena detha evam assá vuddhi bhavissatíti viváhakaraṇaṁ,* by viváhana is meant match-making, saying "bestow this girl upon such and such a youth, under such and such a conjunction of the stars, thus will she have prosperity" (Br. J. S. A.).

VIVĀHO, Marriage [विवाह]. Ab. 318.

VIVAJJETI, To forsake, to avoid [विवृज्]. Mah. 203; Dh. 275. P.p.p. *vivajjito,* forsaken (Dh. 83; Das. 42; Ab. 432). Pass. *vivajjati* = विवर्ज्यते. *Sabbítiyo vivajjantu,* may all dangers be averted (Ját. 27).

VIVAṆṆAKAṀ, Dispraise, reviling, contempt [विवर्ण + क].

VIVAṆṆO (*adj.*), Discoloured, wan [विवर्ण]. Das. 6, 36.

VIVARAṀ, A hole, hollow, fissure, cleft; gap, interstice; an empty space, vacuum; recess, core; a flaw, defect [विवर]. Ab. 649, 1013; Dh. 23, 418; Att. 207. *Mano vivaravyákulaṁ,* a heart agitated to its core (Att. 207). *Kuñcikáv.,* keyhole (Ab. 222).

VIVARAṆAṀ, Explanation, comment [विवरण]. Ab. 965. *Lokav.* at Alw. I. 77 is rendered "the world's emancipation."

VIVARATI, To open [विवृ]. *Dváraṁ v.,* to open a door (Ját. 8). *Karaṇḍakaṁ v.,* to open a box (Alw. I. 75). *Vivarati* and *vivaranto,* at Dh. 106 should clearly be *vic-.* Pass. *vivaríyati.* P.p.p. *vivaṭo,* open, uncovered. *Tato pana taṁ gehaṁ sásanassa vivaṭadváro ahosi,* thenceforth that house opened its doors to religion, viz. welcomed it, was friendly to it (Dh. 245). *Bhikkhúnaṁ vivaṭadváro ahosi,* he kept open house to the monks (Dh. 262). *Vivaṭá kuṭi,* a roofless hut. *Vivaṭánano* (adj.), open-mouthed (Att. 194). *Vivaṭena cetasá,* with the mind awake and clear. *Vivaṭehi akkhíhi,* with open eyes (Dh. 307). Caus. *vivarápeti,* to cause to be opened (Alw. I. 75; Dh. 131, 175).

VIVASO (*adj.*), Unrestrained, independent [विवश]. Ab. 743.

VIVAṬO, see *Vivarati.*

VIVATTACCHADDO, and -CCHADO (*adj.*), One by whom the veil (of human passion) is rolled away [विवृत्त + छद्मन् and छद्]. This is an epithet of a Buddha. Subh. sends me the foll. gloss, *vivattacchadde ti ettha rágadosamohamánadiṭṭhi-avijjáduccaritachadanehi paṭichanne kilesandhakáre loke taṁ chadanaṁ nivattetvá samantato sañjátáloko hutvá ṭhito ti vivattacchaddo, atha vá vivatto vicchado vá ti vivattacchado vaṭṭarahito chadanarahito cáti vuttaṁ hoti,* "when the world was darkened by sin, was covered with the sin-veils of lust, anger, ignorance, pride, false doctrine and error, having removed that veil he became enlightened on every side; or it may mean rolled back, uncovered, freed from transmigration (*vaṭṭa*), freed from covering." This comment leaves it un-

decided whether *loke vivattacchaddo* means "one by whom the world's veil is removed," or "one whose veil is removed;" I should incline to the former interpretation. Ját. 51; Dh. 132, 163; B. Lot. 581, 583.

VIVAṬṬAṀ, Part of the dress of a Buddhist priest; turning round the other way, rolling back [वि-वृत्त]. Ab. 296; Ját. 75.

VIVAṬṬAṀ, Absence of *vaṭṭa* or transmigration, Nirváṇa [वि-वृत्त]. Ab. 8; Pát. 85.

VIVAṬṬATI, To roll on or round, revolve [विवृत्]. *Saṁsáravaṭṭesu vivaṭṭamáno*, revolving in the circles of transmigration (Ras. 22). P.p.p. *vivatto, vivaṭṭo*.

VIVAṬṬO, Beginning again, renovation [विवर्त]. Man. B. 5; B. Lot. 327. See *Kappo*.

VIVECANAM, Investigation [विवेचन].

VIVECETI (*caus.*), To separate, seclude [विवेचयति]. Dh. 270.

VIVEKAJO (*adj.*), Caused by seclusion or detachment. [विवेकज]. B. Lot. 803.

VIVEKO, Separation, seclusion; discrimination [विवेक]. Ab. 430, 1114; Dh. 14, 16. *Vivekakámo* (adj.), desirous of solitude or retirement (Ras. 27, see *Anubrúheti*). The three sorts of viveka are *káyav.*, seclusion of the body (viz. solitude), *cittav.*, detachment of the mind (from human passion), and *upadhiv.* or Nirváṇa (Dh. 270, 284; Att. 213). *Viveke*, in solitude, at Dh. 16 is taken by the comment in the sense of Nirváṇa.

VIVICCA (*ger.*), Separating oneself from [विविच्य]. *Viviccasayanaṁ*, solitude (Dh. 48).

VIVICCATI (*pass.*), To separate oneself, retire [pass. विविच्]. P.p.p. *vivitto*, separate, solitary (Ab. 353). *Dasahi saddehi aviritto*, not separated from the ten cries, viz. possessing them (Ját. 2).

VIVICCHĀ (*f.*), Said to mean *vicikicchá* or doubt, Alw. I. 106, 107.

VIVIDHO (*adj.*), Various; manifold [विविध]. Ab. 717; Mah. 152, 157.

VIVITTO, see *Viviccati*.

VIYA, see *Iva*.

VIYAGGO, VIYAÑJANAM, VIYĀKĀSI, see *Vyaggo, Vyañjanaṁ, Vyákaroti*.

VĪYATI, and VIYYATI (*pass.*), To be woven [pass. वे]. Pát. 11. P.p.p. *víto*, woven (Ab. 1076; Pát. 11, 82).

VIYOGO, Separation, disunion; absence, deprivation; loss, death [वियोग]. Ab. 104; Dh. 341, 359; Mah. 260. *Mahábodhiviyogena sasokavá*, mournful at parting with the Bo-tree (Mah. 116). *Dhammav.*, being deprived of the Dhamma (Ras. 15).

VIYOJETI (*caus.*), To separate [वियोजयति]. Alw. I. xvii. P.p.p. *viyojito*.

VIYŪHATI, To remove, take out, disengage [व्यूह्]. Alw. I. 80; Dh. 186. Of digging up sand to get at a buried fish (F. Ját. 53).

VIYUTTO (*p.p.p.*), Separated [वियुक्त]. Pát. 73.

VIYYATI, see *Víyati*.

VO, see *Tvaṁ*.

VOCA, see *Vatti*.

VOCHIJJATI, To be cut off [अवच्छिद्यते].

VODĀNAṀ, Purification, purity [fr. वि-अव-दै]. *Paramavodánaṁ*, the highest purity or sanctification, Arhatship. (Dh. 270). B. Lot. 789, 792; Kh. 17.

VODĀPANAṀ, Purification (fr. next). Dh. 345.

VODAPETI (*caus.*), To purify [caus. वि-अव-दै]. Dh. 278. *Vodiyamáno* at Dh. 240 should evidently be *cod-*.

VOHARATI, To give currency to, use; express [व्यवहृ]. *Amhákaṁruciṁ ádáya voharati*, he adopts and expresses our wishes (Pát. 5, comp. xv). Pass. *vohariyati*, to be used, to be current (Bál. 1). Pass. caus. *vohárīyati*, to be called (Att. 218, *ajjápi "Vidhavavanan" ti v.*).

VOHĀRIKO, A royal officer skilled in the law, a magistrate [व्यावहारिक]. Alw. I. 99.

VOHĀRO, Practice, custom, law; lawsuit; business, trade; common use, currency; current speech, vernacular; current appellation, name [व्यवहार]. Ab. 105, 117, 849. *Dhammavohárakovido*, learned in righteous practices (Mah. 226). *Vohárakúṭo* (adj.), perverting justice. *Voháresu dhammena vinicchayamánesu*, lawsuits being decided with justice (Ten J. 2). *Akárayi rajjavohárasamaye* (pl.), administered the laws and customs of the kingdom (Mah. 128). *Lohapásádavohάro tena tassa ajáyatha*, from that circumstance the appellation of L. arose for it (Mah. 164). *Dhammiko ti vohάraṁ paṭṭhapesi*, bestowed on him the name of Dhammika (Att. 195). *Vohάraṁ karoti*, to trade, traffic (F. Ját. 14). *Mágadhako v.*, the language or vernacular of the Magadha people (Pát. xlii). *Vohάraṁ gacchati*, to be in common use, to be current, to have currency (Pát. 80, of coins).

VOKĀRO, Worthlessness; the Khandhas; differ-

ence [either fr. व्यवकृ, or perhaps *okára* with euphonic *v*]. Ab. 1127; Alw. N. 112 (note). Subh. quotes *vokáran ti lámakabhávam nihína-bhávam.*

VOKIṆṆO (*p.p.p.*), Separated from (?) [p.p.p. व्यवकृ]. Ab. 833; Das. 43.

VOKKAMATI, = *okk-*, with euphonic *v*, after a word ending in a vowel. *Na vokkamati víthito,* does not depart from its course (Ját. 23). See *avokkamitvá* under *Tanti.*

VOMISSAKO (*adj.*), Miscellaneous [वि-अव-मिश्र-क].

VOROPETI (*caus.*), To deprive of [व्यवरोपयति]. With abl. *Samaṇaṁ Gotamaṁ jívitá voropessámi,* I will deprive the ascetic G. of life (Dh. 144; Ras. 84; Kamm. 10) P. pres. pass. *voropiyamáno* (Dh. 110).

VOSĀNAṀ, End, consummation [probably *osána* with euphonic *v*, but possibly a derivative of व्यवसो]. Dh. 75.

VOSĀSATI, To give orders, act authoritatively [वि-अव-शास्]. Pát. 20.

VOSITO (*p.p.p.*), Ended, accomplished [either अवसित with euphonic *v*, or व्यवसित]. *Sabbavosita-vosáno* (adj.), by whom the consummation (viz. Arhatship) is entirely accomplished (Dh. 75).

VOSSAGGO, Relinquishment, relaxation; gift, donation [probably अवसर्ग with euphonic *v*, but it may be a derivative of व्यवसृज्, comp. B. Lot. 312]. Ab. 420. *Satiyá vossaggo,* and *sativossago,* relaxation of attention or memory, inattention, thoughtlessness, indifference (Dh. 179, 389, 395; Ab. 173). In one instance we have *sati-ossaggo* (Dh. 334), which certainly looks as though the *v* in *voss-* was euphonic.

VOSSAJANAṀ, and **VOSSAJJANAṀ,** Relinquishment (fr. next). *Āyuvossajanaṁ,* renunciation of the remaining term of life (Mah. 181, see p. 455, a, line 10 fr. bottom).

VOSSAJJATI, To relinquish [अवसृज् or व्यवसृज्]. In this and the last case I am strongly inclined to look on the *v* as euphonic. P.p.p. *vossaṭṭho* (Ab. 754, *vossaggaṁ* is a misprint).

VOSSAKAMMAṀ, Making a man a eunuch (comp. *Vassakammaṁ*). *Vosso ti paṇḍako . . vassassa vossakaraṇaṁ vossakammaṁ, taṁ pana karonto acchindikabhávamattaṁ pápeti na liṅgaṁ ant-aradhápetuṁ sakkoti* (Br. J. S. A.).

VOVADĀMI, see *Tvaṁ.*

VUCCATI, see *Vatti.*

VUḌḌHATE, According to Kaccáyanappakaraṇa (if the reading be correct), this form represents a pass. वृध्यते from वृध् (Alw. I. 18; Sen. K. 439). I have never met with it elsewhere, and am somewhat sceptical as to the reading, the more so as vṛidhyate would naturally become *vujjhate* in Pali.

VUDDHI and **VAḌḌHI** (*f.*), Increase, growth; prosperity, advantage [वृद्धि]. *Vuddhi* (Ab. 785; Dh. 120, etc., it is by far the commoner form), *Vaḍḍhi* (Ab. 829; Dh. 271). *Aññaṁ vá tassa vaḍḍhiṁ kátuṁ,* or do him any other good, bring him any other advantage (Das. 8). *Pápassa v.*, the growth or increase of sin (Dh. 293). *Vuddhi-ppatto* (adj.), come to full growth, grown up (Das. 7). *Avaḍḍhi,* decay (Dh. 368, comp. 385). *Vuddhirogo,* elephantiasis of the scrotum (Ab. 326). In gram. *vuddhi* = vṛiddhi (Alw. I. 36, *vuḍḍhi* at Sen. K. 453 is wrong).

VUDDHIMĀ (*adj.*), Prosperous, etc. [वृद्धिमत्].

VUDDHO, VUḌḌHO, see *Vaḍḍhati.*

VUḶHATI, see *Vahati.*

VUṆĀTI, To restrain, prevent [वृ]. Aor. *avári* (Mah. 230). Caus. *váreti,* to choose in marriage (said of a young lady, Dh. 193; in Sansk. we have वरयति in this sense); to restrain, hinder, stop, prevent; to stop, stop up; to prohibit, forbid; to ward off, keep off (Ten J. 29, 111; Mah. 255). *Váretuṁ Damiḷe,* "for the purpose of keeping the Damilos in check" (Mah. 138). *Várimaggaṁ v.*, to stop up a drain or watercourse (Mah. 212). *Hatthákárena várayi,* stopped them by a wave of his hand (Mah. 198, they were chaunting). *Manussánaṁ várentánaṁ várentánam eva,* though the men were doing all they could to prevent it (Dh. 238). Pass. *váriyati. Váriyante pi saṅghena,* though forbidden by the clergy (Mah. 214). Read *váriyanto* at Mah. 48 (line 2). *Várenti* (f.) at Mah. 52 appears to mean "being forbidden," it is perhaps contracted for *váriyanti. Váriyamáno* (Dh. 104, 215). P.p.p. *várito* (Ten J. 33; Pát. 72).

VŪPAKAṬṬHO (*adj.*), Distant, removed [वि + *upakaṭṭha*]. With abl. *Gaṇamhá vúpakaṭṭho,* remote from the haunts of men (Dh. 105).

VŪPASAMANAṀ, Suppressing, cessation, extinction (fr. *vúpasammati*). Dh. 310. *Icchatha me roga-vúpasamanaṁ,* do you wish my disease to be cured? (Dh. 215).

VŪPASAMĀPANAM̊, Suppression, etc. [fr. caus. next]. Pát. 108.

VŪPASAMMATI, To be assuaged or quieted, or suppressed, to cease, be extinguished [वि-उप-शम्]. Dh. 285. Aor. *vúpasami* (Ját. 51, hunger and thirst were allayed). *Rogo vúpasami*, the disease was cured (Dh. 215). P.p.p. *vúpasanto* (Dh. 82), *vúpasamito* (Pát. 91). Caus. *vúpasameti*, to appease, pacify, settle, suppress, etc. (Dh. 102; Pát. 61). *Paccantam̊ vúpasametvá*, having pacified or reduced to submission the border countries (which had risen in rebellion, Dh. 128, 336).

VŪPASAMO, Pacification, suppression, cessation [from last]. Dh. 82, 110, 128; Ját. 53. *Tesam̊ vúpasamo sukho*, their extinction is bliss (Att. clxxii; Ras. 24).

VUSITAVĀ (*adj.*), and VUSITĀVĪ (*adj.*), Dwelling, residing [उषित + वत्, and विन्]. Sen. K. 483.

VUSITO, see *Vasati*.

VUSO, A bull [वृष]. Ab. 495.

VUSSATI, see *Vasati*.

VUTAPADAM̊, Points of conduct [either व्रत or वृत + पद्, comp. *abbuto*; Vij. thinks it is वृत, and *vuti* = वृत्ति confirms this; the sense however seems to point strongly to व्रत]. The *satta vutapadáni*, or seven points of good conduct, are supporting one's parents, revering one's elders, kind language, abstinence from backbiting, abstinence from selfishness, truthfulness, and restraining anger (Dh. 185, 186, 189).

VUTI (*f.*), Enclosure, fence [वृति]. Ab. 762.

VUTTAKO (*adj.*), A substitute for *vutto* at the end of a compound [उक्त + क]. *Pubbavuttako*, aforementioned (Mah. 5).

VUTTAM̊, see *Vattati*, p. 557 (a).

VUTTANTO, Tidings [वृत्तान्त]. Ab. 113.

VUTTARI, see *Uttarim̊*.

VUTTASIRO, see *Vutto*.

VUTTE, see *Vatti*, p. 560 (a), line 2.

VUṬṬHAHATI, VUṬṬHĀNAM̊, see *Uṭṭh-*.

VUṬṬHI (*f.*), Rain [वृष्टि]. Ab. 48; Dh. 3; Mah. 3.

VUṬṬHITO, see *Uṭṭhahati*.

VUTTHO, see *Vasáti*.

VUTTI (*f.*), Conduct, behaviour, manner; business, profession, livelihood: in poetry, measure, rhythm, metre; explanation, gloss [वृत्ति]. Ab. 445, 965. *Idam̊ te jívitavuttiyá dhanam̊*, this wealth is for you to live upon, lit. for the maintenance of your life (Dh. 193). *Acchiddá jívitavutti*, blameless mode of life (Dh. 367). *Santavutti* (adj.), of tranquil deportment (Mah. 25; Alw. I. x). *Acchiddavutti* (adj.), of blameless conduct (Dh. 41, comp. 67). *Sallahukavutti*, (adj.), living on light, or perhaps little, food (Kh. 15). The explanations of the suttas, or condensed rules of Kaccáyana's (or any other) grammar, are called *vutti* (Alw. I. 104, comp. xxii). *Vutyabhedáya*, for the sake of not spoiling the metre (Bál. 8, comp. Kh. 21). *Gurulahuniyamo vutti bhave*, vṛitti is the ordering of long and short syllables.

VUTTO (*p.p.p. vapati*), Shaven [उप्त]. Ab. 796. Comp. *vatto*. *Vuttasiro* (adj.), having the head shaven (Alw. I. lxix).

VUTTO, see *Vattati*, and *Vatti*.

VUYHATI (*pass. vahati*), To be carried, etc. [उह्यते]. Att. 130. Ras. 90 has *vayh-*, which is perhaps also a correct form.

VYĀBĀDHETI (*caus.*), To oppress, injure [caus. वि-आ-बाध्].

VYĀBĀDHO, Oppression, injury (fr. last).

VYĀBHAṄGĪ (*f.*), A kája or pole for carrying burdens. Ab. 525.

VYĀDHI (*m.*), Sickness, malady, disease; the plant Costus Speciosus (*kuṭṭha*) [व्याधि]. Ab. 323, 592; Dh. 315; B. Lot. 332; Mah. 38. *Vyádhighátako*, the tree Cassia Fistula (Ab. 552).

VYĀDHITO (*adj.*), Sick, ill [व्याधित]. Ab. 322.

VYADHO, Piercing [व्यध]. Ab. 762.

VYĀDHO, A huntsman, deer-hunter [व्याध]. Ab. 518; Mah. 66.

VYAGGHĪNASO, A hawk [seemingly व्याघ्री + नस]. Ab. 637.

VYAGGHO, A tiger [व्याघ्र]. F. Ját. 15. Fem. *vyagghí*, a tigress (Cl. Gr. 51), prickly nightshade, Sôlanum Jacquini (Ab. 585).

VYAGGO, and VIYAGGO (*adj.*), Bewildered [व्यग्र].

VYĀHARATI, To utter [व्याहृ]. F. Ját. 18. *Byáharati* at Dh. 419.

VYĀKARAṆAM̊, Explanation, exposition; declaration, answer; utterance, response, oracle, prediction; grammar [व्याकरण]. Ab. 110; B. Int. 55. *Catuvísatiyá Buddhánam̊ santike laddhavyákaraṇo* (adj.), having received the oracles from the lips of the 24 Buddhas, i.e. having had his future Buddhahood predicted by them (B. Lot. 335, comp. Dh. 118). *Asukadivasam̊ Ráhu candam̊ gahessatíti vyákaraṇavasen' eva*, . . in accord-

ance with such forecasts as, "on such a day there will be an eclipse of the moon" (Br. J. S. A.).

VYĀKAROTI, To expound, explain; declare, call, name; to answer; to give a response, predict, prophesy [व्याकृ]. B. Lot. 322. *Ganṭhiṭṭhánáni v.*, to explain knotty passages (Mah. 29). *Ime pañhe . . vyákátuṁ*, to answer these questions (Dh. 329). *Satthárá desito dhammo kittako ti apucchatha, vyákási Moggaliputto* (Mah. 26). *Tena puṭṭho 'tha vyákari*, questioned by him made the following declaration (Mah. 19). *Buddhassa viya gambhíraghosattá naṁ viyákaruṁ Buddhaghoso ti*, they styled him Buddhaghosa, from his deep voice like that of Buddha (Mah. 251, *viyákaruṁ* metri causâ, comp. *viyákási* in the same page). *Evaṁ tápasaṁ vyákaritvá*, having made this response or prediction to the hermit (a prediction that he would one day become Gautama Buddha, Dh. 135). *Tassa patthanáya samijjhanabhávaṁ disvá vyákási*, seeing that his prayer or wish would be realized, made the following prediction (Dh. 136, comp. Ját. 15). *Nemittá vyákaruṁ tassá saṁvásaṁ migarájino*, fortune-tellers foretold her cohabitation with a lion (Mah. 43, comp. Att. 190). *Ete tayo pi Síhaladípe paṭhavissará bhavissantíti tattha nisinnánaṁ vyákási*, to them sitting there he predicted, "These three will all become Kings of Ceylon" (Att. 196). P.f.p. *vyákaraṇíyo*, that has to be answered (see *Pañho*). P.p.p. *vyákato*. *Anágate Gotamo náma Buddho bhavissasíti vyákato*, having been answered or predicted to, "Thou shalt one day become a Buddha" (Ját. 26). *Mahávíro tehi bodháya vyákato*, the bodhisatta having been by them (the 24 Buddhas) forecast for Buddhaship (Mah. 2; B. Lot. 340). *Yáhi Laṅkaṁ pasádetuṁ Sambuddhenási vyákato*, go on your mission of conversion to Ceylon, you have been foredestined to it by the Buddha, i.e. Buddha had foretold the mission (Mah. 77).

VYĀKHYĀ (*f.*), A comment, gloss [व्याख्या].

VYĀKULO (*adj.*), Bewildered, agitated [व्याकुल]. Ab. 736; Att. 207.

VYAMHAṀ, A celestial mansion = *vimána*. Ab. 25.

VYĀMISSO (*adj.*), Mingled [व्यामिश्र]. Ab. 786.

VYĀMO, and BYĀMO, A fathom of about 6 feet, being the distance between the tips of the fingers of the two hands when the arms are extended [व्याम]. Ab. 269, 1042; B. Lot. 570 (these three *vy*-). *Byámappabhá*, a halo or lustre which extended for a fathom around the Buddha (Dh. 315; Ját. 12; Mah. 27; B. Lot, 609, all these *by*-).

VYAÑJANAṀ, and BYAÑJANAṀ, A consonant; a letter, syllable, word; the words or letter as opposed to the sense; sign, mark, characteristic; sauce, condiment, curry [व्यञ्जन]. Ab. 464, 879. *Sesá byañjaná* (by attraction for *-náni*), the rest (of the letters) are consonants (Alw. I. xvii). *Padáni vyañjanáni*, words and letters (Mah. 252). *Na hi Tathágatá ekavyañjanam pi niratthakaṁ vadanti*, for the Buddhas speak not a single syllable in vain (see *Tipiṭakaṁ*). *Atthaṁ hi nátho saraṇaṁ avoca na byañjanaṁ*, for Buddha has declared salvation to be in the spirit (of his Word) and not the letter (Kh. 21, comp. B. Lot. 330). *Vyañjanacchéyáya . . atthaṁ vinásayuṁ*, obscured the meaning under the shadow of the letter (Alw. I. 66). *Appaṁ vá bahuṁ vá bhásassu atthañ ñeva me brúhi atthen' eva me attho kiṁ káhasi vyañjanaṁ bahuṁ*, whether you tell me little or much tell me the true sense, it is the sense that I want, why should you make much of the letter? (Dh. 123). *Atthavasena púrituṁ*, to expound according to the letter, literally (Alw. I. xxviii). *Purisavyañjanáni*, characteristics of a male, male organs of generation (B. Lot. 590). *Ohárayitvá gihivyañjanáni*, having abandoned the characteristics of a layman (such as a layman's dress, long hair, living in a house, etc., Khaggavisáṇa S.). *Asítibyañjanujjalo* (adj.), adorned with the 80 (minor) characteristics of a great man (Mah. 27, these are the anuvyañjanas). *Súpavyañjanaṁ*, sauce and curry (eaten with boiled rice, Dh. 401). Several sorts of curry are enumerated at Pát. 81, *maccha-maṁsa-sáka-phala-kalír-ádibyañjanaṁ*, fish curry, meat curry, vegetable curry, fruit curry, coconut-cabbage curry, etc. *Bhattavyañjanaṁ*, curry and rice (comp. Mah. 49). With affix शस्, *byañjanaso*, according to the letter, literally (Kh. 29). With affix, तस् *vyañjanato*, according to the letter.

VYAÑJĪYATI (*pass.*), To be expressed, indicated [pass. व्यञ्ज्]. B. Lot. 331.

VYANTIKAROTI, and BY-, To abolish, remove, get rid of, destroy [वि-अन्ति-कृ]. *Veraṁ pajahati vinodeti byantikaroti anabhávaṁ gameti* (Paramattha Jotiká). *Vineti nádhivásseti pajahati vinodeti vyantikaroti* (Ras. 87). *Iṇamúláni v.*, to

extinguish or pay off debt (Sám. S.). Aor. *vyantiakási* (ditto). Fut. *vyantikáhiti* (Dh. 63).

VYĀPĀDO, and BY-, Wish to injure, malevolence, hatred, fury [व्यापाद्]. Ab. 164; Dh. 359; Man. B. 410. See *Akusaladhátu. Akusalasaṅkappo*, etc.

VYAPAGACCHATI, To depart, be dispelled [व्यपगम्]. Att. 230. P.p.p. *vyapagato*, departed (Ját. 17).

VYĀPAJJATI, and BY-, To be malevolent [व्यापद्]. P.p.p. *vyápanno*. *Vyápannacitto* (adj.), having a malevolent spirit (*ime sattá haññantu vá vijjhantu vá*).

VYĀPAKO, and BY- (*adj.*), Pervading [व्यापक].

VYĀPANAṀ, and BY-, Pervading, penetration [व्यापन]. Ab. 1173, 1175.

VYĀPANNO, see *Vyápajjati*.

VYĀPĀRETI (*caus.*), To employ, suborn, incite [व्यापारयति].

VYĀPĀRO, and BY-, Occupation, business, profession, exertion, action, work [व्यापार]. Ab. 855; Att. 195; Alw. I. xxix. *Tato símásamugghánte vyápáre parinitthite*, then when the effort to invalidate the consecration was discontinued (Mah. 237). *Vyápáraṁ ápanno*, engaged in an occupation. With affix ता, *byápáratá* (Kh. 21).

VYĀPETI (*caus.*), To pervade, permeate, fill [व्यापयति]. Ras. 87. *Vyápiṁsu* at Att. 211 is the aor. pl. of the simple verb.

VYĀPĪ (*adj.*), Pervading, extending [व्यापिन्]. Att. 192.

VYĀROSANĀ, and BY- (*f.*), Anger, hatred [fr. वि-आ-रुष्]. Kh. 16, all MSS. *by-*.

VYASANAṀ, and BY-, Misfortune; unhappiness, destruction, loss; bad habit, sin; [व्यसन]. Ab. 89, 890. *Vyasanappatto* (adj.), come to grief, ruined (F. Ját. 15, comp. Dh. 361). *V. gato*, ruined, destroyed (F. Ját. 18; Dh. 419). The five losses are *ñátiv., bhogav., rogav., sílav., ditthiv.*, loss of kinsmen, loss of wealth, sickness, loss of character, loss of faith.

VYASANĪ (*adj.*), Meeting with ruin, unfortunate [व्यसनिन्]. Att. 193.

VYĀSATTO, and BY- (*p.p.p.*), Attached to pleasure, covetous, etc. [व्यासक्त]. Dh. 9.

VYĀSO, Diffusion [व्यास]. Ab. 768.

VYATTAYO, Contrariety, opposition, reversal [व्यत्यय]. Ab. 776.

VYATTO, and BYATTO (*p.p.p.*), Evident, manifest; perspicuous; wise, learned [व्यक्त]. Ab. 228, 716; Alw. I. xiv; Gog. Ev. 11; Pát. xiv, 26, 28.

VYAVADHĀNAṀ, Covering, screen [व्यवधान]. Ab. 802.

VYAVANUJJA (*ger.*), Having dispelled [ger. वि-अव-नुद्].

VYĀVATO (*p.p.p.*), Covered, obstructed [व्यावृत]. B. Lot. 649.

VYAVĀYO, Coition [व्यवाय]. Ab. 317.

VYAYO, and VAYO, Loss, perishing, decay; expenditure [व्यय]. Ab. 764, 1079. *Vayadhammo*, and *-dhammí* (adj.), perishable (Att. clxxii). *Dhanabbayo*, expenditure of treasure. *Udayavyayo*, rise and decay, birth and death (Dh. 21, 67, see *Udayo*).

VYŪHO, and BYŪHO, An array of troops; a host, multitude; a street closed at one end [व्यूह]. Ab. 202 (street, *by-*), 381 (array, *vy-*), 631 (multitude, *by-*). *Senábyúho* and *-vyúho* (Pát. 15; B. Lot. 466). At Pát. 105 street (*by-*).

Y.

YĀCAKO, and YĀCANAKO, A beggar [याचक, याचनक]. Ab. 740; Att. 72; Dh. 131, F. Ját. 11, 52.

YĀCANĀ (*f.*), Asking, begging [याचना]. Ab. 759; F. Ját. 11.

YĀCATI, To ask, beg, entreat [याच्]. *Jívitaṁ y.*, to beg for one's life (Ten J. 115). *Yácitvána narissaraṁ*, having asked the king's permission (Mah. 109). With two acc. *Rájánaṁ ekaṁ goṇaṁ yácáhi*, ask the king for a bullock (F. Ját. 9, comp. Dh. 126). P.pr.passive: *Punappuna yáciyamáno*, being repeatedly solicited (Dh. 263). P.p.pass. *yácito*, requested (Dh. 177). Caus. *yáceti*, to ask, entreat (Mah. 50, 205).

YAD, see *Yo*.

YADĀ (*adv.*), When, whenever [यदा]. Kh. 13; Dh. 6, 49, 69. With verb in the pres. tense: *Yadá ca paccati pápaṁ*, but as soon as his sin ripens (Dh. 13); *Yadá Bhagavá . . dhammaṁ deseti*, whenever Buddha preaches the Law (B. Lot. 396). *Yadá te dárúhi attho*, whenever you want fuel (F. Ját. 2). With foll. *tadá*: *Yadá vivádam ápanná tadá mahávinásaṁ pattá*, when they took to quarrelling, then they came to great grief.

YADĀSANNO (*adj.*), *Yadásannaṁ kammaṁ* is one

of the eleven descriptions of Karma. The compound must be either यद्-आसन्न or यद्दा-आसन्न. In explanation of the term Hardy merely says, "The karma called Yadásanna is received when at the point of death" (Man. B. 447, 489).

YADI (*indecl.*), If [यदि]. With verb in the pres. tense; *Yadi maṁ sahâyaká nenti tumhákaṁ ettha kiṁ*, if my friends are carrying me along, what's that to you? (F. Ját. 17); *Buddho asabbaññú yadi tassa pariyesanáya sabbaññútañáṇaṁ hoti*, B. is not omniscient if omniscience comes to him by research (Gog. Ev. 2); *Yadi hatthaṁ me eti*, should he fall into my hands (Mah. 246). With opt. *Yadi hi garu bhaveyya* (Vuttodaya). *Gahito yadi sího te*, if the lion is caught by you (Mah. 45). *Yañ ñad eva parisaṁ upasaṅkamati yadi khattiyaparisaṁ yadi bráhmaṇaparisaṁ* . ., whatsoever company he enters, whether it be a company of khattiyas or a company of brahmins. *Yadi evaṁ, yajj evaṁ*, if so, in that case (Kh. 21). *Yadi evaṁ sádhu*, if that is the case, it is all right (Dh. 216, comp. 219). With foll. *vá*. *Gáme vá yadi v' áraññe*, whether in the village or the forest (Dh. 18, comp. 215); *Buddhe yadi va sávake*, Buddhas or Arhats (Dh. 35).

YĀDĪ (*adj.*), Of which sort [यादृश्]. Sen. K. 525.

YADICCHĀ (*f.*), Self-will, independence [यदृच्छा]. Ab. 760.

YADICCHAKAṀ, Whatever one wishes [यद् + इच्छक]. *Ávajjitvá y. jánáti*, by meditation he knows whatever he wishes (Gog. Ev. 2).

YADICCHITO (*adj.*), Whatever is desired [यद् + *icchita*]. *Tassa yadicchitaṁ sampajjati*, he gets whatever he wants (Dh. 78; Ras. 37).

YADIDAṀ (*adv.*), Namely, that is to say [यद् + इदम्]. *Apáyasaṁvattaniká esá máṇava paṭipadá yadidaṁ páṇátipáti hoti luddo*, this is a practice, young man, that leads to destruction, I mean that a man should be a life-destroyer, a hunter (Subha S.). *Sabbabhútánaṁ . . ekam eva nívaraṇaṁ vadámi y. avijjá*, I say that to all mortals there is one great hindrance, that is to say Error (Alw. I. 107). *Bhagavato sávakasaṅgho yadidaṁ cattári purisayugáni*, the assembly of Buddha's disciples, even four pairs of individuals (Alw. I. 78). *Na kutoci bhayaṁ samanupassati y. paccatthikato*, sees no danger from any quarter, danger that is to say from an enemy (Sám. S.). *Esa paccayo jarámaraṇassa y. játi*, this is the cause of decay and death, viz. birth (Mahánidána S.). *Kammaṁ satte vibhajati y. hínapaṇítatáya*, Karma allots mortals, viz. to misery or prosperity (Gog. Ev. 32). *Evaṁ mahiddhiyá esá y. puññasampadá*, thus this is a thing of magical power, I mean the possession of merit (Kh. 14, 30).

YĀDIKKHO (*adj.*), Of what sort, like what or which [यादृक्ष]. Sen. K. 525.

YĀDISO (*adj.*), Same meaning as last [यादृश्]. Sen. K. 525.

YADIVĀ, see *Yadi*.

YAGGHE (*indecl.*), This is an interjection or exclamation used in addressing a person. It is called a padapúraṇa at Ab. 1150. I have always as yet found it in conjunction with *jáneyyási*. The foll. are examples. In Raṭṭhapála S. a slave girl says to her mistress, *yagghe jáneyyási ayyaputto Raṭṭhapálo anuppatto*, please ma'am, do you know my young master Raṭṭhapála has come back! Further on Raṭṭhapála's mother says to her husband, *yagghe gahapati jáneyyási Raṭṭhapálo kira kulaputto anuppatto*, do you know, householder, they say our young R. has come back? In Sám. S. we have *taṁ ce te purisá evaṁ árocey yuṁ, yagghe deva jáneyyási*. In another text, *yagghe mahárája jáneyyási ahaṁ ágacchámi puratthimáya disáya*, if it please your majesty, you must know that I come from the east quarter.

YĀGO, A sacrifice [याग]. Ab. 412. *Yágavadho*, sacrificial slaughter (Alw. I. cxxiv). The four maháyágas or great sacrifices (Hindu, not Buddhist) are *assamedho, purisamedho, sammápáso, vájapeyyaṁ*.

YĀGU (*f.*), Rice gruel [यवागु]. Ab. 465; Att. cii. *Yágutaṇḍulá*, rice for making gruel. *Yágukhajjakaṁ*, rice and cakes (Dh. 265, 324, 403, comp. *yágukhajjabhojjáni* at Mah. 82, 231).

YAHIṀ (*adv.*), Where, wherever (formed on the analogy of *kuhiṁ, kahaṁ*). Mah. 102 (*samápajji yahin tu*). *Yahiṁ ṭhitá*, established in which (Alw. I. vii).

YĀJAKO, A sacrificing priest [याजक]. Ab. 414; Sen. K. 511.

YAJANAṀ, Sacrifice [यजन]. Ab. 1104.

YAJATI, To sacrifice, make an offering (in a Hindu sense), to give alms [यज]. Alw. I. 19. *Sahassena y.*, to give alms of the value of a thousand kahápaṇas (Dh. 20, comment says *sahassapariccáge-*

na .. lokiyamaháj̄anassa dánaṁ dadeyya). Pass. *ijjati, yajíyati* (Sen. K. 492; Alw. I. 39). P.p.p. *yiṭṭho* (Sen. K. 492, 508). Neut. *yiṭṭhaṁ*, sacrifice, almsgiving. The comment on Dh. v. 108 says *yiṭṭhan ti yebhuyyena maṅgalakiriyadivase dinnadánaṁ*, alms generally given on fête days; but in a corresponding passage in Sám. S. it is explained by the maháyágas.

YĀJI (*m.*), An institutor of a sacrifice [याजि]. Alw. I. cxxiv (pl. *yájayo*).

YAJJEVAṀ, see *Yadi*.

YAJU (*n.*), The Yajurveda [यजुस्]. Ab. 108.

YAJUBBEDO, The Yajurveda [यजुर्वेद]. Alw. I. cxxiv.

YAKANAṀ, The liver [यकृत्]. Kh. 3. *Yaka-* in composition.

YAKKHINĪ (*f.*), A female yakkha [यक्षिणी]. Mah. 48, 64.

YAKKHO, Name of certain superhuman beings [यक्ष]. Ab. 13. Some of the yakkhas are attendants on Vessavaṇa, who is called *Yakkhádhipo*, lord of yakkhas (Ab. 32). The yakkhas are mostly enemies to man, but some of them are harmless creatures, and there are stories of many having been converted to Buddhism (Mah. 3, 48; Kh. 13; Man. B. 24, 44, 56). Vessavaṇa is himself called a yakkha (Ab. 969). *Yakkhadhúpo*, resin (Ab. 304). Fem. *yakkhí*, comp. *Yakkhiní*.

YAṀ, see *Yo*.

YĀMAKĀLIKO (*adj.*), Lasting for a watch (?) [याम + काल + इक]. *Yámakálikaṁ* is said to mean "drinkables taken by priests after midday," see Pát. 89.

YAMAKAṀ, A pair, couple [यमक]. Ab. 628. *Yamakatelaṁ*, two sorts of oils (Ját. 25). *Yamakasálánam antare*, between two Sal trees (B. Lot. 342). *Yamakaṁ*, or *Yamakappakaraṇaṁ*, is the name of one of the books of the Abhidhamma (see *Tipiṭakaṁ*). It contains ten divisions, the first of which is *múlayamakaṁ*. A passage from the Cittayamaka quoted at Mah. 32, affords a specimen of the contents of the book, and explains why it is called Yamaka; *yassa cittaṁ uppajjati na nirujjhati tassa cittaṁ nirujjhissati n' uppajjissati yassa vá pana cittaṁ nirujjhissati n' uppajjissati tassa cittaṁ uppajjati na nirujjhati*, he whose thought arises and perishes not, his thought shall perish and shall not be reborn; on the other hand he whose thought shall perish and not be reborn, his thought springs into existence and does not perish.

YAMAKO (*adj.*), Double, twin [यमक]. *Yamake duve janesi*, gave birth to twins (Mah. 44). *Yamakaṁ páṭihariyaṁ*, a double miracle (Mah. 107).

YAMALAṀ, A pair [यमल]. Ab. 628.

YAMAṀ, A pair [यम]. Ab. 628.

YAMĀMASE, 1st. pers. plur. imperat. átm. fr. यम्, with a fut. sense (comp. F. Ját. 38). Dh. 2.

YAMATAGGI (*m.*), Name of a Rishi [जमदग्नि]. Ab. 109.

YAMHĀ, see *Yo*.

YAMO, Restraint, temperance, moral duty; a pair or couple; name of the sovereign of the infernal region [यम]. Ab. 44, 444, 768, 973. *Yamarájá*, Yama (Ab. 44). *Yamapurisá* (pl.), the attendants or ministers of Y. (Dh. 42). Yama is sometimes identified with *maccu* or Death (Dh. 368). *Yamaloko*, the realm of Y. (explained to be the four Apáyas).

YĀMO, Restraint; a watch of three hours; name of the inhabitants of one of the deva worlds [याम]. Ab. 768. The three yámas or watches of the night are *paṭhamayámo* or *pubbay.*, *majjhimay.* or *dutiyay.*, and *pacchimay.* or *carimay.*, the first watch, middle watch, and last watch (Dh. 83, 88, 118; Gog. Ev. 10; Mah. 129). At Dh. v. 157 the comment says *yáma* is applied metaphorically of one of the three vayas or ages of man's life. The *yámadevaloko*, or *yámaloko*, is the third of the kámadevalokas (Man. B. 25; B. Int. 605).

YAMUNĀ (*f.*), The river Jumna [यमुना]. Ab. 682; Man. B. 17.

YĀNAKAṀ, A cart, carriage, car [यानक]. Dh. 193, 204, 300; Mah. 40.

YĀNAṀ, Going, proceeding; a conveyance, vehicle, carriage, car [यान]. Ab. 375, 1090; Dh. 57; Mah. 163. *Paṭichannay.*, a close carriage, a palanquin, palki (Dh. 240). *Hatthiy.*, a riding elephant (Dh. 400). *Devayánam áruyha*, having mounted the chariot of the devas, i.e. ascended to the Brahma world (Alw. N. 121). Of the three North Buddhist yánas there is no trace in South Buddhism (B. Lot. 315).

YAÑCE, see *Yo*.

YĀNIKATO (*adj.*), Used as a vehicle (?) [यान + कृत with *a* changed to *í*, and then shortened, as in *cittikata*, etc.].

YAṄKĀRAṆĀ *(adv.)*, Because [यत्कारणात्]. Das. 45.

YAÑÑADEVA, see *Yo.*

YAÑÑAṄGO, The Glomerous fig-tree [यज्ञाङ्ग]. Ab. 551.

YAÑÑO, A (brahminical) sacrifice [यज्ञ]. Ab. 412; Mah. 2.

YAÑÑŪNA, see *Yo.*

YANTAṀ, Implements, appliance, machine, engine [यन्त्र]. *Guḷay*, a sugar-mill (Mah. 208, also *ucchuy.*, Ját. 25). *Yantayuttagoṇo*, an ox yoked to a mill *Yantamuttaṁ*, a weapon propelled by mechanical means, as an arrow (Ab. 387). *Uṭṭhápetvána yantehi jalaṁ Abhayavápito*, having raised the water out of the A. tank by machinery (Mah. 211). *Yantahatthí*, an elephant worked by machinery, an automaton elephant (Dh. 158).

YĀPANAṀ, Living, maintenance [यापन]. *Y. labhati*, to get one's living. *Yápanamattaṁ ádáya*, receiving enough to support life (Dh. 372, comp. Ját. 57). *Yápanamatto áháro*, food sufficient to support life (Dh. 287). Also *yápaná* (Ab. 942).

YĀPETI, see *Yáti.*

YĀPYAYĀNAṀ, A palanquin [याप्ययान] Ab. 373.

YĀSASSĪ *(adj.)*, Famous [यशस्विन्].

YASASSIVĀ *(adj.)*, Surrounded by eminent men [यशस्विन् + वत्]. *Yasassino parivárá janá assa atthíti y.*

YASAVĀ *(adj.)*, Famous [यशस् + वत्]. Sen. K. 400.

YASMĀ, see *Yo.*

YASO. Fame, renown, reputation, honour [यशस्]. Ab. 117; Dh. 191. Inst. *yasena* (F. Ját. 10). *Tassa rájá mahantaṁ yasaṁ dassati*, the king will confer great distinction on him (Res. 32). In composition generally *yaso: Yasobhogasamappito* (Dh. 53).

YASODHARĀ *(f.)*, Name of the wife of Siddhattha (Gotama) before he became Buddha [यशोधरा]. Ab. 336; E. Mon. 2; Man. B. 124, 152.

YĀTANĀ *(f.)*, Torment [यातना]. Ab. 407.

YATATTO, see *Yato.*

YATHĀ *(adv.)*, As, like, how, when [यथा]. Ab. 1142. *Kesá te na y. aññasaṁ*, your hair is not like other people's (Trenckner). *Mátá y. niyam puttam .. anurakkhe* (opt.), as a mother would watch over her own son (Kh. 16). *Taṁ Bhagavá na ovadati y. Devadattaṁ, Kokáliyaṁ ..* him Buddha does not admonish, any more than D. or K. (B. Lot. 305). *Y. parisaṁ kho pana so Bhagavá sarena viññápeti*, when Buddha instructs the assembly with his voice (B. Lot. 566). *Nibbanti dhírá yathá 'yaṁ padípo*, the righteous are extinguished like this lamp (Kh. 10; Dh. 36, 53). *Khippaṁ dhammaṁ vijánáti dabbí súparasaṁ yathá*, he quickly knows the law as the spoon knows the taste of the broth (Dh. 12). *Opunáti y. bhusaṁ*, winnows them like chaff (Dh. 45). In conjunction with *tathá: Yathá me dhanacchedo na hoti tathá karissámi*, I'll manage so as to have no expense (Dh. 93, comp. F. Ját. 12; Dh. 29; Ját. 8); *Yathá maṁ na muñcati tathá kátuṁ vaṭṭati*, I must act in such a way that he does not dismiss me (Dh. 156); *Tath' attánaṁ niveseyya yathá bhúrí paraḍḍhati*, let him so establish himself that wisdom may increase (Dh. 50); *Yathá so lábhaggappatto hoti tathá akási*, so acted that he became highly prosperous (Dh. 305, comp. Ten J. 42); *Kiṁ pana tvaṁ pápima tathá akási yathá 'haṁ piṇḍaṁ na labheyyaṁ*, what, sinner, did you manage that I should receive no alms (Dh. 353); *Bhagavá tathá me dhammaṁ desetu yathá atthaṁ ájáneyyámi*, let the Blessed One so teach me the Law that I may understand the meaning (comp. Ten J. 118); *Karoti so tath' attánaṁ yathá naṁ icchatí diso*, he makes himself such as his enemy wishes him to be (Dh. 29); *Yathá vá tathá vá hotu*, however that may be. With foll. *evaṁ: Yathá sá accharáya pahaṭáya vassati .. evaṁ sikkhápetvá*, having trained the bird so that it sang when he snapped his fingers (Ten J. 114); *Selo y. ekaghano vátena na samírati evaṁ nindapasaṁsásu na samiñjanti paṇḍitá*, as the solid rock is not shaken by the wind, even so the wise are unmoved in praise and blame (Dh. 15, comp. 3); *Yathá passe* (opt.) *maríciakaṁ evaṁ lokaṁ avekkhantaṁ maccurájá na passati*, the man who so looks upon the world as he would look upon a mirage (i.e. views it as unreal, as vanity), him the king of death sees not (Dh. 31). For *yathá taṁ* see art. *So* (2), p. 481 (*a*), line 25; for *taṁ yathá* see line 31 of the same column. With foll. *katham: Yathá kathaṁ*, how then? how? With foll. *náma: Yathá náma .. evam evam*, just as .. even so (Ját. 16; Ab. 1142) With foll. *api: Yathá pi*, just as (Ab. 1142; Ját. 24, followed by *tath' eva*; Dh. 60. followed by *evam pi*). With

foll. *hi*: *Yathá hi*, as (Ab. 1142, at Ját. 20 *yathá hi* means "for as"). With foll. *eva*: *Yath' eva*, *yathariva*, just as (Ab. 1142, 1143: with foll. *tathariva*, Sen. K. 211). *Y.* is sometimes repeated: *Yathá yathá haṁ . . ájánámi*, as far as I understand (Alw. I. 92); *Yathá yathá . tathá tathá* (Att. 198).

YATHĀBALAṀ (*adv.*) According to one's power or means, to the best of one's ability [यथाबलम्]. Mah. 35 (as much as one can afford): Dh. 132, 240, 326.

YATHĀBHIRANTAṀ (*adv.*), As long as one likes [यथा + p.p.p. अभिरम्]. Dh. 231.

YATHĀBHUCCO (*adj.*). Real (?) [यथाभूत + य]. Alw. I. cvii.

YATHĀBHŪTAṀ (*adv.*), According to the reality, rightly, truly, correctly [यथाभूतम्]. Dh. 37. *Aṭṭha vatthúni y. janitvá* (Dh. 431).

YATHĀBUḌḌHAṀ (*adv.*), According to seniority [यथावृद्धम्].

YATHĀDHAMMAṀ (*adv.*), Equitably, legally, righteously [यथाधर्मम्]. Mah. lxxxvii; Pát. 16, 91.

YATHĀDHAMMO, Just award, righteous punishment [यथा + धर्म]. Pát. 18.

YATHĀDHOTO (*adj.*), Washed, clean [यथा + धौत]. In the phrase *yathádhotena pattena nikkhamati* or *ágacchati*, to leave the village, or return home, with unsoiled bowl, with bowl as clean as when the begging rounds began (of a monk who has failed to obtain alms on his begging rounds, Dh. 160, 161, 353).

YATHĀGATO (*adj.*), As contained in a book, as written [यथागत]. *Yathágataṁ atthaṁ bujjhitvá*, having understood the meaning as it is given (see *Āgato*).

YATHĀHA, As he has said [यथा + आह]. Dh. 105. *Yath' áha Bhagavá*, as Buddha has said (Alw. I. 106).

YATHĀHI, see *Yathá*.

YATHĀKĀLAM (*adv.*), As long as possible [यथाकालम्]. Mah. 35.

YATHĀKAMMAṀ (*adv.*), According to one's Karma or actions [यथा + कर्मन्]. *Yathákammaṁ gato*, went according to his deeds, viz. passed away (at death) to that state of existence (whether heaven or hell) which his merit or demerit had earned (Ras. 36; Mah. 238; F. Ját. 8, 58; Fausböll well renders it, "passed away and was rewarded according to his deeds"). *Yathákammúpago* (adj.), going according to his deeds, following the destiny of his deeds (Gog. Ev. 10; B. Lot. 866).

YATHĀKARO (*adj.*), Acting in which way [यथा + कर].

YATHĀKKAMAṀ (*adv.*), In due order, successively [यथाक्रमम्] Mah. 19.

YATHĀLAṄKATO (*adj.*), All decorated as he was, without changing his state dress [यथा + अलंकृत]. Dh. 307.

YATHĀMATO (*adj.*), As if dead, like a dead man [यथा + मृत]. Dh. 5.

YATHĀNĀMA, see *Yathá*.

YATHĀÑĀYAṀ (*adv.*), Rightly, fitly [यथान्यायम्]

YATHĀNURŪPO (*adj.*), Suitable, commensurate [यथा + अनुरूप]. Mah. 168.

YATHĀNUSIṬṬHAṀ (*adv.*), According to instructions, in accordance with what has been taught [यथा + अनुशिष्ट] Dh. 151.

YATHĀPEMAṀ (*adv.*), Out of love or affection [यथा + प्रेमन्].

YATHĀPHĀSUKO (*adj.*), According to comfort, pleasant [यथा + *phásu* + क]. *Yathápháusukaṭṭhánaṁ*, a pleasant place, a comfortable lodging (Dh. 81).

YATHĀPI, see *Yathá*.

YATHĀRAHAṀ (*adv.*), According to worth or station; properly, satisfactorily, correctly, appropriately, duly [यथार्हम्]. Mah. 13, 32, 53, 82, 122, 132, 164, 207.

YATHARIVA, see *Yathá*.

YATHĀRUCIṀ (*adv.*), According to one's pleasure or wish, as one likes, at will [comp. यथारुचि]. Mah. 18, 38, 39, 134, 170.

YATHĀRUCITO (*adj.*), As liked, pleasant [यथा + रुचित] *Y. áháro*, food that he liked (Das. 38). *Yathárucitaṭṭhanaṁ*, a convenient spot (Dh. 155).

YATHĀRUCIYĀ (*adv.*), As one likes, at pleasure [यथा + instr. रुचि]. Dh. 244; Ten J. 115.

YATHĀRŪPO (*adj.*), Of that kind which, such [यथारूप]. Pát. 3.

YATHĀSADDHAṀ (*adv.*), According to faith, in faith [यथाश्रद्धम्]. Dh. 44.

YATHĀSAKO (*adj.*), Each his own, respective [यथास्व + क]. Dh. 222. *Diṭṭhiṁ vyákarimsu yathásakaṁ*, expounded their respective creeds

(Mah. 42, perhaps however *y.* is here the adv. "individually, each for himself").

YATHĀSANKHYAṀ (*adv.*), According to number or order, respectively [यथासंख्यम्].

YATHĀSANTHATIKANGAṀ, This is the 12th Dhutaṅga precept, and according to Hardy enjoins, "taking any seat that may be provided" [यथा + संस्तृत + इक + अङ्ग]. E. Mon. 10; B. Int. 310.

YATHĀSATTIṀ, YATHĀSATTIYĀ (*adv.*), According to one's ability [यथा + शक्ति, यथाशक्त्या]. Dh. 122, 240.

YATHĀSUKHAṀ (*adv.*), As one likes, at pleasure, comfortably, at one's ease [यथासुखम्]. Dh. 58, 177; Ab. 179; Ten J. 115; Mah. 7.

YATHĀTATHO (*adj.*), Real, true [यथातथ]. Ab. 127. Adv. *yathátathaṁ*, truly, exactly (Ab. 1152; Pát. 67; Att. 134).

YATHATTAṀ, and (abl.) YATHATTĀ (*adv.*), Rightly, exactly [यथा + त्व]. Ab. 1152; Sen. K. 415.

YATHĀṬṬHĀNAṀ, and -ṬHĀNAṀ, Former or original place [यथास्थान]. *Yathâṭṭhánaṁ eva gataṁ*, went back to its place (Dh. 350, comp. Mah. 206). *Yatháṭṭháne ṭhapesi*, replaced in its former position (Mah. 3, 206, 256). Adv. *yatháṭhánaṁ*, according to rank, in due order (Mah. 170).

YATHĀVAJJAṀ, Mimicry of a person's defects [यथा + वर्ज्य]. *Yathávajjaṁ náma káṇakuṇikhañjádínaṁ yaṁ yaṁ vajjaṁ taṁ taṁ payojetvá dassanakíḷá* (see *Payojeti*).

YATHĀVEGAṀ, As quickly as possible [यथा + वेग]. Dh. 322.

YATHĀVIDHIṀ (*adv.*), Duly, fitly [यथाविधि]. Mah. 53, 65.

YATHĀVIHITO (*adj.*), As appointed, regular [यथा + विहित]. Mah. 66.

YATHĀVUTTO (*adj.*), As above mentioned [यथा + उक्त]. Mah. 212; Att. 195.

YATHAYIDAṀ, and YATHEDAṀ (*adv.*), As; so that [यथा + इदम्]. See *Idaṁ* (2). Sen. K. 217. *Yathayidaṁ sásanaṁ uddhaniyam assa*, so that religion may be advanced (Br. J. S. A.). *Náhaṁ bhikkhave aññaṁ ekasaddam pi samanupassámi yo evaṁ purisassa cittaṁ pariyádáya tiṭṭhati yathayidaṁ bhikkhave itthisaddo*, I know no single other sound that can so captivate the mind of man as woman's voice (Dh. 85, this example proves that *idaṁ* in this compound is the adverb इदम्). With foll. *tathá*: *Yathedaṁ Sáriputtassa suttaṁ therassa bhásato tathá Mahindatherassa ahú devasamágamo*, just as for the thera S. when he preached the Sutta, so for the thera M. there was a great congregation of devas (Mah. 81).

YATHEVA, see *Yathá*.

YATHICCHITAṀ (*adv.*), To one's liking, to one's heart's content [यथेप्सितम्]. Ab. 469; Mah. 133; Ját. 27. It is perhaps sometimes an adj. as at Mah. 48, *aññaṁ kiñci yathicchitaṁ*.

YATI (*m.*), A pious ascetic, a Buddhist monk [यति]. Ab. 434; Mah. 23, 150, 176. Dat. *yatino* (Mah. 196).

YATI (*f.*), (in prosody) Cæsura [यति].

YĀTI, To go; to go away; to undergo [या]. For *yáti* at Dh. v. 179 see *Uyyáti*. *Dváramaṇḍalakaṁ yámi*, I'm going to D. (Mah. 59). *Saggaṁ y.*, to go to heaven (Dh. 22). *Anígho yáti*, gets off scatheless (Dh. 52). *Pacchá yanto*, walking behind (Mah. 228). *Gámagámimaggena yáti*, walks along the road leading to the village (Mah. 24). *Hatthiná y.*, to ride on an elephant (Mah. 246). *Yánena y.*, to drive in a carriage (Pát. 110). *Assavegena yantassa sísaṁ chijji*, his head, as he passed at full speed, was severed (Mah. 134). *Pubbaṁ yáti*, refers to what precedes. At Mah. 151 *disvâyantaṁ* is probably *disv' áyantaṁ* = *disvá áyantaṁ*. *Hitvá yáti*, leaves behind, distances (Dh. 6). *Madhuraṁ yáti*, undergoes sweetness, becomes sweet (Ras. 33). Imperat. *yátu* (Mah. 170). P.p.p. *yáto*, having gone to, attained. *Supáṭavaṁ yáto*, having attained great skill (Alw. I. 112). Having fled (Mah. lxxxvii). Caus. *yápeti*, to keep oneself going, maintain oneself (B. Lot. 354; Das. 8; Pát. 88) *Phaláphalena yápeti*, to live on wild fruits (Das. 3, comp. 25; Kh. 11). *Samaṇadhammo náma saríre yápente sakká kátuṁ*, the duties of religion can be performed (only) as long as the body is maintained or kept alive (Dh. 82, comp. *Yápanaṁ*).

YATO (*adv.*), From what, from whom; inasmuch as, since, because; from the time when [यतस्]. *Yato paṇítataro n' atthi*, than whom there is none greater. *Námaliṅgesu kosallam . . yato mahabbalaṁ*, inasmuch as familiarity with nouns and genders is of great importance (Alw. P. vii; in the next verse read *námaliṅgány ato*). In con-

inction with *tato*: *Yato bhayaṁ tato khemaṁ*, e drew safety from what caused his fear. *Rúpen' mmádayi nare diṭṭhamattá 'va sá yato tato Umıádacittá ti námaṁ sopapadaṁ labhi*, because she naddened men by her beauty as soon as she was een, therefore she received the appropriate name f U. (Mah. 56). Repeated: *Yato yato sammaati*, as soon as ever he grasps (Dh. 67). *Yato ıato . . tato tato* (Dh. 70).

ıTO (*p.p.p.*), Restrained, temperate [यत]. Dh. 200. *Áháre y.*, temperate in the matter of food. *Yatatto* (adj.), self-restrained (= yatátman). *Yatindriyo*, one whose senses are subdued (Ab. 434).

ıTO, see *Yáti*.

ıTRA, Since, inasmuch as; and YATTHA (*adv.*), where, in which place, wherein, whereon, whither [यत्र]. The older form *yatra* I have only met with in conjunction with *hi náma*. *Nassati vata bho loko vinassati vata bho loko yatra hi náma tathágatassa . . apposukkatáya cittaṁ namati no dhammadesanáya*, the world is lost, the world is ruined, inasmuch as the heart of the Buddha is inclined to quiescence and not to preaching the Truth (Gog. Ev. 8). *Abbhutaṁ vata bho samaṇassa mahiddhikatá mahánubhávatá yatra hi námáyaṁ Brahmáyu bráhmaṇo ñáto yasassí evarúpaṁ paramanipaccákáraṁ karissati*, a wonderful thing indeed is the magic power and influence of a Çramaṇa, insomuch that . . (Brahmáyu S.). *Yattha* is in very common use. *Te yanti accutaṁ ṭhánaṁ yattha gantvá na socare*, they go to the everlasting place whither having gone they mourn no more (Dh. 40). *Yattha ṭṭhito*, standing whereon (Dh. 23). *Yatth' eva*, wherever (Dh. 405). *Atthi gámo bhante Kalasigámo náma yatthāhaṁ játo*, there's a village, Lord, called Kalasigáma, where I was born (Alw. I. xlii). *Yattha therassa kaniṭṭho vasati taṁ víthiṁ piṇḍáya pávisiṁsu*, entered for alms the street where the thera's younger brother lived (Dh. 85). With foll. *tattha*: *Yattha passitabbo tattha hantabbo*, wherever he is to be seen there he is to be slain (Alw. I. 72, comp. Mah. 151). With foll. *ettha*: *Makutaṁ yattha morayuṁ . . ettha sálá katá ahu* (Mah. 199). See *Kattha*. Repeated: *Yattha yattha paṇḍitasamaṇabráhmaṇá atthíti vadanti tattha tattha gantvá sákacchaṁ karonti*, in whatever places people say that there are wise monks and brahmins, going to each of those places they converse with them (Dh. 121). As first part of a compound: *Yatthakámaṁ* (adv.), wherever one likes, at will (Dh. 7, 58). In these forms we have an interesting case of differentiation, *yattha* meaning "where," and *yatra* "since, whereas" (comp. the use of *aññattha* and *aññatra*).

YĀTRĀ (*f.*), A march or expedition; livelihood [यात्रा]. Ab. 395, 1054.

YATTAKO (*adj.*), However much, of whatever size (comp. *ettako, kittako*). *Yattaká bhikkhú*, however many monks, whatever number of monks (Pát. 2). *Bhittisu yattakena oloketuṁ sakká hoti tattakaṁ chiddaṁ katvá*, having made holes in the walls big enough to look through, lit. by what sized (hole) in the walls it is possible to look, of that size having made a hole (Dh. 169). *Yattakaṁ kálaṁ taṁ vaḍḍhati tattakaṁ itare vaḍḍhanti yeva*, for whatever length of time it increases, for the same length of time the others increase also (Dh. 283).

YATTHA, see *Yatra*.

YAṬṬHI (*f.*), A staff, stick, pole; a stem, stalk; a measure of length = seven ratanas [यष्टि]. Ab. 190; Dh. 85. *Rathay.*, the pole of a chariot. Of the sticks on which a bird snare was mounted (Ten J. 51). *Veluy.*, a bamboo pole (Mah. 68). *Kúpay.*, the mast of a vessel (Mah. 120). *Yaṭṭhimadhuká* (f.), liquorice (Ab. 587; Mah. 197). *Panasay.*, the stalk of a jak fruit (Mah. 167).

YATVĀDHIKARAṆAṀ, = *yato adhikaraṇaṁ* (Sen. K. 319).

YĀVA, and YĀVAṀ (*adv.*), Until, while, as long as, in order that [यावत्]. *Yáva pápaṁ na paccati*, as long as his sin is not punished (Dh. 13, 22). *Tiṭṭha táta y. te yágubhattaṁ sampádemi*, stop a minute, my son, while I get you some gruel ready (Dh. 403). *Acchariyaṁ bho Raṭṭhapála abbhutaṁ bho R. yáva subhásitaṁ idaṁ tena Bhagavatá*, it is marvellous, Raṭṭhapála, it is wonderful, how well this has been spoken by the Blessed One. *Y. dhammaṁ suṇom' ahaṁ adhivásetha táva*, wait while I listen to the Law (Mah. 198). *Yávāhaṁ ágacchámi táv' ettha thokaṁ vissama*, rest awhile here till I return (Ras. 31). *Yávaṁ hi vanatho na chijjati . . paṭibaddhamano 'va táva so*, for as long as lust is not extirpated, so long is his mind in bondage (Dh. 50, comp. 128, 140, 300). *Y. tassá pavattiṁ na suṇáma táva n' eva yuddhaṁ dassáma na rajjaṁ*, as long as we

hear no news of her so long we decline either to go to war or to surrender the kingdom (Dh. 157). *Y. idaṁ bandhanaṁ na vaḍḍhati távad eva naṁ chindissami*, that this bond may not grow I will cut it off at once (Dh. 118). *Yáva bahuká honti táva pápiká eva*, the more there are the worse they will be (Dh. 285). *Na tav' imaṁ pallaṅkaṁ bhindissámi y. me cittaṁ vimuccati*, I will not rise from this couch until my soul is emancipated (Dh. 118, comp. Pát. 17). *Apasakka táva bhagini y. bhikkhú bhuñjanti*, withdraw, sister, while the monks are eating (Pát. 20). *Yáva* is also used prepositionally with acc. or abl. With acc. *Tusitapurato y. bodhimaṇḍaṁ*, from T. to the Bodhimaṇḍa (Mah. 182); *Y. koṭippakoṭiṁ*, up to a koṭi of koṭis (Ras. 18). With abl. *Suriyatthagamá yáva*, until sunset (Mah. 118); *Yáv ajjadivasá*, till the present day (Mah. 195); *Yáva pítivegapassaddhiyá nisíditvá*, having sat until the subsidence of his joyous excitement (Alw. I. 80, comp. B. Lot. 335, Mah. 174, Gog. Ev. 15, Ten J. 34). With an adv. *yáv' ajja*, till to-day (Mah. 241). Sometimes the noun is in the nom., as at Ras. 65, *yáva paccuppannavatthukathá*; and at Ját. 2 we have *yáva bodhimaṇḍe sabbaññutappatti táva pavatto kathámaggo*, the course of narration continued up to the attainment of omniscience on the bodhimaṇḍa (comp. Ras. 65). With foll. *eva*, *yávad eva*, until; as soon as, whenever (Dh. 13); as long as, while, considering that (Pát. 17). *Yávad eva devo . . maṁ na plavayissati . . táva na uṭṭhahissámi*, so long as the clouds shall not lift me up (with floods of rain), so long I will not rise (Att. 210). The form *yávade* corresponding to *távade* (see *Táva*) sometimes occurs (Cl. Gr. 75). With foll. *ca idaṁ*. *Yávañ c' idaṁ* (*idaṁ* is the adv.). *Aniccá bhikkhave saṅkhárá addhuvá bhikkhave saṅkhárá yávañ c' idaṁ bhikkhave sabbasaṅkháresu alam eva nibbindituṁ alaṁ virajjituṁ*, life is fleeting and transitory, insomuch that there is reason to feel loathing and disgust for life. *Yáva* forms the first part of many compound adjectives and adverbs. *Yávamaṇibandhaṁ* (adv.), up to the wrist. *Yávadvádasamaṁ* (adj.) *vassaṁ* is rendered by Turnour "every twelfth year" (Mah. 257). At Pát. 10 there is a curious expression, *patto yávabhedanáya* (dat.) *dháretabbo*, the bowl must be carried till it breaks.

YĀVADATTHAṀ (*adv.*), As much as required [यावदर्थम्]. *Y. bhuñjitva*, having eaten his fill (Dh. 372). In phrases like *yávadatthaṁ maṁsaṁ kháditva* (Ten J. 13, comp. Dh. 228), we perhaps have an adj. *yávadattho*, sufficient. With affix क, *bhuñjitvá yávadatthakaṁ* (Mah. 167).

YĀVADE, see *Yáva* (15 lines from end of art.).

YĀVADICCHAKAṀ (*adv.*), As much as desired [यावत् + इच्छा + क].

YĀVAJARĀ (*adv.*), Until old age [यावत् + जरा] Dh. v. 333 (Subh. says it is a samása, and separate from *sílaṁ*, so that Fausböll has printed the passage rightly).

YĀVAJĪVAṀ (*adv.*), As long as life lasts, all one's life [in S. यावज्जीवम्]. Mah. 162, 238; Dh. 12; B. Lot. 864.

YĀVAJĪVIKO (*adj.*), Lasting one's whole life, life-long [in S. यावज्जीविक]. Pat. 89.

YĀVAKO, Lac [यावक]. Ab. 305.

YĀVAMAHANTO (*adj.*), However big [यावत् + महत्]. *Kívamahantam mama cakkayugaṁ karissasíti vatvá yávamahantaṁ ákaṅkhasíti vutte*, having said, "How big will you make my pair of wheels?" and it having been answered, "As big as you like" (Dh. 96).

YAVANAPUPPHAṀ, Name of a perfume [यवन + पुष्प]. Ab. 147.

YĀVAÑCIDAṀ, see *Yava*.

YĀVANTO, As many as [masc. plur. fr. यावत्]. Dh. v. 337.

YAVASO, Pasture, fodder [यवस]. Ab. 602; Das. 24.

YĀVATĀ (*adv.*), As far as, inasmuch as, because [यावता]. In conjunction with *tena*: *Na tena paṇḍito hoti yávatá bahu' bhásati*, he is not on that account a wise man because he talks much (Dh. 46, comp. 47). *Yávat' assa vigatamiddho*, as long as he is awake (Kh. 16). *Yávatá . . távató*, as long as . . till then, because . . therefore. There is a curious use of *y.* with a noun in the nom. case, of which I have met with the foll. examples: *Yávatá parisá ási*, all the multitude that was there (Ját. 26, here one would expect the adj. *yávatí*, fem. fr. यावत्). *Idaṁ maraṇaṁ náma na ekasmiṁ yeva ṭháne na ca ekass' eva hoti yávatá pana bhávuppatti náma atthi sabbasattánaṁ hoti yeva*, this death is not confined to a single place or a single individual, but wherever there is existence and rebirth it is the destiny of all sentient beings (Dh 359). *Yávatá bhikkhave dhammá*

sankhatá vá asankhatá vá virágo tesaṁ dhammánaṁ aggam akkháyati, priests, whatsoever conditions there may be material or immaterial, of these conditions arhatship is the chief (Dh. 382; Fausboll here offers the conjectural emendation *yávantá*, nom. pl. from यावत्, but the reading of the text is correct, comp. *yavatá bráhmaṇagahapatiká Mithiláyaṁ paṭivasanti*).

YĀVATAKO (*adj.*), As long, as far, as much, as many (comp. *távatako*). *Yávatako assa káyo távatako assa vyámo*, as long as his body is so long is the stretch of his arms (B. Lot. 570). Burnouf has misunderstood the meaning of this passage, which clearly is that the height of Buddha was equal to the distance between the tips of his fingers when his arms were stretched out. I have more than once been told that in well-proportioned men this is generally found to be the case. *Yávatake .. ussahati ovadituṁ . . távatake upaṭṭhápetuṁ*, to provide as many (novices) as he is able to exhort (Pát. xiv). Fem. *-iká: Yávatiká yanassa bhúmi yánena gantvá*, going in her carriage as far as there was room for a carriage, or as the ground permitted (Dh. 231, *y.* of course agrees with *bhúmi*). In one instance (Pát. 2) I have met with a masc. form *yávatiko*.

YĀVATATIYAṀ (*adv.*), Up to the third time [यावत् + तृतीय]. *Y. váretvá*, having thrice endeavoured to prevent him (Dh. 172). *Tathá 'si y.*, this happened three times (Mah. 45). Pát. 5, 95; Das. 4. With affix क, *yávatatiyako*, a name of the last four Saṅghádisesa offences, because before the punishment is inflicted warning must have been thrice given (Pát. 6).

YĀVATĀYUKAṀ (*adv.*), As long as life should last [यावता + आयुस् + क]. In the phrase *y. tiṭṭhati*, to live out one's span of life, i.e. not have it shortened by evil karma acquired in the present or a previous existence. When used of a human being it means to live to a good old age; when used of a deva, to live the period allotted to devas of the devaloka in question (in some of the devalokas life is of enormous length, see Man. B. 26). F. Ját. 8; Ten J. 52; Dh. 117, 252 (*y. puññaṁ katvá*), 288; 339 (line 4); Mah. 14 (read *-kaṁ*).

YĀVATIHAṀ (*adv.*), As many days as [some derivative of यावत् + अहन्]. *Y. jánaṁ paṭicchádeti távatihaṁ ..*, for as many days as he knowingly conceals his sin, for so many days .. (Pát. 6).

YAVO, Barley [यव]. Ab. 450; F. Ját. 15.

YĀYĪ (*adj.*), Going [यायिन्]. *Sighay.*, going quickly. *Nagaray.*, going to the city (Sen. K 502).

YEBHUYYASIKĀ (*f.*), Name of one of the Adhikaraṇasamathas. It is properly an adj. in agreement with *kiriyá* understood. The second part of the compound is भूयस् + इका, while in *ye* I think we have the relative pronoun यद् (comp. *seyyathá* = *sa-yathá*). Vij. sends me the foll. explanation of this term, "It means putting to the vote and deciding by a majority; this is done by drawing tickets (*saláká*): a good orthodox priest must be selected as salákagáhápaka or ticket-issuer, who should be careful to have the votes taken when there is a majority of the orthodox (*dhammavádí*)." He quotes, *yassá kiriyáya dhammavá lino bahutará*, and *yebhuyyadhammavádino etassa yebhuyyasiká*.

YEBHUYYATĀ (*f.*), Abundance, preponderance [next + ता]. Ab. 786; Pát. 62.

YEBHUYYO (*adj.*), Abundant, numerous [probably यद् + भूयस्]. Ab. 703 (I have never met with it elsewhere as an adj.). Instr. *yebhuyyena* (adv.), generally, mostly, as a general rule, frequently, numerously, entirely (Dh. 189, 277, 288, 395). *Te there caṅkamante yebhuyyena vipajjiṁsu*, these (insects) as the priest walked up and down perished in great numbers (Dh. 88, comp. Mah. 181). *Tesu yebhuyyena pabbajitesu*, these having nearly all taken orders (Dh. 139). *Yebhuyyena ṭhapetvá dve*, all except two (Brahmáyu S.). *Yebhuyyena ekato vicaranti*, always went about together (Dh. 416).

YENA, see *Yo.*

YENAKĀMAṀ (*adv.*), Wherever one likes, at will [येन + काम]. Ten J. 38. Compounded with गम, *yenakámaṅgamo* (adj.), going wherever one likes.

YENAKAMMAṀ (*adv.*), Where one's Karma leads [येन + कर्मन्]. *Yenakammaṁ gacchati* is equivalent to *yathákammaṁ gacchati.*

YENICCHAKAṀ (*adv.*), Wherever one likes [येन + इच्छा + क]. Dh. 58.

YEVA, see *Eva.*

YIṬṬHO, see *Yajati.*

YO (*pron.*), Who, what, which; he who; whoever [यद्]. Declined like *sabbo*. Acc. *yaṁ*. Instr. *yena*. Dat. and gen. *yassa*. Abl. *yasmá, yamhá* (Dh. 70). Loc. *yasmiṁ, yamhi* (Dh. 46). Fem.

yá. Inst. *yáya* (Dh. 72). Gen. dat. *yassá*, *yáya* (Dh. 118, *yassá 'yaṁ = yassá ayaṁ*). Loc. *yassaṁ*, *yáyaṁ*. Neut. *yaṁ*, rest like masc. Plur. *ye*. Instr. abl. *yehi* (F. Ját. 10). Gen. dat. *yesaṁ*. Loc. *yesu*. Fem. pl. *yá*, *yáyo*. Instr. abl. *yáhi*. Gen. dat. *yásaṁ*. Neut. pl. *yáni*. *Hoti kho yo bhikkhave samayo .. devo na vassati*, the time will come, priests, when there will be no rain (Gog. Ev. 14). *Abhayaṁ yo sabbabhútesu deti*, he who gives protection to all beings (Ten J. 116). *Yo pana bhikkhu evaṁ vadeyya*, now if any priest say thus (Pát. 16). *Tuṭṭhí sukhá yá itarítarena*, blessed is joy which springs from whatever cause (Dh. 59). *Yasmiṁ pana ṭháne nisíditvá maṁ kháditum árabhissati tatra naṁ saddaṁ katvá palápessámi*, but in whatever place he alights and begins to eat me, there I will drive him away by shouting (Dh 155). *Yassa .. n'atthi dukkataṁ*, he who has no sin (Dh. 70). *Devaloke yá rati*, every delight in the celestial world (Kh. 11). *Puriso koci lokasmiṁ vijjati yo*, is there any man in the world who? (Dh. 26). *Yaṁ pana etaṁ brúsi námarúpaṁ*, now about this námarúpa you tell me of (Gog. Ev. 43). *Yaṁ balaṁ ahuvamhase*, (according to) what power we had (F. Ját. 13). *Yañ ce viññú pasaṁsanti*, him whom perchance the wise commend (Dh. 41)

In conjunction with *so*. *Yaṁ icchasi taṁ vadehi nayidaṁ pañcakámaguṇásevino padaṁ*, you may say what you like, but this is not the footprint of one who is devoted to the five pleasures of sense (Dh. 163). *Yo muttáharaṁ passati tassa rájá mahantaṁ yasaṁ dassati*, whoever finds the necklace, upon him the king will confer great distinction (Ras. 32). *Raṇejitassa yaṁ pánaṁ jayapánaṁ ti taṁ mataṁ*, the drink of a victorious warrior is called jayapána (Ab. 398). *Yo 'haṅkáro 'ññamaññassa sá 'hamahamiká*, that pride which is felt by one towards another is called ahamahamiká (Ab. 397, this example is interesting on account of the change of gender, *so* being changed to *sá* by attraction to *ahamahamiká*, see a similar instance at Ab. 307). *Yo pi maṁ yácati tattha so pi me manaso piyo*, when any one begged of me then was he dear to my soul. *Yaṁ hoti taṁ hotu*, be it as it may (F. Ját. 9). *Yaṁ vá taṁ vá vatvá*, having said so and so. *Yaṁ vá taṁ vá hotu*, be it this or that, anyhow, in any case. *Yaṁ vá taṁ vá rukkhatacádiṁ ácikkhanti*, tell him of such and such a bark or other drug (Dh. 93). *Yaṁ hi kiccaṁ tad apaviddhaṁ*, for what should be done is left undone (Dh. 52). *Yamhi saccañ ca dhammo ca so sukhí*, he is blest in whom dwells truth and righteousness (Dh. 70). *Yamhá dhammaṁ vijáneyya . . sakkaccaṁ taṁ namasseyya*, he from whom he may learn the Truth, him let him assiduously honour (Dh. 70).

In conjunction with *koci*. *Yo koci*, whoever, any one. *Añño vá yo koci*, or any one else (F. Ját. 19). *Yaṁ kiñci*, whatsoever, anytning (Dh. 20, 35). *Yaṁ kiñci katvá*, by some means or other, lit. having done something or other (Dh. 156, 298). Pl. *Ye keci* (Kh. 15; Gog. Ev. 15). *Yáni kanici bhayáni*, whatever dangers. *Yassa kassaci santike*, in the presence of anybody whatever (F. Ját. 10). *Yena kenaci upáyena*, by any means whatever (Ras. 87).

So, *ayaṁ*, *eso*, and the personal pronouns, are sometimes used more or less pleonastically in conjunction with *yo*: *Yá 'yaṁ Mahámahindena therena vasitá guhá*, the rock-cell inhabited by M. (Mah. 123). *Yá tá kunnadiyo kussubbhá tá ussussanti*, all the streams and pools are dried up (Gog Ev. 15). *Yán' imáni upatthání . . aṭṭhíni táni disvá*, having seen the bones which are scattered (Dh. 27). *Ye 'me antaráyiká dhammá vuttá Bhagavatá*, the conditions which were said by Buddha to be hindrances (Pát. 16). *Diso disaṁ yan taṁ kayirá*, whatever an enemy would do to an enemy (Dh. 8). *Yan taṁ karaṇíyaṁ*, this is what should be done (Kh. 15). *Yaṁ tena tesaṁ dinnaṁ cakkhuṁ tena cakkhuná cakkhumá*, the eye given by him to these people by that eye he is cakkhumá, i.e. by reason of the eye which he gave to these people he is cakkhumá (Ten J. 47). *Yváyaṁ .. saṁvaṇṇito mettajjhánavihára*, this commended state of metta jhána (Paramattha Jotiká). *Kathan nu bhante assáso mama hessati yena me akkhohiṇímahásenágháto kárápito*, Lord, how shall there be consolation for me, I by whom the slaughter of a whole army has been effected? (*me* is instr., it is just possible that *yena* may be the adv. "since, inasmuch as"). *Yesaṁ no n' atthi kiñcanaṁ*, we who nave nothing (Dh. 36). *Na kho pan' etaṁ patirúpaṁ yvá'haṁ sekho samáno sannipátaṁ gaccheyyaṁ*, it is not right that I being a sekha should go to the synod (Br. J. S. A.).

Repeated: *Yaṁ yaṁ gámaṁ upeti*, whatever

village he approaches, viz. all the villages he approaches (Mah. 45). *Yañ ñad eva bhájanavikatiṁ ákaṅkheyya taṁ tad eva kareyya*, should make whatever sort of vessel he requires (Sám. S.). Neut. *Yaṁ yad eva* and *yañ ñad eva*, whatsoever. *Yaṁ yaṁ pabbajitánaṁ upakáráya saṁvattati taṁ sabbaṁ mapetvá*, whatsoever conduces to the advantage of ascetics having created it all (Ját. 8). *Yo yo paṭhamaṁ amataṁ adhigacchati so árocetu*, whichever of us first attains amata let him announce it (Dh. 123). *Yaṁ yaṁ padesaṁ bhajati tattha tatth' eva pújito*, whatever country he dwells in therein he is honoured (Dh. 53). *Yena yen' ákárena icchati*, in whatever way he wishes (Ten J. 39). Sometimes the second *yo* is used in the sense of "any one, some one:" *Yo náma yassa attano santike vásaṁ na roceti tena yáhíti níharitabbo*, he who does not like the presence near him of anybody, by him he (the interloper) should be dismissed with the words, "Be off" (Ten J. 38).

The neut. sing. *yaṁ* is used adverbially with the meanings "that, as, because, seeing that, since, if, when" (Ab. 1145). *Taṁ bahuṁ yam pi jívasi*, it's a wonder that you are alive (F. Ját. 13). *Yaṁ satta vassáni mamánubandhiṁ* (*mam anubandhi?*), considering that you have hunted me for seven years (Ten J. 116). *Andhaṁ tamaṁ tadá hoti yaṁ rágo sahate naraṁ*, thick darkness is the result when lust overcomes a man (Alw. I. 107). *Hoti kho so bhikkhave samayo yaṁ*, the time will come, priests, when . . (Gog. Ev. 15, 20). *Ṭhánaṁ kho pan' etaṁ vijjati yaṁ*, this is a reason why . . (Dh. 143). *Anacchariyaṁ kho pan' etaṁ yam . . samena aṭṭaṁ vinicchineyyátha*, it is not wonderful that you should judge a cause justly (Ten J. 1). *Lábhá vata me yaṁ mama santikaṁ sammásambuddho . . pahiṇi*, it is fortunate for me that Buddha sent to me (Dh. 434). In the phrase *yan taṁ ariyá ácikkhanti* I think we have the adverbs *yaṁ* and *taṁ*, if so it would mean "as the saints point out." With foll. *ce: Yañ ce*, than if, even if. *Seyyo ayoguḷo bhutto tatto . . yañ ce bhuñjeyya*, better a red-hot iron ball swallowed than that he should eat (Dh. 54, comp. 20, 329); *Yañ ce sotena saṅghaṭṭitamatte yeva*, even if at the moment of contact with the ear (Alw. I. cviii). For *yañ ce* at Dh. v. 229, see p. 602, line 25. With foll. *núna: Yan núnâhaṁ imaṁ bhikkhuṁ upasaṅkamitvá puccheyyaṁ*, what if I were to go to this monk and question him (Dh. 122, comp. 104, 231, Ten J. 37); *Yan núnâhaṁ Áḷárassa Kálámassa paṭhamaṁ dhammaṁ deseyyaṁ*, let me first preach the Law to Á. K. (Gog. Ev. 11). With fut. *Yan núnâhaṁ tassa santike dhammaṁ suṇissámi*, come, I will hear the Law from him, or "perhaps I shall hear the Law from him" (Ras. 21).

The instr. *yena* is used adverbially with the meanings "for which, whereby, because, by the way that in the place where." *Yena viññú . . upavadeyyuṁ*, for which wise men would blame him (Kh. 15). *Na tena hoti dhammaṭṭho yen' atthaṁ sahasá naye*, a man is not just because he decides a cause arbitrarily (Dh. 46, 48, 380). *Yena Bhagavá ten' upasaṅkami*, went to Buddha, lit. when B. was there approached (Kh. 4; Dh. 106; Alw. I. 92). *Yena Párileyyakaṁ tad avasari*, went to P. (Dh. 105). *Yena Bhagavá ten' añjaliṁ paṇámetvá*, bending his clasped hands towards B. (Gog. Ev. 8). *Yena yen' eva pakkamati*, whichever way he goes, wherever he goes. *Yena vá tena vá pakkamanti*, go this way or that, "go their respective ways" (Trenckner).

The abl. *yasmá* is used adverbially with the meaning "because." *Pacchá pasanná ca janá yasmá lábhaṁ pavattayuṁ pahínalábhasakkárá titthiyá lábhakáraṇá sayaṁ kásáyam ádáya vasiṁsu saha bhikkhuhi*, and later on, because religious men kept up these gains (of the priesthood), the heretical devotees, who found themselves deprived of gain and honour, for the sake of gain themselves assumed the yellow robe and lived among the Buddhist monks (Mah. 38). *Yasmá . . tasmá*, because . . therefore (Ras. 7). *Hatthiná Nandamitto tu yasmá yattha ayujjhi so tasmá tattha kato gámo Hatthiporo ti vuccati*, because N. fought in that place with the elephant, therefore the village built there was called H (Mah. 151).

Instances of sandhi are, *yváyaṁ = yo ayam*, *yváhaṁ = yo ahaṁ*, *yañ ce = yaṁ ce*, *yan taṁ = yaṁ taṁ*, *yan núna = yaṁ núna*, *yañ ñad eva = yaṁ yaṁ eva*. In the neut. the original *d* of the Sanskrit is sometimes restored for euphony before a vowel. as *yad áyasaṁ* (Dh. 62), *yañ ñad eva*, anything whatever. Sometimes we have this *d* by false analogy when *yaṁ* is (acc.) masc. or fem., as

in the example above given *yañ ñad eva bhájanavikatiṁ*, where *yaṁ* is fem.

YOBBANAṀ, Youth [यौवन]. Ab. 250; Dh. 233; B. Lot. 410, 863. Loc. *yobbane*, in one's youth (Dh. 28).

YOBBAÑÑAṀ, Youth [यौवन + य or युवन् + य]. Ab. 250.

YODHĪ (*m.*), A warrior [योधिन्].

YODHO, A warrior, soldier [योध]. Ab. 376; Mah. 61, 150. *Aggay.*, a chief warrior, champion (Mah. 133).

YOGAKKHEMO, Security; Nirváṇa [योगक्षेम]. Ab. 9 (Nirváṇa). *Yogakkhemávaho* (adj.), bringing safety, secure (Att. 195). I think that as a name of Nirváṇa *y.* means simply "security," and should be classed with the Nirváṇa epithets *khemaṁ*, *anítikaṁ*, *táṇaṁ*, etc. (see art. *Nibbánaṁ*, p. 273, *a*, line 12). The comment on Dh. v. 23 says that Nirváṇa is so called because it is secure from the four Yogas, an etymology of course purely fanciful, though harmonising well with the Buddhist application of a Hindu technical term current in Gautama's time.

YOGGĀ (*f.*), Training, practice [योग्या]. *Yoggaṁ karoti*, to perfect oneself, practise (F. Ját. 11). *Tumhe yoggaṁ kárcssámi*, I'll train you, lit. I will cause you to perfect yourself (F. Ját. 9).

YOGGAṀ, A conveyance, carriage [योग्य]. Ab. 375, 1073; Mah. 98, 150.

YOGGO (*adj.*), Worthy, proper, fit, adapted [योग्य]. Ab. 1073. *Mahesibhávayoggá kaññá*, a damsel worthy to be my queen (Mah. 62, comp. 154, Dh. 196).

YOGĪ (*m.*), An ascetic [योगिन्]. Cl. Gr. 111. I have not met with this word in a text, but Vij. uses it of a Buddhist priest practising Jhána.

YOGO, Junction, union; method, means, plan, device; application, endeavour, diligence, devotion, mental concentration; connexion, attachment; relation, order, series; in gram. a rule, aphorism (Alw. I. 104) [योग]. Ab. 858. *Pubbayoge*, in connexion with the word *pubba* (Señ. K. 322). *Cittassa niggaṇhane yogo karaṇíyo*, you must strive to restrain your thoughts, lit. exertion must be made in restraint of thought (Dh. 405). *Yuttayogo bhikkhu*, a devout or earnest monk, one by whom devotion to his duties has been entered on (Ját. 65). *Tena yogena*, in that order, i.e. in the order of the saraṇágamana, the pañcasíla, the dasasíla, etc. (Vij., Ját. 28). *Mánusako yogo*, contact with the world (Dh. 74, the comment says *hitvá mánusakaṁ yogan ti mánusakaṁ áyuñ c'eva pañca kámaguṇe ca*, Subh.). *Yogá ve jayatí bhúri ayogá bhúrisaṅkhayo*, from application springs wisdom, from indifference the decay of wisdom (Dh. 50, comp. 38). *Yatháyogaṁ* (adv.), suitably, properly (Mah. 256). *Saddhádinekaguṇayogaratiṁ kareyya*, let him take delight in devotion to faith and many other virtues (Mah. 174). *Sadatthayogo* (adj.), devoted to one's own spiritual good (Att. 215). The four yogas or attachments are *kámayogo*, *bhavayogo*, *diṭṭhiyogo*, *avijjáyogo*, attachment to sensual pleasure, to existence, to false doctrine, to ignorance (Dh. 180; see Ab. 858, English margin). Vij. uses the term *yogávacaro* for one practising Jhána, I have not met with it elsewhere.

YOJANAṀ, Junction, union; a measure of length, four gávutas [योजन]. Ab. 196; Dh. 81, 195; Man. B. 11. I look upon the yojana as about equivalent to 12 miles. It contains 44,800 aratnis. *Yojane yojane* (loc.), at intervals of a yojana, every twelve miles (Dh. 265; Mah. 22, 35, 201, *yojanayojane*). *Tháne yojanayojane* (adj.), at places a y. distant from each other (Mah. 123). *Purá* (abl.) *yojanamhi*, at the distance of a y. from the town (Mah. 166). *Samantá yojane tassa*, at a y.'s distance all round it (Mah. 258, comp. 155, 169). *Yojanaṁ dígho*, a y. long. *Yojanaṁ vanarájí*, a ride in a forest for the distance of a y. *Tiyojanaṁ*, *yojanattayaṁ*, three yojanas (Mah. 166). The assumed distance of twelve miles suits the context in almost every instance that I have met with (e.g. at Alw. I. xlii Ságalá is said to be twelve yojanas from Kashmir). At Dh. v. 60 we have *dighaṁ santassa yojanaṁ*, and if we translate it "a yojana seems long to a weary man" one would expect the yojana to mean rather a furlong than twelve miles. Unfortunately Fausböll has not printed the comment, but I am disposed to render the passage "the (day's journey of) twelve miles seems long when the traveller has got wearied."

YOJANIKO (*adj.*), A yojana in extent [यौजनिक]. B. Lot. 313; Dh. 95, 350. *Tiṁsayojaniko*, thirty yojanas deep (Dh. 191, at line 8 *yoniko* is cl an error for *yojaniko*). At Dh. 94, line *Távatiṁsabhavane tiṁsayojanike kanakav*

in the Távatiṁsa heaven, in a golden mansion thirty yojanas high.

YOJANIYO (*adj.*), A yojana in length or height [योजन + य]. Ját. 65.

YOJETI, see *Yuñjati*.

YONAKO, see *Yono*.

YONI (*f.*), The womb; the vagina; source, origin, material, cause; a class of beings; form of birth or existence; knowledge, wisdom [योनि]. Ab. 153, 273, 848. *Phala-ttaca-kimi-romá t' etá vatthassá yoniyo*, fruit, bark, worms, wool, these are the sources, i.e. materials, of cloth (Ab. 297). *Sattá kammayoni*, beings have karma for their origin (Gog. Ev. 32). One of the names for an antelope is *ajinayoni*, "origin or source of a skin or hide" (Ab. 617, comp. 620). *Tiracchánayoni*, the class of animals, the brute creation. *Játo devayoniyaṁ*, born in the deva class, born as a deva (Ras. 28, comp. *nibbatto yakkhayoniyá*, born as a yakkha, Mah. 65). *Devayoniyo*, classes of devas (Ab. 13). *Nágayoniyaṁ abhiramasi*, do you delight in the Nága existence? (said to a Nágarája). *Síhayoniyaṁ nibbattitvá*, having been born in the lion class, born as a lion (F. Ját. 46). The four yonis, or classes of birth or existence, are *aṇḍajá yoni, jalábuyoni, saṁsedajá yoni, opapátiká yoni*, oviparous existence, viviparous existence, moisture-sprung existence (see *Sedajo*), and apparitional existence.

YONIJO (*adj.*), Born from the womb, born of a mother [योनिज]. Dh. 71.

YONISO (*adv.*), Causally, really; wisely [योनि + शस्]. Sárasaṅgaha says that *yoni* in the phrase *yoniso sá bhúmi jalaphalassa adhigamáya* means "cause" (*káraṇa*): I do not know where the citation occurs, and cannot translate it. *Cittaṁ . . niggahessámi yoniso*, I will restrain my thoughts wisely (Dh. 58). *Eko saṅkháro pi nicco náma n'atthi tasmá "maraṇadhammaṁ mataṁ bhijjanadhammaṁ bhinnan" ti yoniso paccavekkhitabbaṁ na socitabbaṁ*, no one element of existence is permanent, accordingly death should be looked upon philosophically and without mourning, we should merely say, "That which is subject to death is dead, that which is subject to dissolution is broken up." *Yonisomanasikáro*, enlightened or philosophic attention or devotion of the mind (Dh. 02, 110, 358, 405). At Ab. 153 *yoni* is given as Fo- ...onym of *paññá, vijjá, ñáṇa*, etc. Sárasaṅgaha says, *yonisomanasikáro ti ádisu ñáṇe*, in phrases like yonisomanasikáro the word yoni is used in the sense of "knowledge."

YONO, and **YAVANO**, and (with aff. क) **YONAKO** (*adj.*), Foreign, barbarian; Ionian, Greek [यवन, यवनक] *Yonaraṭṭhaṁ, Yonakaraṭṭhaṁ*, the Yona country. *Yonaloko*, the Yona people (Mah. 71). *Yonakabhásá*, the Yona language (Alw. I. cvii). *Yoná* and *Yonaká* (pl.), the Yona people (Alw. I. xlv). The Yonas of Milindapañha were unquestionably Greeks (Man. B. 516). Milinda is the historical king Menander, and Trenckner has shown that three or four of his courtiers who are mentioned by name have Greek names in a Sanskrit dress (e.g. *Devamantiyo* = Demetrius, see Man. B. 515, line 28, where the Sinhalese version has Devamantriya). The Yona priest Mahádhammarakkhita who came to Ceylon B.C. 157 from "the Yona city Alasanda" was doubtless also a Greek (Mah. 171, read *Yonanagarálasandá Yonamahádhammarakkhito*). At Mah. 71 we are told that in B.C. 307 the Yona priest Dhammarakkhita was sent as a missionary to Aparanta, while the priest Mahárakkhita was sent to the Yona country: after a careful perusal of the aṭṭh. and of Sásanavansa I feel doubtful what country is intended. At the present day the name Yona is applied by the Sinhalese to the "Moormen" or Arabs settled in Ceylon. Some of these Arab families have been settled for centuries in Ceylon, and their villages are found even in the mountain districts of the interior. They retain their religion, and universally wear the fez or skull-cap, but speak Tamil. The date palm is called by the Siṅhalese Yŏn-iṅdí (*Yonasindí*).

YOTTAṀ, The tie of the yoke of a plough [योक्त्र]. Ab. 448; Ját. 57.

YUDDHAṀ, see *Yujjhati*.

YUGALAṀ, A pair, couple [युगल]. Ab. 628.

YUGAṀ, A pair, couple; a generation; an age of the world [युग]. Ab. 628, 882. *Cakkay.*, a pair of wheels (Dh. 95). *Vatthay.*, a couple of cloths (Mah. 175). *Bhadday.*, an auspicious pair (Dh. 124, said by Buddha of Kolita and Upatissa). *Cattári yugáni*, four couples (of men, Alw. I. 78, Kh. 7, of the eight Ariyapuggalas). In Brahmáyu S. we are told that Buddha when walking *yugamattaṁ pekkhati*, which Hardy renders, "does not look before him further than the

distance of a plough or nine spans" (Man. B. 371, *yuga* would seem therefore to be a measure of length). An Antarakappa is a vast period or cycle of time during which man's age increases from ten years to an asaṅkheyya, and then decreases again to ten years (see *Kappo*). It is subdivided into eight yugas, as follows, 1st a *kaliyugaṁ*, 2nd a *dváparay.*, 3rd a *tetáy.*, 4th a *katay.*, 5th a *katay.*, 6th a *tetáy.*, 7th a *dváparay.*, 8th a *kaliyugaṁ* (Man. B. 7, I owe the Pali names to Yátr.). See *Yugo*.

YUGANDHARO, see *Kulácalo*.

YUGANTO, The end of a kappa, = *kappakkhayo* [युगान्त]. Ab. 82. *Yugantaváto*, the great wind by which the destruction of the world is sometimes effected at the end of a kappa (see Man. B. 5).

YUGAPATTO, Mountain ebony [युगपत्त्र]. Ab 552.

YUGO, and YUGAṀ, The yoke of a carriage or plough [युग]. Ab. 882; Dh. 91. Comp. *Yugaṁ*.

YUJJATI, see *Yuñjati*.

YUJJHATI, To fight, make war [युध्]. *Ajátasattuná saddhiṁ yujjhanto*, being at war with A. (Dh. 353, comp. 202). With instr. *Na yujjhissáma Damiḷehi*, we will not war with the Tamils (Mah. 136, 203). With dat. (Mah. 255). Metaphorically of conflict with evil passions (Dh. 291). Aor. *yujjhi*, *yujjhittha* (Mah. 203, 255), pl. *yujjhiṁsu*, *ayujjhuṁ* (Mah. 151, 154). P.pr. *yujjhamáno* (Mah. 154), *yujjhanto* (Dh. 202). P p.p. neut. *yuddhaṁ*, war, battle (Ab. 399). *Yuddháya* (dat.) *pávisi*, rushed into the fray (Mah. 64). *Yuddháy' ágato*, come "with hostile intent" (Mah. 153). *Yuddháya abhisaṁyutá*, equipped for battle (Mah. 217). *Yuddhattham upágamuṁ*, advanced for the purpose of attacking him (Mah. 62). *Yuddhamahí*, battle-field (Mah. 62). *Yuddhaṁ yujjhati*, to fight a battle (Mah. 194). *Maccuy.*, conflict with death (Ditto). *Y. deti*, to offer or give battle (F. Ját. 5). The reading *yujjháya* (where we should expect *yuddháya*) at Mah. 155, 217, is supported by four MSS. which I have collated. It may possibly be a dat. from युद्ध्य.

YUÑJATI, To turn one's attention to, be zealous, active, devote oneself to [युज्]. Dh. 281. With loc. *yuñjati Buddhasásane*, devotes himself to the commandment of B. (Dh. 68; B. Lot. 530, comp. Dh. 38). Pass. *yujjati* (Pát. 77). P.f.p. *yujjaniyo* (Sen. K. 477). P.p.p. *yutto*. Caus. *yojeti*, to fix, apply, devote; to unite, mix; to try, adopt, use, prepare; to yoke, harness; to appoint commission, employ; to furnish, provide; to urge, induce. *Yojetha Máraṁ paññávudhena*, let him grapple Mára with the weapon of wisdom (Dh. 8). *Attánaṁ yogasmiṁ* (loc.) *ayojayaṁ*. not devoting himself to zeal (Dh. 38). *Yojayi rathe*, bound them to his chariot (Mah. 218). *Sappimadhusakkharáhi yojetvá*, having mixed it with ghee, honey and sugar (Dh. 126). *Visaṁ phalesu yojetvá*, having applied poison to the fruit (Mah. 229). *Handáhaṁ viriyasamatham yojemi*, let me adopt, or try, the calming of my zeal (Br. J. S. A.). *Bahú manusse yojetvá* having engaged a number of men (to make bricks, Mah 107). *Áharathâti yojesuṁ*, ordered them to bring them, lit. commissioned them, saying, Bring ye them (Mah. 179). *Ambaṁ visena yojetvá*, having poisoned a mango, lit. furnished it with poison (Mah. 130). *Páde upanáháhi yojetvá*, having fitted his feet with slippers (Mah. 177). *Mahávihúraṁ násetuṁ yojesi*, incited or induced him to destroy the M. (Mah. 235). P.p.p. caus. *yojíyati*. *Naṅgalasahassaṁ yojíyati*, a thousand ploughs are yoked (Ját. 57). P.p.p. *yojito*. Also caus. *yojápeti*. *Pañca sakaṭasatáni yojápetvá*, having caused 500 carts to be yoked (Dh. 265).

YÚNO (*adj.*), Young. This anomalous form is due to the false analogy of some of the oblique cases of युवत्, as यूना, यूनस्, यूने. Or it may be formed back from the fem. यूनी, which looks as if it pointed to a masc. यून.

YÚPO, A pillar, column; a sacrificial post; a pásáda [यूप]. Ab. 208, 419, 1101; Mah. 165 (*siláy.*, a stone column), 169.

YÚSO, and YÚSAṀ, Juice [यूष, जूष]. Of the juice of a mango (F. Ját. 7). Of the juice of a jak fruit (Mah. 167).

YÚTHIKÁ (*f.*), A sort of jasmine [यूथिका]. Ab. 576.

YÚTHO, and YÚTHAṀ, A herd of animals [यूथ]. Ab. 632. A herd of elephants (Dh. 106). *Migay.*, a herd of wild beasts (Att. 213). *Yúthajeṭṭho*, *yúthapati*, *yúthapo*, the leader of a herd of elephants (Ab. 360; Dh. 114).

YUTO (*p.p.p.*), Furnished or fitted with; yoked, harnessed [युत]. *Ekakúṭayuto* (adj.), furnished with a single peak (Ab. 210, comp. 140, Att. 192). Metaphorically: *Bhikkhú vandhadhaya yutá*

monks harnessed in the yoke of study, i.e. engaged in study (Mah. 213).

YUTTAKO (*adj.*), Worthy, proper, right [युक्त + क]. *Sotabbay.*, worth hearing of (Alw. I. 80), that ought to be heard (Ten J. 33). *Kattabbay.*, that ought to be done (Dh. 84, comp. 186). *Āpucchitabban ti yuttako ñáti*, a kinsman worthy (of your saying) "I must ask his leave" (Dh. 79).

YUTTI (*f.*), Use, application; aptness, fitness, propriety; an emblem [युक्ति]. Alw. I. viii; Ab. 858. *Tassá vacanayuttiyá* (instr.), in accordance with her advice (Mah. 64).

YUTTO (*p.p.p. yuñjati*), Yoked, joined, connected, attached; right, fitting; possessing; used, adopted, performed; engaged in, devoted to, versed [युक्त]. Ab. 352. *Nágá naṅgale yuttá*, elephants yoked to the plough (Mah. 99, comp. 218, *goṇá rathe yuttá*). *Dhuray.*, harnessed to the yoke (Dh. 91). *Sabbasetasindhavayutto ratho*, a chariot yoked with milk-white horses (F. Ját. 10; Dh 309). *Yuttarupo, yuttánulomo* (adj.), right, proper (Ras. 16). *Yuttaṁ esa vadati*, he says rightly, he is right (Dh. 96). *Yuttaṭṭháne* (loc.), in the right place (Dh. 120). *Vattuṁ yuttakále*, at the right time for speaking (F. Ját. 50). *Yuttavasena*, according to fitness, according to one's deserts (Ten J. 34, 35). *Na c'etaṁ yuttaṁ*, and this is not right (Ras. 19). *Idan' eva gone yácituṁ na yuttaṁ*, it would not be proper to ask for oxen just now (F. Ját. 9). *Yuttaṁ evarúpam mittaṁ kátuṁ*, it is well to make a friend of such a man as that (Alw. I. 75). *Saddháy.*, faithful, believing (Ab. 733). *Anekabbhutay.*, endowed with many miraculous powers. *Gopuraṭṭálay.*, furnished with gates and towers (of a city). *Maccheravinaye yutto*, devoted to the getting rid of selfishness (Dh. 186). *Yuttá Buddhavacane bhikkhú*, monks versed in the scriptures (Mah. 221). *Ayoge yutto*, given up to indifference, worldly, sinful (Dh. 187, comp. *Yogo*).

YUVĀ (*adj.*), Young [युवत्]. Ab. 253; Dh. 49. Acc. *yuvaṁ, yuvánam*. Instr. abl. *yuváná*. Gen. *yuvassa* (Mah. 112). Loc. *yuve, yuvasmiṁ*. Pl. *yuváno*. Loc. pl. *yuvásu, yuvesu*. Fem. *yuvati*, a girl, maiden (Ab. 231). See *Yúno*, and next.

YUVĀNO (*adj.*), Young. An anomalous form (declined like *Buddho*) due to the false analogy of oblique cases like युवानं (comp. *Yúno*). Sen. K. 530. Gen. *yuvánassa*.

YUVARĀJĀ (*m.*), A royal prince, a crown prince associated with the king in the government [युवराजन्]. Mah. lxxxvi; Dh. 391; Man. B 127.

YUVATĪ, see *Yuvá*.

YVĀHAṀ, YVĀYAṀ, see *Yo*.



ADDENDA

NEW WORDS.

ABBHĀHATO (*p.p.p.*), Afflicted [abhyáhata]. Das. 35. See *Nijjhámataṇhiko.*

ABHIDHĀRETI (*caus.*), To hold up, raise aloft [abhidhárayati]. Ját. 34.

ABHIDOSIKO (*adj.*), Belonging to the evening [*abhidosa* + ika]. *Abh. pútikummáso,* rancid gruel of the previous evening, viz. gruel that had turned bad by being kept all night (Raṭṭhapála S.).

ABHIJANETI (*caus.*) To call into existence, produce [*caus.* abhijan]. Ját. 21.

ABHIṆHASO (*adv.*), Frequently [abhíkshṇaças]. *Dullabhaṁ dassanaṁ hoti sambuddhánaṁ abhiṇhaso* (Sela S.).

ABHINIBBUTO (*p.p.p.*), Calmed [abhi-nivṛita]. *Abhinibbutatto* (adj.), whose soul is tranquillized (Das. 26 *atta* = átman).

ABHIPPAKIṆṆO (*p.p.p.*), Completely strewn or spread [abhi-prakírṇa]. Ját. 62.

ABHIPPASANNO (*p.p.p.*), Greatly pleased [abhiprasanna]. With loc. (*bráhmaṇesu a.*).

ABHIRAVATI, To sound loudly [abhi-ru]. Ját. 18.

ABHISAMBHAVO, Meeting with, finding, getting [fr. abhisambhú]. Ját. 8.

ABHISAMBUJJHANAṀ, Attaining Buddhahood. Ját. 59.

ABHISANDATI, To trickle, flow [abhi + syand].

ABHISSAJJANĀ (*f.*), Being angry.

ABHITTHUNATI, To praise, laud [abhistu]. Aor. *abhitthuni* (Ját. 17). Opt. *abhitthaveyya.*

ABHITUNNO (*p.p.p.*), Struck down [abhitunna]. Ját. 67.

ABHIVASSATI, To pour down [abhivṛish]. Ját. 18.

ABHIVIJINATI, To conquer [abhi-vi-ji].

ĀBHUJANAṀ, ĀBHUJO, Bending, turning [fr. ábhuj]. *Pallaṅkábhujanaṁ,* sitting cross-legged (Ját. 17).

ABHŪMI (*f.*), Wrong place [abhúmi]. Ten J. 56.

ACIRAṬṬHĀYĪ (*adj.*), Of short duration [acira + stháyin]. Mah. 28.

ADDHUVO (*adj.*), Impermanent [a + dhruva].

ĀDHĀRAKAṀ, A seat, stool [ádháraka]. Ját. 33.

ADHIPĀTETI (*caus.*), To knock off, remove [*caus.* adhi-pat]. Ten J. 115.

ADHIVĀHANO (*adj.*), Carrying or conveying to [adhi-váh + ana].

ADHOKATO (*adj.*), Knocked down, upset [adhaḥkṛita]. Ját. 20.

ADHOSIRO (*adj.*), Head-downwards [adhaḥçiras]. Ten J. 117.

ADISSAMĀNO (*adj.*), Invisible [a + *p.pr.pass.* dṛiç].

ĀGAMANĪYO (*p.f.p. ágacchati*), That should be attained. *Āgamaníyasaddhá* is the faith which sustains a Bodhisatta when he has resolved to become a Buddha, and upholds him through all the trials of his probation. *Āgamaníyasaddhá sabbaññubodhisattánaṁ hoti* (Par. S. A.). Also called *ágamanasaddhá.* Vij. quotes, *sabbaññubodhisattánaṁ saddhá abhiníhárato paṭṭháya ágatattá ágamanasaddhá náma.*

AGĀRĪ (*m.*), A householder [agára + in].

AGGAYHA, Ger. fr. ágrah (Trenckner).

AHETUKO, One who does not believe in the Cause (i.e. Karma), an infidel [ahetuka]. Ten J. 117.

ĀHUTI (*f.*), Offering, oblation [áhuti]. Ját. 17.

ĀHŪYA (*ger.*), Having summoned [áhúya]. Mah. 129.

AJAPĀLO, A goatherd [ajapála]. *Ajapálanigro-*

dho, name of a banyan-tree under which Buddha once sat (Man. B. 167, 182).

AJARĀMARO (*adj.*), Free from decay and death [a + jará + mara]. Ten J. 114, where it means immortal; Ras. 29, where it is an epithet of Nirváṇa.

AJJHĀYAKO (*adj.*), Engaged in study [ádhyáya + ka]. Alw. N. 121.

AJJHOGAHETI, To plunge into, to enter [adhi-ava-gáh]. Ját. 7.

AKĀMAKO (*adj.*) Unwilling [akáma + ka].

AKKHITTO (*adj.*), Not blamed, not reviled, blameless [a + kshipta]. Ját. 2.

AKKUṬṬHO (*p.p.p. ákkosati*), Reviled, cursed [ákrushṭa].

ĀKOṬṬETI, To beat, knock [á + kuṭṭ].

ALAṄKAMMANIYO (*adj.*), Suitable for coition [*from* kṛi *with* alam]. Pát. 75.

AMAMO (*adj.*), Uncovetous, unselfish [amama]. Das. 26.

ĀMANTANĀ (*f.*), Taking leave [ámantraṇá].

ĀMODITO (*p.p.p.*), Pleased, delighted [*from* á-mud]. Ját. 17.

AMOGHO (*adj.*), Unfailing, unerring [amogha]. Ját. 19.

ANABHIJJHITO (*adj.*), "Not coveted" [*from* abhidhyai *with* a]. Khaggavisáṇa S.

ANABHISSARO (*adj.*), Not a master, powerless [a + abhi + íçvara]. See *Uddeso*.

ANAGĀRĪ (*f.*), = *anagáriyá* (Dhammika S.)

ĀNAÑJĀBHISAṄKHĀRO, see p. 454 (b).

ANAÑÑĀTO (*adj.*), Undistinguished, unrecognized [a + ájñáta]. Das. 34.

ANAPEKKHO (*adj.*), Indifferent [anapeksha] Ját. 9.

ANARAHĀ (*m.*), One who is not an Arhat [a + arhat]. Alw. N. 121.

ANĀVAṬO (*adj.*), Unobstructed, unlimited [anávṛita].

ANĀVATTI (*f.*), Non-return [a + ávṛitti]. *Anávattidhammo tasmá loká*, not liable to return from that world (Par. S.).

ANIṬṬHO (*adj.*), Unpleasant [anishṭa]. Ját. 18.

AÑÑĀTĀ (*m.*), One who learns or understands [ájñátṛi]. Gog. Ev. 8.

AÑÑATTHATTAṀ, Variation, contrariety [anyathátva]. Mah. 252; Ját. 19; Alw. N. 132.

ANOVĀDAKO (*adj.*), Not listening to admonition, untutored [a + avaváda + ka]. Das. 22.

ANTAKAṀ, Extremity, border [antaka]. Ten J. 56 (*gamantakáni*).

ANTARĀPAṆATO, From a shop, from the bazaar [antar + ápaṇa + tas]. Ját. 55.

ANTIKO (*adj.*), Last, final [antika]. Ras. 67.

ANTOGATO, = *antaggato*. With gen. *Pattassa a.*, contained in a bowl.

ANTORUKKHATĀ (*f.*), Being among trees [antar + vṛiksha + tá]. Ját. 7.

ANTOVISATI, To enter [antar + viç]. Mah. 52.

ANUBUDDHO (*p.p.p.*), Learnt [*p.p.p.* anubudh]

ANUCAṄKAMATI, To walk about [anu + caṅkram] Alw. N. 103.

ANUCIṆṆO (*p.p.p. anucarati*), Pursued, practised. Ját. 20.

ĀNULOMIKO (*adj.*), Suitable [ánulomika].

ANUPAKKUṬṬHO (*adj.*), Not censured [a + *p.p.p.* upakruç]. Ját. 2.

ANUPARIPPHUṬO (*p.p.p.*), Filled or pervaded in every part [anu-pari-sphuṭa]. Vij.

ANUPAVAJJO (*adj.*), Not censurable [a + *p.f.p.* upavad].

ANUPAVATTETI (*caus.*), To set on foot after another, or in imitation of another [anu-pravartayati]. Dh. 134.

ANUPPAVECCHE (*opt.*), Should enter [from anu + pra + viç]. Muni S.

ANUSAÑCARATI, To traverse, drive up and down [anusañcar]. Ten J. 55.

ANUSARATI, To follow [anusṛi].

ANUTĪRE (*loc.*), On the bank (of a river) [loc. anutíra].

ANUVATTETI (*caus.*), To carry on after another [anu-vartayati].

ANVAGU, At Das. 36, aor. from anvi. It is I think the 3rd pl. anvaguḥ (*anutthunanto* might be a plur.). Two MSS. read *-gú*.

APAGĀYANAṀ, Reverence (fr. *apacáyati*).

APAGABBHO (*adj.*), Free from rebirth [apa garbha]. Alw. N. 34.

APAKASSATI, To remove [apakṛish].

APAṬU (*adj.*), Awkward [apaṭu]. Ab. 892.

APAYĀTI, To depart [apayá]. Ten J. 49.

APPAGGHO (*adj.*), Of little value, cheap [alpa + argha]. Ját. 9.

APPAHĪNO (*adj.*), Not destroyed, not got rid of [a + prahíṇa].

APPĀṆAKO (*adj.*), Free from insects [a + práṇaka].

APPAÑÑO (*adj.*), Unwise, foolish [alpajña]. Das. 32.

APPAṬIGHO (*adj.*), Free from anger [a+pratigha].

APPAṬIPUGGALO, Without a rival or equal [a + prati-pudgala]. Dh. 314.

APPAVATTI (*f.*), Non-existence [a + pravṛitti]. See p. 273 (*b*).

PPAVATTO (*adj.*), Non-existent [a + pravṛitta].

APPEKADĀ, Now one day, = *app ekadá* = *api ekadá* (comp. *app ekacce*).

ĀRODANAṀ, Lamentation [fr. á-rud]. Ját. 34.

ĀROGO (*adj.*), Healthy, well [either formed back from *árogya*, or *aroga* with lengthened *a*, as in *ánubháva*, *pávacana*, etc.].

ASAKKO (*adj.*), Unable (see *Sakko*, 2).

ASITO (*adj.*), Not resting upon, not clinging [açrita]. Das. 37.

ATAKKĀVACARO (*adj.*), Beyond the range of thought, unthinkable [a + tarka + avacara]. Gog. Ev. 6.

ATAPPO (*adj.*), Inaccessible to suffering [a + tapya]. The *atappá devá* are the inhabitants of the 13th Brahma heaven (see *Brahmaloko*).

ATICIRAṀ (*adv.*), Too long [ati + ciram]. Ten J. 38.

ATIPĀTETI (*caus.*), To cause to fly, to shoot (an arrow) [atipátayati].

ATITARATI, To excel [atitṛi].

ATITULO (*adj.*), Unrivalled [ati + tulá].

ĀṬO, Name of a bird (Ab. 637). Comp. Sansk. áṭi.

ĀTTADIṬṬHI (*f.*), Same meaning as *attavádo*.

ATTĀṆO (*adj.*), Unprotected [a + tránа].

ATTHACARO (*adj.*), Acting for a person's benefit, benevolent [artha + cara]. Ten J. 89.

ATTHADDHO (*adj.*), Not stupid, sensible, wise [astabdha].

ATTHAPACCATTHIKĀ (*pl.*), Friends and foes, lit. seeking your advantage and disadvantage. The term. belongs to the whole compound.

AṬṬHAPADAṬṬHAPANAṀ, A mode of dressing the hair [ashṭapada + sthápana]. Ten J. 6. In Raṭṭh. S. *aṭṭhapadakatá kesá*.

ATTHAVAṆṆANĀ (*f.*), Explanation of meaning, a commentary [artha + varṇaná]. Ját. 1.

AVABHĀSĪ (*adj.*), Shining [avabhásin]. Mah. 8.

AVAGGAHO, A drought [avagraha].

AVAKUJJO (*adj.*), Lying on one's face, prone [ava + kubja]. Ját. 13.

AVAMĀNANAṀ, Contempt [avamánana]. Ját. 22.

AVĀPURATI, To open [ava-á-vṛi]. Alw. N. 133; Ten J. 29. Pass. *avápuriyati* (Ját. 63). Comp. *pápurati*.

AVASSABHĀVĪ (*adj.*), Inevitable [avaçya + bhávin]. Ját. 19.

AVATTHU (*n.*), A wrong object [avastu]. Ten J 7.

AVELĀYA (*instr.*), At a wrong time [*instr.* a + velá]. Ját. 10; Ten J. 20.

AVHETI, To challenge [áhvayati]. Ten J. 14.

ĀVUTTHO (*p p.p. ávasati*), Inhabited.

AYABBAYO, Gain and loss [aya + vyaya].

AYAPOTTHAKAṀ, Account book, ledger [aya + pustaka]. Ját. 2.

ĀYASAKYAṀ, Dishonour [*fr.* ayaças + ka]. Ten J. 46.

AYYAPUTTO, Young master [áryaputra]. Designation by a servant or retainer of the eldest son of the master of the house. Also of a husband by his wife.

BĀHUJAÑÑO (*adj.*), Having many adherents, extended to many people [*fr.* bahujana].

BHAKKHO, Food [bhaksha]. Ten J. 19 (pl.).

BHAÑÑAṀ, Preaching [bháṇa + ya]. See *Patti*.

BHIṀSANAKO (*adj.*), Alarming [bhíshaṇaka].

BRAHMADAṆḌO, One of the punishments to which monks are subject for certain ecclesiastical offences [brahmadaṇḍa]

BRAHMO (*adj.*), see *Brahmá*.

BUDDHAGUṆO, Quality, attribute, virtue of a Buddha [buddha + guṇa]. Ten J. 49.

CAPUCAPUKĀRAKAṀ, Making the sound *capu*, smacking the lips (Pát. 22).

CĀTUDDISO (*adj.*), Rendered by Coomaraswamy "possessing the four appamáṇas (appamaññás)."

CATUGGUṆO (*adj.*), Quadruple [caturguṇa].

CATUPPADO, and **-DIKO** (*adj.*), Having four Pádas (of a gáthá) [catushpada, and catushpada + ika].

CATUPPAKĀRO (*adj.*), Of four sorts [catur + prakára]. Ját. 57.

CHAKKAṀ, A set or group of six [shatka].

CHĀYO, If the reading at Ten J. 111 is correct this is an interesting dialectic variety of *chapo*.

CHETTĀ (*m.*), One who breaks or cuts [chettṛi].

CIṬICIṬĀYATI, To hiss, bubble.

CĪNAKAṀ, Panicum Miliaceum [cínaka].

DAKAJO (*adj.*), Aquatic [daka + ja]. Ját. 18.

DASADDHAVIDHO (*adj.*), Of five sorts [daçárdha + vidha]. Mah. 161.

DASO (*adj.*), Seeing, understanding (only at the end

of a compound) [dṛiça]. *Paṭiccasamuppádadaso* (Alw. N. 108).

DATTO (*p.p.p.*), Given. This is the Sanskritic p.p.p. from dá, I have only met with it Muni S. (*paradattupajívi*, living on the gifts of others). The usual p.p p. is *dinno*, which I take to be dad with term. *na* instead of *ta* (*dadna*, *dunna*, *dinna*), for the vowel change comp. *nisinna*.

DESĪ (*adj.*), Showing [deçin]. *Maggadesí*, showing the way.

DEVAÑÑATARO, A comment quoted by Subhúti says, *námagottádíhi pákaṭo devo devo náma, namagottádíhi apákaṭo devo devaññataro náma.*

DHAMMAÑÑŪ (*adj.*), Knowing the Law [dharmajña].

DHAMMOKKĀ (*f.*), The torch of the Law [dharma + ulká]. Ját. 34.

DHENUPO, A calf [dhenu + pa].

DĪPARUKKHO, A candlestick [dípavṛiksha].

DIṬṬHIJJUKAMMAṀ, see *Puñño*.

DIVĀDIVASSA, Rendered by Coomaraswamy in one place "at noon," in another "at an unusual hour." A comparison with Ten J. 1 shows that the latter is doubtless the right interpretation. I take it to be the gen. of a compound *diva-diva* with lengthened *á*, like *phaláphala*.

DUBBINICCHAYO (*adj.*), Difficult to decide (of a law case) [dus + viniçcaya]. Ten J. 1.

DŪBHĪ (*adj.*), Treacherous, mischievous. We generally have *mittadúbhí*, but I have once met with *dúbhí* standing alone.

DŪBHO, Treachery, perfidy [droha]. *Adúbhatthâya*, to prevent treachery (Mah. 49).

DUJJAYO (*adj.*), Difficult to subdue [durjaya].

DUKKARAKĀRIKĀ (*f.*), Austerities, self-mortification by fasting, etc. Ját. 67. Also *dukkarakáriyaṁ*, and *-kiriyá*.

EKABĪJĪ (*m.*), The first degree of Sotápatti [eka + víja + in]. The meaning is obscure, Vij quotes *ekam eva bhavaṁ nibbattetvá dukkhass' antaṁ karoti ayaṁ ekabíjí.*

EKANDHAKĀRO (*adj.*), Entirely obscured [eka + andhakára]. Ját. 34.

EKAṄGAṆO (*adj.*), In the phrase *anekáni cakkaválasahassáni ekaṅgaṇáni ahesuṁ*, many thousands of worlds were opened out to view, became like one great open court (Ját. 53).

EKANTARIKO (*adj.*), Taking turns, acting alternately (Vij.) [eka + antara + ika]. *Manussá yeva pana parivisituṁ násakkhiṁsu devá pi ekantariká hutvá parivisiṁsu*, men alone were unable to wait upon (this multitude of guests), but the angels, taking turns with them, helped to wait (Ját. 33).

EKARĀJĀ (*m.*), A universal king [ekarája]. Ját. 47 (of the sun).

EKIKĀ, Fem. from *ekako.*

ERETI, To speak [er]. Comp. *Īreti.*

EVAṀVĀDO (*adj.*), Saying thus, holding this doctrine [evam + váda]. Ten J. 118.

GĀḶHO (*p.p.p.*), Close, fast, tight [gáḍha]. Ját. 62.

GARIYO (*adj.*), Very heavy [garíyaṁs]. Dh. 245.

GAYĀ (*f.*), Name of a river [gayá]. Man. B. 191.

GAYĀSĪSAṀ, Name of a mountain (?) near Gayá [gayáçírsha]. Dh. 119, 145; Ten J. 53.

GEHĀSITO (*adj.*), Lay, profane [geha + áçrita].

GHATAKO. The capital (lit. pot) of a column, [ghaṭa + ka]. Ját. 32.

GOPIKO, An owner of cattle [gopa + ika].

GOṬAVIYO, Part of a ship, = *pacchábandho* (Ab. 666). Mr. Trenckner tells me the reading of Ab. should be *-yo*, not *-so*.

HESATI, To neigh [hesh]. Ját. 51.

HĪRAHĪRAṀ (*adv.*), In the phrase *hírahíraṁ karoti*, to cut to pieces, chop up (Dh. 176; Ját. 9).

HIRIMANO (*adj.*), Modest [hrí + manas].

HŪHUṀ (*indecl.*), Sho! sho! a noise made to frighten away a bird.

IDDHO, p.p.p. *ijjhati.*

IÑJANĀ (*f.*), Motion (fr. *iñjati*).

JAGGANAṀ, Waking, watching. Ját. 10.

JALLAṀ, see *Rajovajallaṁ.*

JANAKĀYO, Body of people, assembly [jana + káya]. Ját. 28.

JINATRAJO, Son of Buddha, metaphorically of an apostle of Buddha [jina + átmaja].

KĀKACCHATI, This verb seems to be a frequentative from kath, and would naturally mean "to chatter," but Hardy appears to render it "to yawn" (Ját. 61; Man. B. 157).

KĀKAPEYYO (*adj.*), Brimming full (of a river), so full that a crow standing on the bank can drink from it [kákapeya].

KĀLAÑÑŪ (*adj.*), Knowing the time or season [kálajña].

KARAJAKAYO, Impure body (Dh 385, Ját. 5). Subh quotes, *kucchito kilesarajo assa káyassa atthitáya karajakáyo*, thus making karaja a compound of kad and rajas. Ját. 5.

KASAṬO (*adj.*), Insipid (?). Dh. 271, line 1; Ten J. 108.

KERĀṬIKO, and KEṬUBHĪ (*m.*), A hypocrite, charlatan, humbug (Vij.).

KHUṀSANAṀ, Reviling, scorn.

KHUṀSITO (*p.p.p.*), Reviled, scorned, snubbed Dh. 263.

KILISSANAṀ, Getting dirty. Ját. 8.

KIMATTHĀYA (*adv.*), For what purpose [kim + artháya]. Ten J. 37.

KIMATTHIYO (*adj.*), Having what object [kim + artha + ya]. *Evaṁ viheṭhanaṁ kimatthiyaṁ*, what is the good of this sort of persecution? (Ten J. 38).

KIMIṆO (*adj.*), Full of worms [krimiṇa].

KIṀSĪLO (*adj.*), Practising what Síla [kim + çíla].

KĪṆI, A word framed to represent the sound of the ring or clang of a metal rod when struck. *Ayasalákáya kiṇi ti saddaṁ sutvá* (Dh. 211).

KINTIKARO (*adj.*), Doing what [*kinti* + kara]. Ten J. 118.

KOLANKOLO, Name of one of the three classes of Sotápannas (see *Puggalo*). It is a curious derivative of *kulaṁ-kula*, and means "going from birth to birth." Vij. quotes, *dve-vá tiṇi vá kuláni sandhávitvá saṁsaritvá dukkhass' antaṁ karoti ayaṁ kôlaṅkolo, kulaṁ ti ettha bhavo.* The aṭṭh. adds, "although it is said two or three transmigrations, there may be even six."

KUHILIKĀ (*f.*), = kuhali (Att. 216).

LĀLAKO, A fool. Ten J. 118.

MAHĀHANU (*adj.*), Large-jawed, gigantic [mahâhanu]. Ját. 28.

MAHĀSĀLO, A great Sal-tree [mahá + çâla]. Ját. 26.

MAHĀTALAṀ, The earth [mahátala]. Ját. 61.

MAHIṀSĀSAKO, = Mahíçásaka. Ját. 1.

MANACCHAṬṬHO (*adj.*), Of which mind is the sixth [manas + shashṭha]. *Manacchaṭṭháni indriyáni.*

MAṄKUṆO, A bug or flea [matkuṇa]. Ját. 10.

MARAṆANTIKO (*adj.*), Bordering upon death [maraṇántika]. *Maraṇantiká vedaná* means suffering or illness so severe as to be nearly fatal, and also the suffering or illness that precedes death, the last agony (Dh. 214).

MEDURO (*adj.*), Smooth [medura]. Att. 191.

MIGĪ (*m.*), King of beasts, a lion [mṛiga + in]. Ten J. 38, 39 (*migá assa atthiti migí*).

MOHETI (*caus.*), To bewilder, mislead [mohayati]

MUṆḌIYAṀ, Baldness [muṇḍa + ya].

NADANAṀ, Roaring [nad + ana]. Ját. 19.

NĀGABALO (*adj.*), Having the strength of an elephant [nágabala]. Ten J. 115.

NAGGIYAṀ, Nudity [nagna + ya].

NAMASSANAṀ, Veneration. Ját. 1.

NĀṬAKAṀ, A play, act, drama [náṭaka]. Ját. 59.

NATTHIKADIṬṬHI (*adj.*), Holding the nihilist heresy [nástika + dṛishṭi].

NAYAÑÑŪ (*adj.*), Skilled, wise [nayajña]. At Ját. 1 Vij. says it means "knowing the four nayas or modes of interpretation, which are *suttaṁ, suttánulomo, ácariyavádo*, and *attano mati* or *ekattanayo*."

NETTO, A guide [netra]. Ten J. 110.

NIBBĀHĀPETI (*caus.*), To cause to be removed [*fr.* nirvah].

NIBBISESO (*adj.*), Similar, identical [nirviçesha]. Ten J. 45.

NIDDĀNAṀ, Digging up weeds [comp. nirdátṛi].

NIKKĀRAṆO (*adj.*), Disinterested [nishkáraṇa].

OGAHANAṀ, Diving, bathing [avagáh + ana].

OPĀTETI (*caus.*), To let fall [avapátayati].

OPĪḶĀPETI (*caus.*), To press down [*fr.* avapíḍ].

OSAṬO (*p.p.p. osarati*), Engaged in; settled [avaṣrita]. Subh. quotes from Mil. P. *sákacchá osaṭá bahú*, and from a commentary *osaṭaṁ vatthuṁ*, a matter that has been settled.

PABBĀJANIYAKAMMAṀ, Name of one of the Saṅghakammas. Vij. says it is held for the purpose of placing a monk under censure and restraint.

PABBĀJANĪYO (*p.f.p.*), That has to be ordained (fr. *pabbajeti*). Mah. 111.

PAÑCANGULAKAṀ, The five fingers [pañcan + aṅgula + ka]. Mah. 193.

PAÑCAṄGULIKAṀ, A measure of five fingerbreadths [pañcan + aṅguli + ka]. F. Ját. 6.

SAMUTRĀSANAṀ, Frightening [fr. caus. sam-uttras]. Comp. *Utrasto*.

USSITO (*p.p.p.*), Lifted, hoisted; prosperous; born produced [ucchrita]. Ab. 892.

ADDITIONAL MATTER.

A—*Patthanaṁ alabhiṁ*, I have not obtained my wish (Ten J. 113).

Abbhanumodanaṁ—Also *-modaná* (f.). *Yena kenaci dinnassa puññassa aññassa cittena paṭiggahaṇaṁ abbhanumodaná*, a. is the reception by the heart of any person of merit transferred to him by any one (comment quoted by Subh., see *Puñño*).

Abbhuggacchati—*Atha tesaṁ avaṇṇo abbhuggacchati*, an ill report of them goes forth (Par. S. Aṭṭh.). *Dasadussasahassáni abbhuggacchiṁsu*, ten thousand cloths were taken up (to make the turban. Ját. 60). Ját. 27.

Abhibhásati—P.p.p. *abhibhásito*.

Abhigacchati—*Yácito abhigantvána*, personally requested, lit. requested by him after he had come to me (Ját. 1).

Abhigíto—*Gathábhigítaṁ me abhojaneyyaṁ*, what has been obtained by reciting stanzas should not be partaken of by me (Kasíbháradvája S.).

Abhijánáti—Aor. *abbhaññási*.

Abhijátiko—*Kaṇhábhijátiko*, a low-caste man, outcaste, pariah (Sela S.).

Abhimukho—*Nekkhammábhimukho hohi*, turn your attention to N., devote yourself to it (Ját. 21).

Abhiramati—Caus. *abhiramápeti*, to give pleasure to (Ját. 61).

Abhisambuddho—*Abhisambuddho hutvá*, after he became Buddha (Ten J. 49). *Abhisambuddhagáthá*, a stanza pronounced by Gotama after he became Buddha, as opposed to one pronounced when he was a Bodhisatta (Das. 29).

Abhisaṅkhato—Ját. 33 has *madhusakkharacuṇṇasappihi abhisaṅkhaṭabhojanaṁ*, food prepared with honey. etc. (observe the *ṭ*).

Abhisanno—*Abhissanno* at Ját. 17.

Ácarati—*Na ca gandhaṁ ácare*, let him not use perfumes (Dhammika S.).

Acchará (p. 9)—*Accharaṁ paharati*, to snap the fingers in sign of displeasure or contempt (Das. 2, 22; Ten J. 114). *Accharásaddo*, the noise made by snapping the fingers (Ten J. 51).

Acchati—Fut. *acchissati* (Ten J. 115).

Ádaro—*Rájá ádaraṁ na karissati* means, I think, "the king will not be pleased" (Ten J. 113).

Addho—*Aḍḍhabhutto*, having only half finished his meal. *Aḍḍharatti* at Gog. Ev. 23 seems to mean 6 P.M. *Aḍḍharattasamayo*, midnight (Ját. 63).

Aḍḍho—Not I think ṛiddha, which becomes *iddha*.

Addito—*Dukhaddito* (Ját. 21).

Adhimuccati—*Adhimuccassu*, be reassured, have confidence or faith (Sela S.).

Adhipateyyaṁ—see *Puggalo*.

Aduṁ—see *Dadáti*.

Agamá—see *Gacchati*.

Ágameti—*Thokaṁ ágametvá*, having waited awhile (Ját. 8). *Bhikkhácáravelaṁ ágamayamáno nisídi*, awaiting the time to go on his begging rounds sat down (Par. S. A.). *Katháparíyosánaṁ me bhonto ágamentu* (Sela S.).

Agati—*Cattári agai gamanáni* = *catasso agati* (Ten J. 2). At Ten J. 1, read *ekam agatigataṁ dubbinicchayaṁ aṭṭaṁ*, a cause difficult to judge because it was influenced by the agatis (Vij.).

Ágato—*Amhákaṁ lakkhaṇamantesu ágataṁ*, it is stated in our Mantras (Ten J. 113, comp. Ját. 2, 58).

Aggamahesí—As kings are sometimes represented as having several, perhaps the term applies to a king's lawful wives as opposed to concubines; and we might reserve the term "queen-consort" for *jeṭṭhiká aggamahesí* (Das. 1).

Aggo—*Aggamaggo*, the highest Path, Arhatship (Vij.). *Laṭṭhi-agge* (loc.), at the end of a pole (Ten J. 144). *Lábhaggayasaggappattá*, having attained the height of prosperity and fame (Ját. 51). See *Kháyiko*.

Agocaro—*Imaṁ ṭhánaṁ tava agocaro*, this is no place for you, this place is too good for you (Ten J. 55).

Aguṇo—*Aguṇavádí*, one who tells you your faults (Ten J. 2).

Áharati—*Suṅkaṁ áharápeti*, to extort taxes.

Áháro—*Vanamúlaphaláháro* (adj.), living on wild roots and fruits (Ten J. 107). See *Upacchedo*.

Ájánámi—Fut. *ájánissati* (Gog. Ev. 11).

ja—*Ajja ajj' eva*, to-day, this very day (Ten J. 114).

.jjatano—Dat. *ajjatanáya* (scil. *divasáya*), for to-day.

Ajjhoharati—Weber rightly points out that the *corresponding* word (not the equivalent) in Sanskrit is abhyavahṛi.

Ajjhottharati—To strew about (Ját. 61).

Ākaḍḍhati—*Mahápathe solasa lekhá ákaḍḍhamáno*, drawing seven lines on the road (Das. 24). Ger. *ákaḍḍhitvá* (Ját. 64, dragging along).

Akaṁsu—see *Karoti*.

Ākappo—*Ākappasampanno* (adj.), "with perfect decorum" (Vij. Ját. 30; Ten J. 120).

Ākáso—Also neut. *ákásaṁ*.

Ākiṇṇo—*Ākiṇṇamanusso* (adj.), populous.

Akkharaṁ—*Akkharáni chinditvá*, having carved an inscription (on a wooden wall, Ját. 8). *Paṭṭe akkharáni disvá*, seeing the inscription on the plate (Ten J. 114).

Akkháti—Imperat. *ákkháhi me*, tell me (Ten J. 118).

Akkodho—Also adj. "free from wrath."

Ākulo—*Símá ákulá*, a disputed boundary.

Alaṁ—*Alaṁ alan ti várentánaṁ*, though they tried to stop her saying enough! enough! (Dh. 238). *Alaṁ gahapati katam me ajja bhattakiccaṁ*, nay, householder, I have already dined (Raṭṭh. S.). *Alaṁ vat' idaṁ . . padhánáya*, this is a suitable place for making the exertion (Ját. 56).

Ālambanaṁ—*Rañño álambananaṅgalaṁ*, the plough the king drove, lit. leant upon (Ját. 57). See *Phalakaṁ*.

Alaṅkaroti—P.pr. *alaṅkurumáno* (Par. A.).

Alasandá—It should perhaps be *Alasandò*, or *-daṁ*, unless we suppose *Alasandá* at Mah. 171 to be an apocopated abl. for *Alasandáya*.

Ālayo—*Gehálayo*, residence in a house (Ját. 10).

Allo—Vij. says that *allahattho*, at Ten J. 1, means "with my hands hardly dry"; I am not sure whether it implies that he came away from his meal before he had washed his hands, or whether after washing his hands as usual after the meal he had not waited to dry them. *Alla* is the Sansk. árdra.

Āloko—Also enlightenment, knowledge (Gog. Ev. 1).

Āloḷeti—We have also *áluḷeti*, to puzzle, perplex, agitate. To perplex with questions (Ten J. 12). To agitate (the mind) with love (Ten J. 45). At Ten J. 111 we have *áloḷissati*, which is perhaps an error for *áloḷessati*.

Āmako—see *Susánaṁ*.

Anádaro—With loc. *puññesu anádaro*, indifferent to or neglectful of good works (Das. 25).

Anágáriyo—*Anag-* at Ten J. 118.

Ānantariyo—see *Pañcánantariyakammaṁ*.

Ānápánaṁ—Ját. 58, see *Kammaṭṭhánaṁ*.

Anásaká—With affix tva, *n'anásakattaṁ* in Āmagandha S. But perhaps we should read with Fausböll *na násaká* at Dh. 25, and *na násakattaṁ*.

Aññadatthu—Compare anyadartha, the *d* may be euphonic or perhaps represent *ṁ* of *aññaṁ atthu*.

Aññamañño—*Aññamaññaṁ patvá*, when they met, lit. having reached each other (Ten J. 43). *Aññamaññaṁ paharantáni*, knocking one against the other (Ját. 26). Mr. Trenckner tells me that *a.* in the plural means "various" (Dh. 240).

Aññataro—*Mahisaváraṇádisu aññataraṁ vadhitvá*, having slain some buffalo or elephant or other animal, lit. having slain some one of buffaloes, elephants, etc. (Ten J. 13, comp. Ját. 26).

Añño—*Aññáni dvádasavassáni*, another twelve years, twelve years more (Das. 2). *Aññaṁ ekadivasaṁ*, some other day (Ten J. 13).

Antará—*Parisantará uṭṭháya*, leaving the assembly (Ten J. 12).

Antarantarena—Also "from time to time" (Ten J. 6).

Anto (1)—*Ubhosu antesu*, at both ends (of a perambulation hall, Ját. 8, comp. Das. 35).

Anto (2)—*Tassa anto*, within it (Ját. 50). *Antosáṇito*, from behind the curtain (Ját. 58).

Anugacchati—P.pr. pass. *anugammamáno* (Ját. 53).

Anujánáti—With acc. and dat. *Anujánáthu maṁ agárasmá anagáriyaṁ pabbajjáya* (Raṭṭh. S.). Fut. *anujánissati*.

Anukiriyaṁ—*Mama anukiriyaṁ karonto*, imitating me (Ten J. 53).

Anupabbajati—*Ahaṁ taṁ purisaṁ anupabbajissámi* (Ját. 56).

Anupagamma—See *Upagacchati*.

Anussati—See *Kammaṭṭhánaṁ*.

Apánaṁ—See *Ānápánaṁ*.

Apaṇṇako—Weber makes it = a-praçna-ka.

Āpanno—*Idaṁ náma tvaṁ ápannapubbo*, you fell into this sin before (Vij.). *Āpannasattá* (f.), a pregnant woman.

Āpaṇo—Also *ápaṇaṁ* (Mah. 213).

Aparagoyánaṁ—At Gog. Ev. 23 *Goyánadeso*.

Aparo—Instr. *aparena*, subsequent to. *Koṇḍaññassa aparena*, after Koṇḍañña (Ját. 34).

Api—With ce: *Api ce dubbalo mitto*, a friend, even

if a weak one (Ten J. 40). *Api ca kho*, but, anyhow (Ját. 26). Sandhi: *pi 'ssa = pi assa* (Dh. 95, 258; F. Ját. 7, 52), *p' angena* (B. Lot. 654), *p' ime* (B. Lot. 836), *pâyaṁ = pi ayaṁ*.

Āpo—Declined generally like *Buddho*, acc. *ápaṁ*, instr. *ápena*, etc.

Appaná—See *Samádhi*.

Appatito—Also *appatito*.

Arahá—See *Samatho*.

Ārakkho—*Ṭhapite árakkhe*, a watch having been set (Das 23).

Ārammaṇaṁ—*Buddhárammaṇá píti*, joy of which Buddha was the cause or object (Ját. 11).

Ārámo—At the end of a compound "delighting in."

Āsaṅkati—P.f.p. *ásaṅkaniyo*, apprehensive (Das. 8).

Asaṅkheyyo—See *Kappo*.

Asubho—See *Kammaṭṭhánaṁ*.

Asuci—Fem. *asuci*, filth (Ját. 22).

Atikkanto—Also "having escaped from" (Ten J. 48). Ger. *atikkamma* (Ten J. 46).

Ativattati—*Dhammaṁ a.*, to pervert justice (Vij.). P.p.p. *ativatto*. *Sesarukkhánaṁ cháyá ativattá*, the rest of the shadows slanted (Ját 58).

Ativiya—With a verb: *Ativiya paridevati*, mourns exceedingly (Ten J. 114, comp. Ját. 8).

Attá—*Attánam apatápaye*, should vex his own soul (Das. 5). *Attano pamáṇaṁ na jánási*, you don't know your own measure (Ten J. 5).

Attháya—*Taṁ yuddhattháya avhayanto*, challenging him to single combat (Ten J. 14).

Atthi—*Na santi devá*, there are no gods (Ten J. 116). *Isayo n'atthi me samá*, there are no sages equal to me (Ját. 17). *Sace na labhámi jívitaṁ me n'atthi*, if I don't get it, life's not worth having, lit. I shall have no life (Ten. J. 113).

Attho—*Sace me gatena koci attho bhavissati*, if there is any good in my going.

Avajánáti—Also "to deny" (Vij.).

Āvajjeti—*Āvajjeti*, as well as *ávajjati*, means "to reflect, meditate," see Ten J. 49, 105, Ját. 9, 74, But *ávajjati* is far more commonly used in this sense, see Gog. Ev. 2, Das. 23, 30, Ját. 54, 72. Another instance of *ávajjeti* meaning "to upset" will be found at Ját. 69.

Avataṁso—And with affix ka, *avataṁsako* (Ab. 308).

Avattharati—Aor. *avatthási*.

Āvaṭṭo—Also *ávatto*, whirlpool (Ját. 70). I have once met with *dakkhiṇávatto*. *Nágávaṭṭo*, a whirl or turmoil caused by Nágas (Ját. 26).

Avecca—It certainly means "knowing, understanding," as in Sanskrit.

Bádhati—*Sakuṇe b.*, to snare birds (Ten J. 116, 121).

Báhiro — *Báhirabhaṇḍaṁ*, property, opposed to *ajjhattikabhaṇḍam*, limbs and life.

Bahujjano—Also *bahujano*, which indeed is the usual form, *bahujjano* being metri causâ (Das. 6). *Bahujano* is also an adj. meaning "populous."

Bajjhati—Also "to be caught, snared" (Ten J. 113).

Bandhati—Also "to catch, snare" (Ten J. 113). Also "to construct verses, compose" (Ten J. 46).

Bhaginí—*Bhagini*, sister! is the usual address of a monk to a nun.

Bhágo—*Ācariyabhágo*, teacher's allotment, fee, reward (Ját. 61).

Bhájanaṁ—*Sammánabhájanaṁ*, receptacle of veneration (of the Saṅgha, Ját. 1).

Bhaṇḍakaṁ—*Assab.*, horse-furniture, saddle and harness, etc. (Ját. 62).

Bhavanetti—This is properly an adj., an epithet of *taṇhá* or human passion. In Sanskrit it would be bhavanetrí, and it means leading or conducing to rebirth.

Bhavo—*Bhavapariyante ṭhito*, standing on the extreme verge of existence, viz. about to attain Nirváṇa or annihilation (Ten J. 119).

Bháyati—Imperat. 2nd pl. *bhátha* (Ját. 26).

Bhiṁsano—With affix ka, *bhiṁsanako*, terrible, dangerous (Ját. 8).

Bhojaniyo—Also *Bhojaneyyo*.

Bhummaṭṭho—This is an instance of doubling the consonant and shortening the vowel, like *jannu*, *gunnaṁ*, *thulla*, *khiḍḍá*, etc. In Sanskrit it would be bhúma-stha.

Biláḷo—Ját. 120.

Bilaṁ (1)—*Bilásayo* (adj.), living in holes or caves (Ját. 18).

Bodhimaṇḍo—Also called *bodhitalaṁ* (Ten J. 48).

Brahmakáyiko—See *Sattaloko*.

Bráhmaṇo—See *Samaṇo*. There is no trace of a dialectic form *brahmaṇa*, in the rare instances in which I have met with this spelling it is simply a copyist's blunder.

Brahmuno—See *Brahmá*.

Buddho—See *Kappo*.

Cakkhu—*Cakkhúni paṭilabhiṁsu*, regained their sight (Ját 51).

Candanaṁ—*Candanasáro*, choice sandal (Ját. 53).

Carati—Also "to conduct oneself well, to live a pious life."

Cáro—*Pamádacáraṁ carati,* to live a slothful life (Ját. 9).

Catujjátigandho—At Ját. 55, *catujátikagandhehi,* where we have an adj. *catujátiko.*

Ceto—*Atha kho Bhagavá áyasmanto Raṭṭhapálassa cetasá cetoparivitakkaṁ manasákási,* then Buddha with his mind knew the thoughts of the mind of the venerable R. (Raṭṭh. S.).

Chando (1)—*Chand-ádi-vasena agantvá,* not influenced by partiality and the other Agatis (Ten J. 2).

Cháto—Vij. quotes Abhidhánappadípiká Ṭíká as referring *cháta* to *chá-bhakkhane,* At Mah. 195 we have *aggakháyikacchátake,* in the famine in which people ate sprouts. Kern identifies *cháta* with the Sanskrit cháta, "cut, divided, thin, emaciated," but it must be remembered that the Pali *cháta* means simply hungry, without any idea of wasting through hunger (see Ten J. 18).

Chavi—*Chavivaṇṇo sarîracammassa vaṇṇo* (Subh.).

Chejjo—*Chejjabhejjaṁ,* execution of a criminal, maiming and putting to death.

Chiggalaṁ—See *Táḷo.*

Dáro—*Sehi dárehi santuṭṭho,* contented with his own wife.

Dáyako—*Jívitadáyako,* one who saves a person's life (Ten J. 40, "this is my preserver").

Devarájá—An archangel, see *Sakko.*

Dhammacakkaṁ—In Sela S. occurs the phrase *dhammena cakkaṁ vattámi cakkaṁ appativattiyaṁ,* which Coomaraswamy renders "I exercise rule by means of doctrine, a rule which is irresistible."

Dhuro—See end of art. *Puggalo.* Mr. Trenckner points out to me that *dhura* according to Ab. 1004 means also *antika* "near," and he renders *dhuravihāro* at Dh. 240, line 20, by "neighbouring monastery." See also Ját. 8, *dhuragámo,* an adjacent village.

Disá—Sometimes at the beginning of a compound means "foreign," e.g. *disákáko,* a foreign crow, one belonging to a foreign country.

Diṭṭhanto—Subh. quotes from Vis. M., *diṭṭhantaṁ patto ti diṭṭhippatto* (see *Puggalo*); and from a Ṭíká, *diṭṭhantaṁ patto ti dassanasaṅkhátassa sotápattimaggañáṇassa anántaraṁ patto ti vuttaṁ hoti, paṭhamaphalato paṭṭháya yáva aggamaggá-diṭṭhippatto, diṭṭhantá patto ti vá páṭho catusaccadassanasaṅkhátáya diṭṭhiyá nirodhaṁ patto ti attho.* Vij. thus renders the latter, "*diṭṭhantaṁ patto* is the epithet given to one who is in the state between the sotápattimagga and the arahattamagga: *diṭṭhantá patto* is also a reading, in which case it means one who has attained nirodha by the four truths."

Dussaṁ—In Sanskrit dúshya.

Dutiyo—Also *dutiyaká,* a wife.

Dváraṁ—*Dváragámako,* a village outside the gates of a city, a suburban village (Ten J. 3).

Ekako—Fem. *ekakí.*

Eko—Fem. instr. *ekáya* (Ten J. 7). *Ekamálámálí* (adj.), one mass of garlands (Ját. 51). *Ekaphálíphullo* (adj.), one mass of blossoms (Ját. 52). *Ekajjhásayo* (adj.), unanimous (Ten J. 16).

Eva—*Ciram eva jíva,* may you live a very long while (Ten J. 19). *Satthárá ticívaram eva anuññátaṁ,* three robes only were allowed by Buddha (Ten J. 33). *Allahattho 'va,* with hands still wet from his meal (Ten J. 1). *Manussá yeva parivisituṁ násakkhiṁsu,* men alone, or unassisted, were unable to wait on them (Ját. 33). *Devalokam eva gato,* went back to heaven (Ját. 8).

Evaṁ—*Evaṁcittena,* with such an intention, with this thought (Par. S. A.).

Gámanto—Also *gámantakaṁ* (Ten J. 56).

Gaṇháti—Also used in the sense of taking up views, contracting false doctrine, e.g. see Ten J. 117, line 6, and compare *diṭṭhigahaṇaṁ,* contracting heretical views.

Gaṇo—The expression *gaṇarájakuláni* at Dh. 219 seems to mean "the associated (Licchavi) princes." Subh. quotes, *te paṭipáṭiyá várena váraṁ rajjakáraṇato gaṇarájáno.*

Garu—*Garubhávo,* venerableness (Ten J. 18).

Gúthaṁ—With affix ka-, *akkhigúthako,* rheum, *kaṇṇagúthako.*

Hetu—See p. 530 (a), line 6.

Híno—*Hínajacco,* a low-caste man.

Huráhuraṁ—Dh. 59. Kern ingeniously identifies *huraṁ* with aparam, and *huráhuraṁ* with aparasparam (comp. *aparáparaṁ*). He is perhaps right, though the difficulties in the way of this identification are great.

Indo—See *Sakko.*

Jannutaggho—Sansk. jánudaghna.

Jaṭá—*Jaṭámaṇḍalaṁ,* a roll of matted hair worn by